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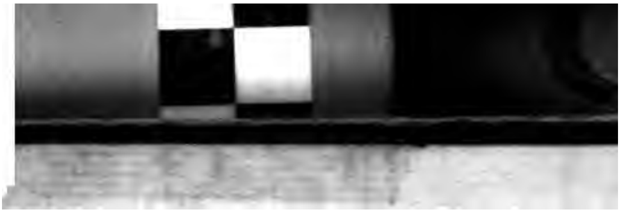

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—— 69, the head-title of the Monthly Catalogue, for JUNE, r. JULY.
—— 70, Art. 21, l. 18, *del.* the words 'as a kind of degradation.'
—— 172, par. 2, l. 1, for 'what is, r. '*what appears*.'
—— 308, Art. 26, l. 24, for 'good humour will join,' r. 'their good humour will *lead them* to join.'
—— 311, l. ult. for 'go half way,' r. '*drudge* half way.'
—— 331, l. 24, for 'there,' r. *where*.
—— 348, l. 2, and 3, from bottom, for 'underſtead,' r *underſtand*.
—— 387, Art. 20, alter the price from eighteen-pence to *ſix-pence*.
—— 388, l. for 'eighteen,' r. *ſix*.
—— 435, l. 18, for 'ſays he,' r. *he ſays*.
Ibid. par. 3, l. 7, for 'continued,' r. *contraſts*.

THE

THE

MONTHLY REVIEW,

For JULY, 1782.

Art. I. *Reports of Caſes* determined in the ſeveral Courts of Weſtminſter Hall from 1746 to 1779. Taken and compiled by the Honourable Sir William Blackſtone, late one of the Juſtices of his Majeſty's Court of Common Pleas. Publiſhed, according to the Direction in his Will, from the Original Manuſcript, by his Executors. With a Preface containing Memoirs of his Life. Folio. 2 Vols. 3 l. 3 s. Cadell. 1781.

THE general taſte that prevails for biographical writings will no doubt be gratified by the account, prefixed to this work, of ſo reſpectable a perſonage as the late Sir William Blackſtone. The acknowledged merit of his Commentaries on the Laws of England not only claſs him among the benefactors to his own profeſſion, but likewiſe raiſe him high in the ſcale of literary eminence. Our Readers will therefore not be diſpleaſed, if, inſtead of confining ourſelves to the legal character of theſe Reports, we lay before them ſome particulars of his life. Mr. Clitherow * is well enabled, by his friendſhip and relation to the learned Author, to undertake the part of his biographer: and if he appears now and then to be unneceſſarily minute, or if, under the influence of affection, ſtill lively from a recent loſs, he is ſomewhat prodigal of his panegyric, the ſeverity of criticiſm can ſcarcely cenſure a failing ſo natural, and proceeding from ſo amiable a cauſe.

‘ Mr. Blackſtone was born on the 10th of July, 1723, in Cheapſide, in the pariſh of St. Michael le Querne, at the houſe of his father, Mr. Charles Blackſtone, a ſilk-man, and citizen and bowyer of London; who was the third ſon of Mr. John Blackſtone, an eminent apothecary in Newgate-ſtreet, deſcended from a family of that name in the weſt of England, at or near Saliſbury: his mother was Mary, eldeſt daughter of Lovelace Bigg, Eſq; of Chilton Foliot in Wiltſhire.

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* *Brother-in-law of the late Sir* William Blackſtone.

'He was the youngeſt of four children; of whom John died an infant, Charles the eldeſt, and Henry the third, were educated at Wincheſter ſchool, under the care of their uncle Dr. Bigg, warden of that ſociety, and were afterwards both fellows of New College Oxford; Charles is ſtill living, a fellow of Wincheſter, and rector of Wimering in Hampſhire: Henry, after having practiſed phyſick for ſome years, went into holy orders, and died in 1778, rector of Adderbury in Oxfordſhire, a living in the gift of New College.

'Their father died ſome months before the birth of William, the ſubject of theſe memoirs; and their mother died before he was twelve years old.

'The being thus early in life deprived of both parents, an event generally deemed the greateſt misfortune that can befal a child, proved in its conſequences to him the very reverſe: to that circumſtance probably he was indebted for his future advancement, and that high literary character and reputation in his profeſſion which he has left behind him; to that circumſtance the public too is probably indebted for the benefit it has received, and will receive, as long as the law of England remains, from the labours of his pen.

'For had his father lived, it is moſt likely that the third ſon of a London tradeſman, not of great affluence, would have been bred in the ſame line of life, and thoſe parts, which have ſo much ſignalized the poſſeſſor of them, would have been loſt in a warehouſe or behind a counter.

'But, even from his birth, the care both of his education and fortune was kindly undertaken by his maternal uncle Mr. Thomas Bigg, an eminent ſurgeon in London, and afterwards, on the death of his elder brothers, owner of the Chilton eſtate, which is ſtill enjoyed by that family.

'The affectionate, it may be ſaid the parental, care this worthy man took of all his nephews, particularly in giving them liberal educations, ſupplied the great loſs they had ſo early ſuſtained, and compenſated in a great degree for their want of more ample fortunes. And it was always remembered, and often mentioned by them all with the ſinцereſt gratitude.

'In 1730, being about ſeven years old, he was put to ſchool at the Charter-Houſe, and in 1735 was, by the nomination of Sir Robert Walpole, on the recommendation of Charles Wither of Hall in Hampſhire, Eſq; his couſin by the mother's ſide, admitted upon the foundation there.

'In this excellent ſeminary he applied himſelf to every branch of youthful education, with the ſame aſſiduity which accompanied his ſtudies through life. His talents and induſtry rendered him the favourite of his maſters, who encouraged and aſſiſted him with the utmoſt attention; that at the age of fifteen he was at the head of the ſchool, and, although ſo young, was thought well qualified to be removed to the univerſity; and he was accordingly entered a commoner at Pembroke college in Oxford, on the 30th of November 1738, and was the next day matriculated.

'At this time he was elected to one of the Charter-Houſe exhibitions by the governors of that foundation, to commence from the Michaelmas preceding; but was permitted to continue a ſcholar there till after the 12th of December, being the anniverſary commemoration of the founder, to give him an opportunity of ſpeaking the cuſtomary oration, which he had prepared, and which did him much credit.

'About this time alſo he obtained Mr. Benſon's gold prize medal of Milton, for verſes on that poet.

'Thus, before he quitted ſchool, did his genius begin to appear, and receive public marks of approbation and reward. And ſo well pleaſed was the ſociety of Pembroke college with their young pupil, that, in the February following, they unanimouſly elected him to one of Lady Holford's exhibitions for Charter-Houſe ſcholars in that houſe.

'Here he proſecuted his ſtudies with unremitting ardour; and although the claſſics, and particularly the Greek and Roman poets were his favourites, they did not entirely engroſs his attention: logic, mathematicks, and the other ſciences were not neglected; from the firſt of theſe (ſtudied rationally, abſtracted from the jargon of the ſchools) he laid the foundation of that cloſe method of reaſoning he was ſo remarkable for; and from the mathematicks, he not only reaped the benefit of uſing his mind to a cloſe inveſtigation of every ſubject that occurred to him, till he arrived at the degree of demonſtration the nature of it would admit; but he converted that dry ſtudy, as it is uſually thought, into an amuſement, by purſuing the branch of it which relates to architecture.

'This ſcience he was peculiarly fond of, and made himſelf ſo far maſter of it, that at the early age of twenty, he compiled a treatiſe, intituled, '*Elements of Architecture*,' intended for his own uſe only, and not for publication, but eſteemed by thoſe judges who have peruſed it, in no reſpect unworthy his maturer judgment, and more exerciſed pen.

'Having determined on his future plan of life, and made choice of the law for his profeſſion, he was entered in the Middle Temple on the 20th of November 1741. He now found it neceſſary to quit the more amuſing purſuits of his youth, for the ſeverer ſtudies to which he had dedicated himſelf; and betook himſelf ſeriouſly to reading law.

'How diſagreeable a change this muſt have been to a young man of brilliant parts, and a fine imagination, glowing with all the claſſical and poetical beauties he had ſtored his mind with, is eaſier conceived than expreſſed: he alone, who felt, could deſcribe his ſenſations on that occaſion; which he did in a copy of verſes, ſince publiſhed by Dodſley in the 4th volume of his miſcellanies, intituled, *The Lawyer's Farewel to his Muſe*; in which the ſtruggle of his mind is *expreſſed ſo ſtrongly*, ſo naturally, with ſuch elegance of *ſenſe and language, and harmony* of verſification, as muſt convince *every reader, that his paſſion* for the muſes was too deeply rooted to *be laid aſide without much reluctance*, and that, if he had purſued that flowery path, he would not perhaps have proved inferior to the beſt of our Engliſh poets.

' Several little fugitive pieces, beſides this, have at times been communicated by him to his friends, and he has left (but not with a view of publication) a ſmall collection of juvenile pieces, both originals and tranſlations, which do him no diſcredit, inſcribed with this line from Horace,

Nec luſiſſe pudet, ſed non incidere ludum.

' Some notes on Shakeſpeare, which juſt before his death he communicated to Mr. Steevens, and which were inſerted by him in his laſt edition of that author, ſhew how well he underſtood the meaning, as well as the beauties, of that his favourite among the Engliſh poets.

' In November 1743 he was elected into the ſociety of All-Souls College; and in the November following, he ſpoke the anniverſary ſpeech in commemoration of archbiſhop Chicheley the founder, and the other benefactors to that houſe of learning, and was admitted actual fellow.

' From this period he divided his time between the univerſity and the Temple, where he took chambers in order to attend the courts: in the former he purſued his academical ſtudies, and on the 12th of June 1745, commenced batchelor of civil law; in the latter he applied himſelf cloſely to his profeſſion, both in the hall, and in his private ſtudies, and on the 28th of November 1746 was called to the bar.

' The firſt years of a counſel's attendance on the courts afford little matter proper to be inſerted in a narrative of this kind; and he in particular, not being happy in a graceful delivery or a flow of elocution (both which he much wanted), nor having any powerful friends or connexions to recommend him, made his way very ſlowly, and acquired little notice and little practice; yet he then began to lay in that ſtore of knowledge in the law, which he has ſince communicated to the world, and contracted an acquaintance with ſeveral of the moſt eminent men in that profeſſion, who ſaw through the then intervening cloud, that great genius, which afterwards broke forth with ſo much ſplendor.'

All this is very handſomely, and, we doubt not, very truly ſaid; but we ſee nothing that calls for any extraordinary notes of admiration; or that may not be ſaid with equal propriety of many young men of parts and application, as well in the law as in other profeſſions, who are condemned to languiſh in obſcurity till 'time and chance, which happen to all men,' happen to them. The Obſervation on the train of events that reſcued Mr. Blackſtone from the purſuit of a mercantile line of life is ſuperficial at leaſt, if not fallacious; and is ſo far dangerous, as it implies, that a man of abilities may not be highly uſeful to his country in that line (which in a commercial country, we preſume, will hardly be admitted); or as it may diſpoſe young men of abilities, who are deſtined for a commercial life, to repine that they were not educated for the learned profeſſions. It might perhaps occur,

cur, that a man like Mr. Blackſtone, (who is ſaid 'to have much wanted a graceful delivery and a flow of elocution,') had *miſtaken* his profeſſion, in chuſing that of a Pleader at the Bar: and when we afterwards find him in two ſucceſſive parliaments an almoſt undiſtinguiſhed ſenator, we are tempted to enquire by what fate it happened that the ſame 'brilliancy of parts,' which, if cultivated, we are told, would probably have raiſed him to an equality with our beſt Engliſh poets, and that Genius, which, though long obſcured with envious clouds, 'broke out at laſt with ſo much ſplendor,' ſo totally deſerted him in the Britiſh ſenate;—the nobleſt field for abilities that this country or any modern ſtate preſents to men of talents. Is the old maxim no longer juſt? *Orator fit, poëta naſcitur.*

The reputation of Sir William Blackſtone reſts on a ſolid baſis: but it may be injured by laviſh and injudicious praiſe. In forming a juſt eſtimate of a man's abilities, we muſt not meaſure them by himſelf alone. We ought to compare him with the ſcenes in which he acts, with the opportunities he has to exert himſelf, and with his contemporaries in his own profeſſion. As a pleader, as a ſenator, and as a judge, Sir William Blackſtone was certainly reſpectable; but not the greateſt of his time. As a writer on the ſubject of Law, he ſtands highly diſtinguiſhed. Where men of the firſt abilities were his competitors, and the greatneſs of the prize called forth the greateſt exertions, we ſee him relinquiſhing the palm to others, and deviating into the paths of literature; and though we may commend the wiſdom of his choice, we have no right to extol it as an evidence of the greatneſs of his powers.

It has been often lamented, that men of great profeſſional abilities have ſeldom leiſure to write on general ſubjects; and that thoſe who are moſt capable of inſtructing mankind, are too much engaged in the hurry of buſineſs to attempt any great work. Hence the law is more diſgraced by wretched compilations than any other ſcience; and hence ſuch a writer as Blackſtone is an acquiſition truly valuable. It is his great merit, that he has taught the law to wear a liberal dreſs, and has diveſted it, as far as poſſible, of the unintelligible jargon with which it was loaded and diſgraced. An ingenious lawyer does not ſcruple to pronounce his Commentaries "the moſt correct and beautiful outline ever exhibited of any human ſcience *." This praiſe however is not wholly Blackſtone's. It muſt be remembered, that the arrangement of the greateſt part is taken from Lord Hales's Analyſis, which had likewiſe been adopted by Wood, in his Inſtitutes of the Law of England,—a work of conſiderable merit, and, for a time, of great popularity *; but *Wood* had not ſufficient practical knowledge of the law to give his book the ſtamp of authority; and from the completion of Blackſtone's Commentaries it has been gradually ſinking in eſtimation, as a faint light is loſt and extinguiſhed at the approach of a ſtronger. The Author before quoted obſerves, 'that if all the titles, which Blackſtone profeſſed only to ſketch in Elementary Diſcourſes, were filled up with exactneſs and perſpicuity, Engliſhmen might hope at length to poſſeſs a digeſt of their laws, which would leave but little room for controverſy, except in caſes depending in their particular circumſtances; a work which every lover of humanity and peace muſt anxiouſly wiſh to ſee accompliſhed.' In the mean time, till a work "*ſo devoutly to be wiſhed*," which is to put an end to the doubts and uncertainties of law, and introduce the millennium of juriſprudence, ſhall make its appearance, the ſtudent muſt acknowledge, with gratitude, the friendly aſſiſtance that Blackſtone has lent him. He will imbibe no falſe notions of law under ſo judicious a maſter; nothing which he will be obliged to unlearn in the progreſs of his ſtudies; no opinion that his maturer knowledge will compel him to reſign. We remember to have ſeen the juſt and manly ſentiment of the Grecian philoſopher happily applied to the Commentaries on the Laws of England, who wiſhed 'that young men might be taught, in the early part of life, what might be of uſe to them as men.'

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* Eſſay on the Law of Bailments, by William Jones, Eſq.

To reſume Mr. Clitherow's narrative—it appears, that Mr. Blackſtone's attachment to Oxford commenced early, and continued long. Though he was little known or diſtinguiſhed in Weſtminſter-Hall, he was actively employed, during his occaſional reſidence at the Univerſity, in attending to its intereſts, and mingling with its interior concerns:

'Being elected into the office of burſar ſoon after he had taken his degree, and finding the muniments of the college in a confuſed, irregular ſtate, he undertook and completed a thorough ſearch, and a new arrangement, from whence that ſociety reaped great advantage. He found alſo, in the execution of this office, the method of keeping accounts in uſe among the older colleges, though very exact, yet rather tedious and perplexed; he drew up therefore a diſſertation on the ſubject, in which he entered into the whole theory, and elucidated every intricacy that might occur. A copy of this tract is ſtill preſerved for the benefit of his ſucceſſors in the burſarſhip.

'But it was not merely the eſtates, muniments, and accounts of the college about which he was uſefully employed, during his reſidence in that ſociety. The Codrington Library had for many years remained an unfiniſhed building. He haſtened the completion of it, rectified ſeveral miſtakes in the architecture, and formed a new arrangement of the books, under their reſpective claſſes.

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* It has gone through ten editions.

‘ The late duke of Wharton, who had engaged himſelf by bond to defray the expence of building the apartments between the library and common room, being obliged ſoon after to leave his country, and dying in very diſtreſſed circumſtances, the diſcharge of this obligation was long deſpaired of. It happened however in a courſe of years, that his Grace's executors were enabled to pay his debts, when, by the care and activity of Mr. Blackſtone, the building was completed, the college thereby enabled to make its demand, and the whole benefaction recovered.

‘ In May 1749, as a ſmall reward for his ſervices, and to give him further opportunities of advancing the intereſts of the college, he was appointed ſteward of their manors. And in the ſame year, on the reſignation of his uncle, Seymour Richmond, Eſquire, he was elected recorder of the borough of Wallingford in Berkſhire, and received the King's approbation on the 30th of May.

‘ The 26th of April 1750, he commenced doctor of civil law, and thereby became a member of the convocation, which enabled him to extend his views beyond the narrow circle of his own ſociety, to the general benefit of the univerſity at large.’

We have extracted theſe particulars, not becauſe they are very intereſting, but becauſe they ſerve to mark Mr. Blackſtone's gradual deſertion of Weſtminſter-Hall, and his predilection for the occupations of the Univerſity, which led him to cultivate the purſuits of literature, and contributed to form him as a ſkilful and able writer, rather than a powerful ſpeaker. This may likewiſe account for, if it did not occaſion, the ſlow progreſs he made in his profeſſion: for we are not to wonder, that he who was engaged in drawing up a treatiſe on College accounts, had leſs buſineſs at the Bar, than another who was ſtudying the King's Bench practice. *The labourer is worthy of his hire.* Mr. Blackſtone was noticed by the Univerſity, which he courted; and neglected at the Bar, which he appears never to have heartily loved.—In the ſummer of 1753, we are informed, ‘ he took the reſolution of wholly retiring to his Fellowſhip and an academical life, ſtill continuing the practice of his profeſſion as a provincial counſel!’ To this peeviſh diſguſt, at ſo early a period of life (for he was then only 30 years of age), we are indebted for his valuable Commentaries: but we cannot help thinking that it betrays no marks of an ardent enthuſiaſtic ſpirit, the uſual concomitant of genius; nor indeed do his occupations at Oxford above noticed appear to be the purſuits of a very enlarged underſtanding, but rather of a mind ſtudious of minute exactneſs, than animated with great views.

His Lectures on the Laws of England, however, muſt have been an early and favourite idea; for in the *Michaelmas* Term, immediately after he quitted Weſtminſter-Hall, he entered on the province of reading them at Oxford; and we are told, that ‘ even at their commencement, ſuch were the expectations formed, from the acknowledged abilities of the lecturer, they were attended by a very crowded claſs of young men of the firſt families, characters, and hopes; but it was not till the year 1758 that the Lectures in the form they now bear were read at the Univerſity.

'Mr. Viner (ſays our biographer) having by his will left not only the copy-right of his abridgment, but other property to a conſiderable amount, to the Univerſity of Oxford, to found a profeſſorſhip, fellowſhips and ſcholarſhips of common law, he was on the 20th of October 1758 unanimouſly elected Vinerian Profeſſor; and on the 25th of the ſame month read his firſt introductory lecture; one of the moſt elegant and admired compoſitions which any age or country ever produced; this he publiſhed at the requeſt of the vice-chancellor and heads of houſes, and afterwards prefixed to the firſt volume of his Commentaries.

'His lectures had now gained ſuch univerſal applauſe, that he was requeſted by a noble perſonage, who ſuperintended the education of our preſent ſovereign, then prince of Wales, to read them to his Royal Highneſs; but as he was at that time engaged to a numerous claſs of pupils in the Univerſity, he thought he could not, conſiſtently with that engagement, comply with this requeſt, and therefore declined it. But he tranſmitted copies of many of them for the peruſal of his Royal Highneſs; who, far from being offended at an excuſe grounded on ſo honourable a motive, was pleaſed to order a handſome gratuity to be preſented to him.

'And here the editor hopes it will not be thought too preſumptuous in him to ſuppoſe that this early knowledge of the character and abilities of the Profeſſor laid the firſt foundation in his Majeſty's royal breaſt, of that good opinion and eſteem, which afterwards promoted him to the bench; and, when he was no more, occaſioned the extenſion of the royal bounty, in the earlieſt hours of her heavy loſs (unthought of and unſolicited) to his widow, and his numerous family.'

It is doubtful whether the Commentaries were originally intended for the Preſs; but many imperfect and incorrect copies having got abroad, and a pirated edition of them being either publiſhed, or preparing for publication in Ireland, the learned Lecturer thought proper to print a correct edition himſelf, and in November 1765 publiſhed the firſt volume, under the title of *Commentaries on the Laws of England*, and in the courſe of the four ſucceeding years the remaining parts of this admirable work.

It ought to be remarked, that before this period the reputation his Lectures deſervedly acquired him had induced him to reſume his practice in Weſtminſter-Hall; and in a courſe, ſomewhat inverted from the general progreſs of his profeſſion, he, who had quitted the Bar for an academic life, was ſent back from the College to the Bar, with a conſiderable increaſe of buſineſs. He was likewiſe elected into parliament, firſt for Hindon, and afterwards for Weſtbury in Wilts; but, as we before intimated,

mated, in neither of theſe departments did he equal the expectations his writings had raiſed.

The part he took in the Middleſex election drew upon him the attack of ſome perſons of ability in the ſenate, and likewiſe a ſevere animadverſion of one of the keeneſt polemical writers in the paper-war of that day. This circumſtance probably ſtrengthened the averſion he profeſſed to parliamentary attendance; 'where, he ſaid, amidſt the rage of contending parties, a man of moderation muſt expect to meet with no quarter from any ſide;' and when, on the reſignation of Mr. Dunning in 1770, he was offered the place of Solicitor General, he refuſed that office; but ſhortly afterwards, on the death of Mr. Juſtice Clive, accepted a ſeat on the Bench.

As a judge, he was not inactive; but, when not occupied in the duties of his ſtation, was generally engaged in ſome ſcheme of public utility. The act for detached houſes for hard labour for convicts, as a ſubſtitute for tranſportation, owed its origin in a great meaſure to him.

'Whether the plan, ſays Mr. Clitherow, may or may not ſucceed equal to his wiſhes and expectations, it is yet an indiſputable proof of the goodneſs of his heart, his humanity, and his deſire of effecting reformation, by means more beneficial to the criminal and the community, than ſeverity of puniſhment. All human ſchemes, like all mechanical inventions, generally in practice fall ſhort of the theory, and although this ſhould fail, yet who can read the following quotation from one of his charges to a county grand jury, relative to that act, without applauding the intention, and reverencing the public virtue of thoſe who planned it:

"In theſe houſes (ſays he), the convicts are to be ſeparately confined during the intervals of their labour, debarred from all incentives to debauchery,—inſtructed in religion and morality,——and forced to work for the benefit of the public. Imagination cannot figure to itſelf a ſpecies of puniſhment, in which terror, benevolence, and reformation are more happily blended together. What can be more dreadful to the riotous, the libertine, the voluptuous, the idle delinquent, than ſolitude, confinement, ſobriety, and conſtant labour? Yet what can be more truly beneficial? Solitude will awaken reflection; confinement will baniſh temptation; ſobriety will reſtore vigour; and labour will beget a habit of honeſt induſtry: while the aid of a religious inſtructor may implant new principles in his heart; and when the date of his puniſhment is expired, will conduce to both his temporal and eternal welfare: ſuch a proſpect as this is ſurely well worth the trouble of an experiment."

'It ought not to be admitted, that the laſt augmentation of the Judges ſalaries, calculated to make up the deficiencies occaſioned by the heavy taxes they are ſubject to, and thereby render them more independent, was obtained in a great meaſure by his induſtry and *attention.*'

This reſpectable and valuable man died on the 14th of *February 1780, in the 56th year* of his age; 'his conſtitution, we are told, 'impaired by the ſtudious midnight labour of his younger days, and an unhappy averſion he always had to exerciſe, grew daily worſe; not only the gout, with which he was frequently, though not very ſeverely, viſited from the year 1759, but a nervous diſorder alſo, that frequently brought on a giddineſs or vertigo, added to a corpulency of body, rendered him ſtill more inactive than he uſed to be; and contributed to the breaking-up of his conſtitution at an early period of life.

'A few weeks before he died, he was applied to by the truſtees for executing the will of the late Sir George Downing, Bart. who had bequeathed a large eſtate for the endowing a new College in Cambridge, to give his aſſiſtance in forming a proper plan for this ſociety, and framing a body of ſtatutes for its regulation.

'This was a taſk to which his abilities were peculiarly adapted; and it may be difficult to determine, whether the application reflected more honour on the truſtees, or on him. He had mentioned to ſome of his intimate friends his undertaking this buſineſs with great pleaſure, and ſeemed to promiſe to himſelf much ſatisfaction in the amuſement it would afford him. But, alas! his diſorder was then coming on with ſuch haſty ſtrides, that before any thing could be done in it, death put an end to this and all his labours: and left the Univerſity of Cambridge, as well as that of Oxford, to lament the loſs of Mr. Juſtice Blackſtone!'

Upon the whole, if Judge Blackſtone was not one of the greateſt men of the age he lived in, we may pronounce him to have been an ornament to his profeſſion, and a benefactor to the community at large. His literary productions will ſecure his name to poſterity, and perhaps long ſurvive the memory of thoſe more ſplendid exhibitions of genius and eloquence which raiſe their poſſeſſors to the moſt envied ſituations when living, but being conſigned to uncertain tradition, are ſoon forgotten, when Voice, and Geſture, and the powerful influence of perſonal accompliſhments, exiſt no more!

We conſider the COMMENTARIES as the great work of this Author, and as his ſureſt and moſt ſolid title to fame. With regard to theſe *Reports*, as they neither poſſeſs nor claim any other merit than that of fidelity and accuracy, ſo they are neither much better nor much worſe than any other Reports. The ſecond volume is by far the moſt valuable, as it contains an unbroken ſeries of deciſions of the Court of Common Pleas during the time the Reporter ſat as one of the Judges. If unlearned Readers, ſeduced by the name of Blackſtone, ſhould expect to ſee any luminous characteriſtics of his pen in theſe Reports; or, if they fondly hope to find the aſperities of law made ſmooth, and the jargon of technical language rendered acceſſible to unpractiſed underſtandings, they will be totally diſappointed. In fact, there are ſome parts of every art which are not ſuſceptible of *ent, as there* are ſome parts of every ſcience in which *dge is paſſive* and genius is ſuperfluous. An ordinary artiſt may conſtruct a building for common purpoſes as ſkilfully as a Vitruvius or a Palladio: and the dulleſt Serjeant of the Common Pleas might, for aught we ſee, have reported theſe Caſes as well as Sir William Blackſtone. By comparing them with contemporary Reporters, it will appear that the firſt volume is inferior to Burrow, and the ſecond not ſuperior to Wilſon. Indeed the Caſes that compoſe the firſt volume being taken at different times, when the Reporter was very young, and when his attendance was much interrupted by his frequent calls to Oxford, we are on every account ſurprized that he ſhould have directed their publication at his death. But Mr. Juſtice Blackſtone, with his other good qualities, was ſtrictly what the world calls a Prudent man. He knew his name would *ſell* (to ſpeak in the language of the trade) a much more indifferent work than the preſent; and a deſire of encreaſing his perſonal eſtate may be well excuſed in the father of a large family; but perhaps was not worthy of a great literary character.—This obſervation we mean to confine to the firſt of the two volumes now before us, which we are very certain will not add to his reputation, either at the Bar or with the Bench.

Art. II. *Free Thoughts on deſpotic and free Governments, as connected with the Happineſs of the Governor and the Governed.* Small 8vo. 4s. bound. Dilly. 1781.

THE object of this volume is of the laſt importance to the intereſt and peace of ſociety, with all its connections and dependencies, whether of a civil or an eccleſiaſtical nature. The worthy Author * hath proſecuted it with a ſpirit of zeal and benevolence. We moſt heartily applaud the deſign; nor can we deny ſome tribute of commendation to the execution. We cannot ſay, that the ſubject is treated with any peculiar degree of elegance or ſagacity;—we cannot ſay, that the Author hath thrown any new lights on it; but he writes like a good man, the friend of freedom, and the lover of human kind. He writes with eaſe and perſpicuity, and hath drawn his materials from the moſt reſpectable reſources of hiſtory.

The preſent volume is divided into fourteen chapters, to which is prefixed an introductory Eſſay on the Fluctuating Repoſe and Happineſs of Deſpotic Sovereigns, illuſtrated by Examples from ſacred and profane Hiſtory. In the firſt chapter the Author gives a general idea of monarchy and deſpotiſm; and in the ſecond, treats more particularly of laws under different governments, either as promulged and conſented to by the people, or concealed in the ſovereign's breaſt; as humane and gentle, or ſevere and cruel; as equal and univerſal, or partial and unjuſt. In the concluſion of this chapter he ſpeaks of laws reſpecting treaſon, which ought to be moſt clearly defined and explicit; but which, under all arbitrary governments, are always the moſt vague and uncertain. ‘ By the law of China, whoever ſhews any diſreſpect to the Emperor, is guilty of treaſon;’ but this law doth not define what is diſreſpect. The Roman Emperors had a law ſimilar to this, which ſeems to have been much abuſed; as we may collect from the remedial proviſion made by the good Emperors Severus and Antoninus, viz. ‘ That if any flinging a ſtone ſhould *accidentally* ſtrike one of the ſtatues of the Emperor, he ſhould not be liable to a proſecution for high treaſon.’ The Emperors Arcadius and Honorius paſſed a law, that ‘ Whoever entertained any deſigns againſt the life (*qui de nece cogitaverit*) of the miniſters and officers of the Prince, ſhould be guilty of high-treaſon,’ without defining what thoſe deſigns muſt be. The judge of Monſ. de Cinq. Mars, endeavouring to prove that he was guilty of high-treaſon for attempting to remove Cardinal Richlieu from the miniſtry, appealed to this law. In England, till the 25th year of Edward III. the number of conſtructive treaſons was almoſt infinite, and proved as ſo many traps, ſnares, and pitfalls, for unwary travellers. In proportion as the conſtitution recovered its purity, treaſons were more clearly defined, and better underſtood.’

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* *The Rev. Mr. Townſend, of Penſey*;—as we are informed.

In the third chapter, the Author treats pretty copiouſly of judicial proceedings under deſpotic and free governments, and delineates the excellence of the Engliſh Conſtitution, particularly in the nature of trials by a diſintereſted jury, together with the priſoner's right of producing witneſſes in his behalf. ‘ In France, the priſoner accuſed of any capital offence is not allowed to produce witneſſes to vindicate his innocence. The King is proſecutor, and no man muſt dare to contradict him. This was formerly the caſe in England, while under the power of deſpotic princes: but ſoon after the Revolution, Engliſhmen were allowed, not only to bring ſuch witneſſes as were willing, but ſuch alſo as were unwilling, through private enmity, through the influence of the Crown, through fear, or through any corrupt motive, to bear teſtimony to the truth.’

The fourth chapter treats of Taxes; of the authority by which they are collected; of the quantum; of the articles taxed; of the mode of collecting, and of the account of the expenditure. Connected with this chapter, the fifth more particularly conſiders the Houſe of Commons as the barrier againſt the encroachments of the Crown on the liberties and properties of the ſubject; eſpecially as it is inveſted with the ſole power of voting ſupplies to the army, and is furniſhed with the means of checking all the *meaſures of evil counſellors*, and counteracting the prerogative of the monarch, when it intrudes too much on popular privilege.

The ſixth chapter treats of the Nature and Effects of Toleration. This chapter breathes ſo liberal a ſpirit of Chriſtian candour, and contains ſuch excellent, though neither novel nor refined, reflections on this important ſubject, that we ſhall preſent the Reader with the greateſt part of it.

‘ If our reaſon were always clear, unruffled by paſſions, unclouded by prejudices, unimpaired by diſeaſe or intemperance; if our ideas were clear and diſtinct, complete in all their parts, comprehenſive in all their modes, attributes, properties, and relations, extenſive in all their kinds; if we could arrange all theſe ideas orderly, and examine them in a proper method; if our judgments were ſtrong, and we could always bring them to a focus; if we were all ſkilful in the art of reaſoning, and expert in the act of it; there would be but one ſyſtem of religion upon earth. The reverſe of all this being the caſe, the ſyſtems are infinite in number. Could we examine minutely the minds of all thinking men, we ſhould be able to diſtinguiſh and identify them by their ſyſtems, as we do by the features of their faces. Where the principal features of religion are the ſame, we ſhould yet find that no two were perfectly alike:

—— Facies non omnibus una,
Nec diverſa tamen qualem decet eſſe Sororum.

This being the caſe, every man of principle may ſtand in need of toleration.

‘ Deſpotiſm is naturally a ſtranger to toleration. The arguments which Hobbes makes uſe of, to prove that religion is abſolutely inconſiſtent with the intereſt of civil ſovereigns, hold good only with regard to civil deſpotiſm. Baron Monteſquieu has well obſerved, that virtue is the principle of a democracy, honour of a monarchy, and fear of deſpotiſm. Moſt certainly it is the intereſt of a deſpot, that his ſubjects ſhould fear him more than they fear any other being.—Now religion ſays to all its votaries, “ Fear not them that kill the body, but are not able to kill the ſoul, but rather fear him, which is able to deſtroy both ſoul and body in hell.” If this fear cannot be excluded, the deſpot muſt uſurp the ſole direction of it; he muſt be the high-prieſt. This was the firſt ſtep Julius Cæſar took; when but a youth, he offered himſelf candidate for this high office. The jealouſy of Sylla, excited by this token of his ambition, was for that time an obſtacle which he could not ſurmount. Some years after the death of Sylla, there happened another vacancy: Cæſar was then choſen high-prieſt of Jupiter, the next year prætor, then conſul, and laſt of all aſſumed deſpotic power.—The ſovereign of modern Rome would never have been able to bind their kings with chains, and their nobles with fetters of iron, if they had not been armed with a two-edged ſword, and worn the triple crown of heaven, earth and hell.—Mahomet, by uniting in his own perſon the three offices of prophet, prieſt, and king, did not indeed exclude the fear of a divine being, but then *he had the ſole direction* of that fear. At firſt ſight, the *conduct of the unhappy Stewarts*, who undoubtedly aimed at deſpotic *power, muſt appear to have been very* abſurd; they endeavoured to *eſtabliſh the Roman* catholic religion in England, and to introduce a fear which afterwards they would not have been able to regulate. Their conduct, however, was not abſurd. Henry VIII. though a Catholic, having eſtabliſhed deſpotic power at home, made uſe of the Proteſtants to ſhake off the dominion of the Pope. The princes of the Stewart family were willing to receive that yoke again, provided the Catholics would help to ſubdue the free ſpirit of the Proteſtants; and the Roman Catholics were willing to aſſiſt the crown to eſtabliſh arbitrary power, provided the crown would again eſtabliſh the Roman Catholic religion. It can never be the intereſt of the preſent family to tread in the ſame ſteps; becauſe, if the ſtumbling block of religion were removed, the nation might look towards Sardinia. When the ten tribes of Iſrael had thrown off their allegiance to the family of David, and choſen Jeroboam for their king, he ſaid: “ If this people go up to do ſacrifice in the houſe of the Lord at Jeruſalem, then ſhall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they ſhall kill me, and go again to Rehoboam, king of Judah. Whereupon the king took counſel, and made two calves of gold, and ſaid unto them, it is too much for you to go up to Jeruſalem: behold thy Gods, O Iſrael, which brought thee up out of the land of Egypt, and he ſet the one in Beth-el, and the other put he in Dan.” Jeroboam thought it expedient to change the national religion, and to introduce idolatry, in order to eſtabliſh his throne. Should hereafter any prince of the Proteſtant Line in England unwarily adopt the ſame conduct, he will only prove, that the children of this world have been, in their generation, wiſer than the children of light. It is the intereſt of the deſpot to have but one religion in his dominions, becauſe it is his intereſt that there ſhould be none. “ In deſpotic ſtates the nature of the government requires the moſt paſſive obedience; and when once the prince's will is made known, it ought infallibly to produce its effect *.” Nothing can prevent this effect but religion. Neither the *amor patriæ*, nor the rules of honour, muſt be pleaded for not executing the demands of the deſpotic ſovereign. Religion alone, like an angel with his drawn ſword, can withſtand him. Charles IX. having ſent orders to Viſcount Dorte to maſſacre the Proteſtants at Bayonne, received for anſwer: “ Sire, among the inhabitants of this town, and your Majeſty's troops, I could only find honeſt citizens and brave ſoldiers, but not one executioner: we jointly, therefore, beſeech your majeſty to command our arms and lives in things which are practicable.” This great and generous ſoul, ſays Monteſquieu, looked upon a baſe action as a thing impoſſible. This anſwer to a deſpot muſt have been puniſhed with inſtant death.

‘ Private judgment of good and evil, juſt and unjuſt, is incompatible with a perfect deſpotiſm; it can admit of no private conſcience; it allows only one conſcience, one will, one law, one fear. It is not the intereſt of deſpotiſm to tolerate more than one religion; becauſe if there be more than one, men may be led to enquiries, which is the beſt; and it is not the intereſt of the deſpot that men ſhould exerciſe *their reaſon*; for, if they begin to think, there is no knowing where *their thoughts may end*. Religion muſt addreſs herſelf to their eyes, not to their underſtanding; to their imagination, not to their reaſon; and muſt call for the exerciſe of the body, not the exertions of the mind; that the people being kept in profound ignorance, may be quiet and contented under the moſt blind and abject ſubjection to the deſpot.—As it is not the intereſt of deſpotiſm to tolerate, toleration under that government muſt be precarious, and depend entirely on the caprice and humour of the ſovereign, or the influence he is under. If it ſhould come into his head to ſet up a golden image in the plains of Dura, all his ſubjects muſt fall down and worſhip it, or muſt be thrown into the midſt of a burning fiery furnace. If, inſtead of a golden image, he ſhould chooſe rather to elevate a conſecrated wafer, the ſubject muſt either fall down and worſhip, or be committed to the flames. If ſervile courtiers and ſordid flatterers ſhould obliquely inſinuate to their ſovereign that he is a god, and perſuade him to iſſue his decree, forbidding men to offer any petition for the ſpace of thirty days, to God or man, ſave to the king only; the ſubject muſt ceaſe to worſhip the God of his fathers according to his own conſcience, or muſt be caſt into the den of lions. If, inſtead of offering himſelf as the object of worſhip, he ſhould chooſe rather to ſubſtitute ſome favourite ſaint, or the Virgin Mary, the conſequence of diſobedience might yet be more dreadful, the holy inquiſition might be ſubſtituted for the lion's den; and the inquiſitors with the rack, their horrid engine of cruelty, might ſupply the place of lions.——

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* Monteſquieu, B. iii. c. 10.

' In the reign of Henry VIII. the form only of our conſtitution remained. Liberty had taken her flight, and the king was become a tyrant. His parliament exerted an act of its omnipotence, made him infallible, and then ordained, that whatever he ſhould enjoin in matters of religion ſhould be believed and obeyed by all his ſubjects. In conſequence of this he gave them their daily creed. Whoever believed to-day what had been truth the day before, was committed to the flames. Had he happily eſcaped undiſcovered only for one day, his creed had been orthodox again, and his life had been ſpared. Parliament had endowed the king with one attribute of the divinity, but could do no more for him; had beſtowed infallibility, but could not give immortality. He died. His children all ſucceeded to his crown, and to his infallibility; and each changed the national religion. Edward VI. converted his ſubjects from the Roman Catholic religion, and made them proteſtants. Queen Mary knew well the nature of the power with which her father had been inveſted, and which now devolved to her. When her father had aſked her what her opinion was concerning pilgrimages, purgatory and reliques; ſhe like a wiſe woman, a dutiful daughter, and an obedient ſubject, returned for anſwer, that "ſhe had no opinion but ſuch as ſhe received from the King, who had her whole heart in his keeping, and might imprint upon it in theſe, and in all other matters, whatever his ineſtimable virtue, high wiſdom, and excellent learning, ſhould think convenient for her." This princeſs had no ſooner taken poſſeſſion of her high dignities, than ſhe thought it convenient to imprint orthodox opinions on the *hearts of all her ſubjects*. Such as did not readily *receive theſe, ſhe* committed to the flames. If any were ſo far *enlightened at the ſtake, as to profeſs* the true religion of the day, *they were burnt in that happy* moment to ſecure the ſalvation of their ſouls. It was ſaid by the privy council, "if they recant ſincerely they are fit to die; if not ſincerely they are not fit to live."

'She died, and was ſucceeded by her ſiſter. Truth then took another form, and appeared in a more ſimple dreſs. Stript of her goodly ornaments and gorgeous attire, it was not eaſy for thoſe who had been accuſtomed to ſee and admire her in all her former ſplendor, ſuddenly to recognize her. She was no longer ſeen in her fiery chariot, nor was her way now marked with blood; but plain, unadorned, mild and gentle in her appearance, ſhe courted rather than commanded the reverence of mankind.—Thus in the ſpace of about ſeven years was the national religion changed from Catholic to Proteſtant, from Proteſtant to Catholic, and from Catholic to Proteſtant again; and in every change many of the clergy were moſt unjuſtly reduced to this alternative, either to violate their conſciences or to ſtarve.———

'It is the eſſence of a free government to tolerate. As the people are bound by no laws but thoſe to which they have given their own conſent, and are liable to pay no *taxes* but thoſe which they have laid upon themſelves, they have a ſuperior right to chooſe their own *religion.* Men who have not ſtudied the nature of human ſociety, and are not able to plead for their privileges, will yet feel that the rights of conſcience were not given up to the public, when men entered into ſociety. No man can be ſuppoſed to have given up what is of infinite value to himſelf for a finite conſideration, namely, the protection of the ſtate. Again, the ſtate can never be ſuppoſed, as a compenſation for protection, to have accepted that which would become of no value the moment it ſhould be given up, namely, man's conſcience. Once more; no man can give what is not his own to give. Conſcience is no man's property; it belongs to God alone. Every man feels this for himſelf. Conſcience can only be directed by the underſtanding; and all the power that a man has over his underſtanding, is to apply it or not apply it. He cannot chuſe his own creed. Every man feels this. It is equally abſurd therefore to ſuppoſe, that by entering into ſociety, men tacitly give up their underſtandings and rights of conſcience; or that being given up by any verbal agreement, that agreement can be valid, or the performance of it poſſible. The majority may certainly eſtabliſh a national religion. It is not enough to puniſh crimes when they have been committed; it is incumbent on ſocieties to watch over the morals of the citizens, and to prevent the commiſſion of crimes. It is not ſufficient in a ſtate to have legiſlators, judges, and executioners. To none of theſe can the tranſgreſſor ſay, "Whither ſhall I go from thy ſpirit, &c. &c." (Pſ. 139.)

'In every ſtate there muſt be men choſen or appointed to teach and exhort the citizens to obey the laws, not only for fear of the puniſhment threatened by thoſe laws, for this may often be evaded, but for conſcience-ſake. Human laws muſt of neceſſity be imperfect; in many reſpects they will inevitably come ſhort of their mark, which is the happineſs of mankind. No human laws ever ſaid, "If thine enemy hunger, feed him; if he thirſt, give him drink." Religion *alone, and her miniſters,* can teach men to cultivate this heaven-born *temper, and improve* ſociety to the higheſt pitch of perfection poſſible *on earth. In a* well-regulated ſtate then, there muſt be an eſtabliſhed miniſtry to teach the eternal law, and to be the guardians of the national religion. Such a miniſtry hath been eſtabliſhed in every nation upon earth. Though the majority may eſtabliſh a national religion, it cannot do that which it had never the power to do, nor diſpoſe of that which was never committed to it. A free ſtate cannot compel men to part with, or violate their conſciences. If this ſtate were compoſed of Mahometans and Gentoos, trifling as it may appear, the Gentoo muſt not be compelled to eat beef, nor the Mahomedan to eat pork; becauſe in ſo doing each would violate his conſcience. To ſecure the moſt ſacred rights of conſcience, a nation muſt preſerve its freedom.'

Having made ſo copious an Extract from the preſent work, we have only room to give a general enumeration of the contents of the ſubſequent chapters.

The ſeventh treats of Trade; the eighth, of Agriculture; the ninth, of Population; the tenth, of the different Ranks and Degrees of Subjects; the eleventh, of the Army; the twelfth, of Protection and Allegiance; the thirteenth, of Confidence and Jealouſy; and the laſt, of the Stability and Inſtability of Empire.

The Author concludes with ſome pious reflections on the nature and duration of that ſpiritual kingdom which is not founded on human religion ſupported by human power, but on the wiſdom of Him who cannot be deceived, and the omnipotence of Him who cannot be controuled.

Common readers, who have neither the opportunity nor the ability to enter into deep political reſearches, may find both information and entertainment in this little volume perfectly ſufficient for their purpoſe: and to *them* we moſt ſincerely recommend it, for the candour of its principles, the piety of its reflections, and the good deſign and reſpectable execution of the whole.

ART. III. *Eſſays on Hunting:* Containing a Philoſophical Enquiry into the Nature and Properties of the Scent: Obſervations on the different Kinds of Hounds, with the Manner of training them. Alſo Directions for the Choice of a Hunter; the Qualifications requiſite for a Huntſman; and other general Rules to be obſerved in every contingency incident to the Chace. With an Introduction, deſcribing the method of Hare-hunting practiſed by the Greeks. 8vo. 3s. ſewed. Robſon, &c. 1781.

OUR haſty opinion of the little affinity between hunting and literature, is ſomewhat diſcountenanced by the ſpeedy production of another Treatiſe on the Chace *. A critical examination of the *Hebrew*, Greek, and Latin names for the hare, in the preſent work, might, like ſome ſuppoſed ſlips of the pen in that lately under our view †, lead us to account for the literary qualifications of both theſe Nimrods in the ſame manner, were we not checked by our former miſtake. This performance indeed is offered to the public as a *foundling*; the editor who publiſhes it, aſſuring us that it was given to him many years ago by a gentleman, as a ſingular curioſity that had accidentally fallen into his hands; and that he has publiſhed it without alteration, except adding ſome obſervations of his own in the Notes.

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* This *Eſſay* was publiſhed ſoon after the *Thoughts on Hunting*, *reviewed in September laſt.* The Author of the *Thoughts*, &c. is *Peter Beckford, Eſq; of Stapleton,* in Dorſetſhire.

This work is indeed rather doctrinal than practical; conſiſting of general principles, without deſcending to particular inſtructions. The Author treats of hare-hunting; whereas the object of the former work was the fox.—The language of the preſent work is not, however, equal to that of *The Thoughts*; this being generally looſe and careleſs in expreſſion, though ſometimes not a little affected and quaint in the ſtile. Very little philoſophical ſatisfaction can be gathered from the Author's ſuperficial obſervations on the nature of *ſcent*, and as little from his remarks on the different kinds of hounds; the variety of which he attributes to climate, ſoil, food, ſituation, human care, curioſity, or caprice. His leading principle being, that all the canine ſpecies originally ſprung from one common ſtock, as we are taught to believe that all the human race originated from Adam. 'Who,' ſays he, 'could imagine the thick-lipped Ethiopian, wool-pated Negroe, the blink-eyed Chineſe, the ſtately Spaniard, and the dapper Frenchman, to be of the ſame parentage?' It may be replied, that thoſe who ſubſcribe without heſitation to the former opinion, will, in all probability, with equal eaſe admit the latter. The following curious love-ſtory might have been conſidered as preſumptive evidence in favour of this doctrine, had not the relator (ſo capricious is human faith!) concluded it with ſymptoms of arrant infidelity to his own ſyſtem.

'Talking with a learned phyſician (a great connoiſſeur in pointing and ſetting dogs) upon the ſubject of puppies, he told the following marvellous tale of a bitch he had of the ſetting kind:

'As he travelled from Midhurſt into Hampſhire, going through a country village, the maſtiffs and cur-dogs ran out barking, as is uſual when gentlemen ride by ſuch places; among them he obſerved a little ugly pedlar's cur particularly eager and fond of ingratiating himſelf with the bitch. The Doctor ſtopped to water upon the ſpot, and whilſt his horſe drank, could not help remarking how amorous the cur continued, and how fond and courteous the bitch ſeemed to her admirer; but provoked in the end, to ſee a creature of Phillis's rank and breed ſo obſequious to ſuch mean addreſſes, drew one of his piſtols and ſhot the dog dead on the ſpot; then alighted, and taking the bitch into his arms, carried her before him ſeveral miles. The Doctor relates farther, that madam, from that day, would eat little or nothing, having in a manner loſt her appetite; ſhe had no inclination to go abroad with her maſter, or come when he called, but ſeemed to repine like a creature in love, and expreſs ſenſible concern for the loſs of her gallant.

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† See *Rev.* for Sept. 1781, p. 211.

'Partridge ſeaſon came on, but ſhe had no noſe; the Doctor did not take the bird before her. However, in proceſs of time, Phillis waxed proud. The Doctor was heartily glad of it, and phyſically apprehended it would be a means of weaning her from all thoughts of her deceaſed admirer; accordingly he had her confined in due time, and warded by an admirable ſetter of high blood, which the Doctor galloped his grey ſtone-horſe forty miles an end to fetch for the purpoſe. And, that no accident might happen from the careleſſneſs of drunken, idle ſervants, the charge was committed to a truſty old woman houſekeeper; and, as abſence from patients would permit, the Doctor aſſiduouſly attended the affair himſelf. But lo! when the days of whelping came, Phillis did not produce one puppy but what was, in all reſpects, the very picture and colour of the poor dog he had ſhot ſo many months before the bitch was in heat.

'This affair not more ſurprized than enraged the Doctor: For ſome time he differed, almoſt to parting, with his old faithful houſekeeper, being unjuſtly jealous of her care; ſuch behaviour before ſhe never knew from him, but, alas, what remedy? He kept the bitch many years, yet, to his infinite concern, ſhe never brought a litter, but exactly ſimilar to the pedlar's cur. He diſpoſed of her to a friend of his in a neighbouring county, but to no purpoſe, the vixen ſtill brought ſuch puppies. Whence the Doctor tenaciouſly maintained, Bitch and Dog may fall paſſionately in love with each other.

'That ſuch creatures, eſpecially the female, may at particular times, like or prefer, I grant the Doctor; but how the impreſſion of the dog (admitting to favour him there was any) could occaſion ſimilitude in the iſſue of the bitch, and for a continuance of years, after the dog's death, nobody but the Doctor is capable of defending, who to this day relates and juſtifies the truth of every circumſtance I have mentioned.'

The Author gives the following comparative eſtimate of the pleaſure afforded by hunting the hare and hunting the fox:

'Your Lordſhip cannot forget in our frequent debates on diverſions, I have often declared hare-hunting has been mine. What contributed to my liking it, were the early impreſſions I received in favour of the ſport from a grandfather and father, who made it their particular delight. I confeſs to your Lordſhip the being prejudiced ſo much in its favour ſtill, that I eſteem few diverſions equal, nor any preferable to it. The buck, ſtag, hind, or fox chace, no doubt had their delights; but of ſuch ſort as cannot heartily be enjoyed, except by perſons of ample fortune and circumſtance, like your Lordſhip, and ſuch indeed do, *or ſeem chiefly* to delight in thoſe ſports, though *many that purſue them,* on examination of their hearts, I dare ſay *will be conſcious they do it* more from a motive of affectation than *real love.*

'A lover of hunting almoſt every man is, or would be thought; but twenty in the field after a hare, my Lord, find more delight and ſincere enjoyment than one in twenty in a fox-chace, the former conſiſting of an endleſs variety of accidental delights, the latter little more than hard riding, the pleaſure of clearing ſome dangerous leap, the pride of ſtriding the beſt nag, and ſhewing ſomewhat of the bold horſeman, and (equal to any thing) of being firſt in at the death, after a chace frequently from county to county, and perhaps above half the way out of ſight or hearing of the hounds. So that, but for the name of fox-hunting, a man might as well mount at his ſtable-door, and determine to gallop twenty miles an end into another county. I do not doubt but at the concluſion of ſuch an imaginary chace, if he came to his inn ſafe, he would enjoy all that firſt and chief ſatisfaction ſeveral gentlemen do in their hearts after a fox-chace, from the happineſs of having cleared many double ditches, five-bar gates, and dangerous ſloughs, without the misfortune of one broken rib, notwithſtanding two or three confounded falls in taking flying leaps.

'After a hare theſe accidents are not uſually met with, the diverſion is of another ſort. When puſs is ſtarted ſhe ſeldom fails to run a ring, the firſt is generally the worſt (for horſe or foot) that may happen in the whole hunt. For the fences[*] once leaped, or the gates once opened, makes a clear paſſage oftentimes for every turn ſhe takes afterwards.

'The caſe is otherwiſe with ſtag, buck, or fox, when either is on foot, ten to one, after a few turns, if he does not take end ways, and lead the keen ſportſman into continued new unexperienced dangers. If he is unhorſed, there lies the hero of the day, undiſtinguiſhed, unaſſiſted; if not, he has the pleaſure at the end of the chace of finding himſelf a dozen miles perhaps from his own home.

'The former of theſe advantages made a noble peer turn off the fineſt kennel England boaſted. The beſt of conſorts to this day deplores her Silurian Prince, who, by a broken rib, was cut off in the flower of his age.

'Obſerve the nimble harrier, my Lord, continues the double, on foot or horſeback, according as age, ability, or fortune impowers him, enjoys[†] every note of the harmony, cloſely purſues his pack, is ſeldom thrown out of ſight or hearing, and above all, enjoys a hunt delightful, but not dangerous, as the fox-chace, moderate, but not ſo laborious, in the courſe of which his ſatisfaction is in no ſmall degree heightened (whether he purſues, croſſes, or guards the foil) by the frequent views of the game.

'How quick the blood circulates in the vigorous youth, and at the unexpected ſight of the hare how nimbly pants the heart with ſurprizing tranſports, till then unfelt? How are the ſpirits cheered, the long congealed blood warmed of limping age, the memorable exploits of twenty-ſix brought full into view, and feebly mimicked at threeſcore and ten? How are both young and old loſt in delightful enchantments, when puſs has balked the dogs, drops the pack, and on ſome riſing hillock plays in ſight her little tricks, leaps here, doubles there, now ſits an end, liſtens, then crouched (as if ſunk into the earth), deceives the unexperienced eye, and creeps to a *quat*.

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[*] The fences being leaped can be of no uſe to thoſe that follow;—*he ſhould* have ſaid, broken down.

[†] *Who?*

'Theſe are raptures unenjoyed in fox or any other chace; but hare-hunting may be as diſagreeable to the park-keeper, foreſter, or fox-hunter, as the contrary to me; and each may, and no doubt hath, as much to advance in favour of his amuſement as I can poſſibly ſay of mine; therefore it would be impudent to declaim againſt other people's diverſions, to enhance the ſatisfaction found in mine.

'It is humour and inclination makes one or other partake of any paſtime or not; and the delight found in purſuing a poor harmleſs hare, with a parcel of ugly roaring Hounds, to a man of cold ſlow circulation, or a fribble of meek effeminate temper, may appear, on conſideration, inhuman and barbarous as bull-baiting.'

It may be ſome conſolation for the diſgrace of ranking with men of cold ſlow circulation, or fribbles of meek effeminate temper, to receive an acknowledgment that the choice of paſtime depends on humour and inclination.

⁂ *Since the foregoing Article was ſet at the Preſs, we have, by mere accident, diſcovered, that theſe* Eſſays *are an expanſion of a pamphlet written by* JOHN SMALLMAN GARDINER, Gent. *entitled,* "The Art and the Pleaſures of Hare-hunting;" *printed in* 1750. *But the* additions *are very conſiderable.*

ART. IV. *Hunting vindicated from Cruelty*, in a Letter to the Monthly Reviewers. 8vo. 1 s. Law. 1782.

TO find a man deſtitute of reaſons, ſufficient in his own opinion to juſtify what he is previouſly inclined to, is ſcarcely to be expected. In our account of the *Thoughts on Hunting* *, after doing what we eſteemed juſtice to the Author of an ingenious treatiſe, we ventured a little farther, and indulged a declaration of our ſentiments on the profeſſion of Hunting *in this country*, as dictated by humanity to kindred animals, ſimilar in organical ſtructure, and, as we believe, ſubject to like bodily feelings with their haughty maſters. In this digreſſion, we fondly imagined our principles, and the application of them, ſo unexceptionable, that we ſhould meet with the concurrence of all men of feeling, who were not biaſſed by the poſſeſſion of a kennel of hounds; and that thoſe who were, would deſpiſe ſentiments which originated in the ſmoke of London, too much to think them worthy of notice. But in pleading the cauſe of the brute creation, there is nothing extraordinary in being oppoſed by a perſon who writes under the ſignature of A BARBARIAN: and as our knowledge of him extends no farther than this notice he has honoured us with, it is not incumbent on us to diſpute his claim to the character he has aſſumed. If, however, he is not guilty of a miſnomer in the appellation he has choſen for himſelf, he is clearly ſo in the title prefixed to his letter; as hunting is ſo far from being vindicated from the imputation of cruelty, that the facts alleged are not diſputed, he pleads guilty to all he is charged with in his ſporting character, and only labours to palliate the conſtruction to which they are expoſed.

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* See Rev. Vol. LXV. p. 211.

This gentleman has indeed conſiderably ſhortened the taſk he has undertaken, by declaring himſelf unconcerned in the merits of fox-hunting, and ſtanding forth only as an apologiſt for hare-hunters. His juſtification, on philoſophical principles, appears in the following part of his confeſſion:

> ‘ I have been wicked enough to think that there is no cruelty in deſtroying any animal whatever, not being born under the ſky where a man calls a crocodile his brother, and a ſerpent his ſiſter; vainly imagining that the univerſality of the practice, with a few exceptions, from the ſavage to the moſt poliſhed man, gave a ſanction to it. I ſeemed to think that I was juſtified in it by erroneouſly obſerving, that throughout the whole creation there was perceivable a ſyſtem of ſubordination and ſuperiority, in appearance a ſyſtem of cruelty, ſince from the bottom of the ſea to the top of the higheſt mountain, doubting alſo whether it did not go higher, even to the planets, there were found living beings, perhaps the greater part of which ſubſiſted by the deſtruction of others. That the one were a check to the other, and prevented their too great increaſe, which would have endangered even my own perſonal exiſtence.’

Here our Author endeavours to entangle the ſubject with the abſtruſe metaphyſical inquiry into the wiſdom and goodneſs of the Supreme Being; but we beg leave to decline being ſo drawn aſide from a queſtion that lies within a narrower compaſs. Whatever may be his conceptions of the general ſyſtem of nature, it is ſufficiently evident, that all irrational animals act their deſtined parts inſtinctively according to the neceſſity implanted in their conſtitutional frames: but man, ſuperior man, boaſts the divine light of reaſon, which he believes is given him to over-rule and regulate his animal propenſities; not to aid them, and extend his powers of deſtruction wantonly over all around him, according to the doctrine above cited. Such, however, being the philoſophy here inculcated, there appears to be no ground of controverſy between this ſportſman, who emphatically ſigns himſelf *a Barbarian*, and the Reviewers, who accuſe him of cruelty; for he avows the attribute, and juſtifies himſelf by philoſophical reaſoning. The only diſagreement is with himſelf; who pleads privilege for man to act his part in what he terms ‘a ſyſtem of cruelty,’ in a letter intitled, *Hunting vindicated* FROM *Cruelty!*

Having thus, each in our own manner, diſcuſſed the queſtion of right derived from power, we ſhall next inquire into the utility of hunting, as a profeſſion or amuſement exerciſed for the public good. Our ſportſman tells us—

'It is to be feared, unfortunately for your feelings, that hunters muſt yet exiſt in Great Britain, in the midſt of blood and deſtruction. Wolves and bears indeed we have none, but thoſe which appear in the form of hunters. But hares will find means to live in well-cultivated lands, and multiply to no ſmall degree, notwithſtanding all our cruel efforts to the contrary. And foxes too will have cunning enough to find out ſome neglected ſpots for the propagation of their ſpecies. As this ſeems to be their determined reſolution, it may be a difficult problem to ſolve, which of the two will employ their powers to injure moſt the pains-taking farmer? Foxes, he finds, eat his lambs, and rob his poultry-yards; and when lambs are out of ſeaſon, they do not ſcruple much to take up with ſheep. Hares repeatedly eat down his corn, when in a tender ſtate, weaken it in its ſtalk, and conſume it in the ear. Their very amuſements and amours are all againſt him.'———

'It is abſolutely neceſſary, in well cultivated countries, for lordly man's well-being to leſſen the number of ſuch animals—What a happy coincidence! Executions are needful, and executioners ready, without fee or reward, even at a great expence, to undertake the cheerful, though to the compaſſionate the painful taſk. It is an *expenſive* ſyſtem of barbarity in all its circumſtances—but it is interwoven with government itſelf—It is true, indeed, that there are ſome of the breed of Actæon's dogs left. The maſter's imprudence only will place him in ſimilar circumſtances.'

What infinite obligation are the farmers under to their ſporting neighbours, for the great expence, vigilant attention, corporeal labour, and dangers they ſubmit to, merely to clear their grounds from vermin! But is not the Writer conſcious of groſs diſingenuity in ſuch fallacious repreſentations? Let us ſee how valid his plea for relieving the farmer from the depredations of thoſe animals he treats as vermin, will appear, when we conſider them under the appropriated denomination of GAME. Is not the ſubject inſtantly changed, as if by a magical power? Is not all he has ſaid about it worſe than abſurdity? Is it not wilful deception? For, is it not flatly contradicted by the preambles to all the ſtatutes for the *preſervation* of the game? Does he not know the *tendency* of the ſevere penalties declared in them, and the tyrannical manner in which they are inforced by thoſe petty 'Grand Seigneurs' who are armed with magiſterial authority? Will he undertake to define the *extenſion* of the term *poaching*; and tell us how a poor farmer, irritated alike by the ravages of field vermin and of privileged vermin-killers, would be conſidered and *treated, ſhould he be diſcovered* in the heinous act of *co-operating in their labours*, even on his own ground? If a manor *happens to be impoveriſhed* of its game, by which the true end of hunting is fulfilled, according to his above ſtate of it; is the lord ſatisfied by ſuch clearance? Or will he not rather ſtrain every nerve to recruit his ſtock, even from the continent, protected by redoubled ſeverities againſt every unqualified raſcal, tempted by legal reſtraints to participate in his excluſive privileges?

It is needleſs to follow our Author into more particular diſcuſſions, for determining the general queſtion between us. The Reader is furniſhed with enough of both our opinions on the ſubject; and is not only enabled, but intitled, to form a judgment for himſelf. Should we be favoured with another letter from this ſporting gentleman, containing explicit anſwers to the above queſtions, conſonant with the doctrine he now advances in behalf of his favourite amuſement, we promiſe not to overlook him.

Art. V. *Obſervations on the Nature, Kinds, Cauſes, and Prevention of Inſanity, Lunacy, or Madneſs.* By Tho. Arnold, M. D. Vol. I. Containing Obſervations on the Nature and various Kinds of Inſanity. 8vo. 5 s. Boards. Leiceſter printed, and ſold by Cadell, &c. London. 1782.

IN the Introduction to this volume, Dr. Arnold, lamenting the ſmall advance made in the Healing Art, in proportion to modern improvements in ſcience, applies this obſervation peculiarly to the claſs of diſeaſes in queſtion, in the cure of which he ſeems to think we rather fall ſhort of the ancients; at leaſt if we are to credit their accounts of the efficacy of hellebore in maniacal caſes.

He next briefly diſcuſſes the aſſertion, that inſanity is a diſeaſe more frequent in England than in moſt other countries; and he ſeems to think there is ſome foundation for this opinion; eſpecially if the compariſon be made with our ſouthern neighbours, whoſe levity and volatility preſerves them from the effects of melancholy and low ſpirits.

The bulk of the volume is compoſed of the third ſection, in which the Author treats of the definition and arrangement of inſanity. He begins with giving a number of definitions, ancient and modern, both of delirium and inſanity, with its two generally received diviſions of mania and melancholy. After ſhewing, in a few remarks, the inaccuracy and imperfection of all theſe, he proceeds to eſtabliſh his own. This is founded on Mr. Locke's diviſion of the two ſources of human knowledge into *ſenſation* and *reflection*; which this Writer ſo modifies, as to call the repreſentation of *objects of ſenſation* in the mind, Ideas; and the perception of *objects of reflection*, notions. This ſerves *as a baſis for two* general diviſions, both of delirium and inſanity, into *ideal* and *notional.* We ſhall tranſcribe his definitions of each of theſe.

'The mind may be ſaid to be *delirious* when it ſuppoſes ſenſible objects to exiſt externally, which exiſt, as they then appear to the mind, only in idea:—or has ſuch notions about objects which it ſees, hears, or otherwiſe perceives or knows, as appear obviouſly falſe or abſurd to the common ſenſe and experience of the ſober and rational part of mankind.—Delirium, therefore, may naturally be divided into two kinds:—the one, ariſing from an error in our *ideas,* I call IDEAL DELIRIUM; and the other, ariſing from an error in our *notions,* I call NOTIONAL DELIRIUM.'

With reſpect to theſe, the Author obſerves, that the *former* kind of delirium is common both to fever and madneſs; the *latter,* he believes, is peculiar to madneſs.

His two kinds of inſanity are thus defined:

'IDEAL INSANITY is that ſtate of mind in which a perſon imagines he ſees, hears, or otherwiſe perceives, or converſes with, perſons or things, which either have no external exiſtence to his ſenſes at that time,—or have no ſuch external exiſtence as they are then conceived to have:—or, if he perceives external objects as they really exiſt, has yet erroneous and abſurd ideas of his own form, and other ſenſible qualities:—ſuch a ſtate of mind continuing for a conſiderable time; and being unaccompanied with any violent or adequate degree of fever.

'NOTIONAL INSANITY is that ſtate of mind in which a perſon ſees, hears, or otherwiſe perceives external objects as they really exiſt, as objects of ſenſe; yet conceives ſuch notions of the powers, properties, deſigns, ſtate, deſtination, importance, manner of exiſtence, or the like, of things and perſons, of himſelf and others, as appear obviouſly, and often groſsly erroneous, or unreaſonable, to the common ſenſe of the ſober and judicious part of mankind. It is of conſiderable duration; is never accompanied with any great degree of fever, and very often with no fever at all.'

Several obſervations follow, to ſhew the connection between various affections and diſpoſitions of the mind and inſanity, or a diſpoſition to it. Here we meet with a contradiction to a common maxim, which will be pleaſing to thoſe who love to conſider human nature in the moſt exalted point of view. It has been aſſerted that great genius borders on madneſs, and that perſons of the higheſt mental qualifications are moſt likely to fall into this dreadful diſeaſe. Our Author, on the other hand, affirms, from experience, that perſons of little genius and *weak judgment are moſt liable to* become inſane.

Dr. Arnold next proceeds to the conſideration of the particular *ſpecies of inſanity,* which he comprizes in the following table: *One genus*, INSANITY. *Two diviſions*, IDEAL and NOTIONAL. *Species* of IDEAL Inſanity: 1. *Phrenetic*; 2. *Incoherent*; 3. *Maniacal*; 4. *Senſitive*. *Species* of NOTIONAL Inſanity: 5. *Deluſive*; 6. *Fanciful*; 7. *Whimſical*; 8. *Impulſive*; 9. *Scheming*; 10. *Vain, or ſelf-important*; 11. *Hypochondriacal*; 12. *Pathetic*; 13. *Appetitive*. Each of theſe ſpecies has a particular chapter allotted to it, in which it is defined, and illuſtrated by caſes derived from various authors, and given in notes; and occaſional remarks by the Author are interſperſed. Under the head of *Pathetic* are noticed 16 *varieties*, formed from the different paſſions of the mind principally put in motion in different caſes. The enumeration of theſe ſpecies terminates the preſent volume. The Author propoſes to proceed in his plan with giving a view of the *appearances on diſſection*; an examination into the *cauſes of madneſs*; and ſome *rules for its prevention*, chiefly founded on the *due regulation of the paſſions*.

This volume evidently proves the Writer to be a man of extenſive and accurate reading; and if his plan is completed, we may reaſonably expect from him a more full and exact hiſtory of the diſeaſe in queſtion than has yet appeared. It is probable, however, that ſome of his readers, leſs attached to *methodical arrangement* than himſelf, may cenſure his diviſion, as (in ſome of its heads at leaſt) rather fanciful and artificial; and founded on circumſtances neither diſtinct, permanent, nor important enough to lead to ſolid and uſeful deductions. But of this, it will be proper to ſuſpend our judgments, till we are favoured with the ſequel; in which we truſt to the Author's good ſenſe, not to be duped by the vain parade of method, ſo as to give that for fixed and conſtant, which nature has made infinitely variable.

ART. VI. *Edwin and Eltruda.* A Legendary Tale. By a young Lady. 4to. 2s. Cadell. 1782.

THE ingenious Editor of this pathetic and elegant little Tale, Dr. Kippis, informs us, that 'the young Lady, by whom it is written, is a native of London, but was removed in very early life to a remote part of the kingdom, where her ſole inſtruction was derived from a virtuous, amiable, and ſenſible mother. In ſo diſtant a ſituation, ſhe had ſuch little acceſs to books, that, when the piece now preſented to the Public was written, ſhe had ſcarcely read any productions of a ſimilar kind.' To thoſe, who are curious to contemplate the native exertions of unaſſiſted genius, ſuch a circumſtance will more particularly recommend this poem to their notice. It is, however, more than probable, that, before it was finiſhed for the preſs, ſhe might not be totally unacquainted with the compoſitions of ſome, at leaſt, of the more ſucceſsful of thoſe who have preceded her in this popular walk of poetical narrative.

The ſcene of this poem lies on the banks of the Derwent, where Albert and his daughter Eltruda are ſuppoſed to reſide. This lovely fair one, the only remaining comfort of her father's declining age, is thus introduced :

‘ In his ELTRUDA's gentle breaſt
His griefs he could repoſe;
With each endearing virtue bleſt,
She ſoftened all his woes.

'Twas eaſy in her look to trace
An emblem of her mind:
There dwelt each mild attractive grace,
Each gentle charm combin'd.

Soft as the dews of morn ariſe,
And on the pale flower gleam,
So ſoft, ſo ſweet her melting eyes
With love and pity beam.

As far retir'd the lonely flower
Smiles in the deſart vale,
And blooms its balmy ſweets to pour
Upon the flying gale;

So liv'd in ſolitude unſeen
This lovely, peerleſs maid;
So ſweetly grac'd the vernal ſcene,
And bloſſom'd in the ſhade.

Yet love could pierce the lone receſs,
For there he likes to dwell;
He ſcorns the noiſy crowd to bleſs,
And ſeeks the lowly cell.

There only his reſiſtleſs dart
In all its power is known;
His empire ſways each willing heart;
They live to love alone.

EDWIN, of every grace poſſeſt,
Firſt taught her heart to prove
That gentleſt paſſion of the breaſt,
To feel the power of love.

Tho' few the paſtures he poſſeſt,
Tho' ſcanty was his ſtore,
Tho' wealth ne'er ſwell'd his hoarded cheſt,
EDWIN could boaſt of more!

EDWIN could boaſt the liberal mind,
The gen'rous, ample heart;
And every virtue heav'n inclin'd
To bounty, can impart.

The maxims of this ſervile age,
The *mean, the ſelfiſh* care,
The ſordid views that now engage
The mercenary pair,

Whom riches can unite or part,
To them were all unknown;
For then the ſympathetic heart
Was link'd by love alone.

They little knew that wealth had power
To make the conſtant rove;
They little knew the ſplendid dower
Could add a bliſs to love.

They little knew the human breaſt
Could pant for ſordid ore;
Or, of a faithful heart poſſeſt,
Could ever wiſh for more.

And tho' her peerleſs beauty warms
His heart to love inclin'd;
Not leſs he felt the laſting charms,
The beauties of her mind.

Not leſs his gentle ſoul approv'd
The virtues glowing there;
For ſurely Virtue to be lov'd
Needs only to appear.'

Perhaps, the moſt difficult taſk attending this ſpecies of compoſition, is to unite elegance and embelliſhment with true unaffected ſimplicity. Of thoſe who have attempted it, how many are there, who, not diſtinguiſhing between ſlovenlineſs and eaſe, and miſtaking baldneſs of language for the graceful negligence of natural expreſſion, have, while they were affecting *ſimplicity*, been betrayed into *ſillineſs?* To ſuch, however, we would recommend the peruſal of the beautiful ſtanzas juſt quoted as a model, which, we expect not to ſee excelled, for their future imitation.

But to return to the poem—the happineſs of this amiable pair is not long to continue:

' For now aroſe the death-fraught day,
For civil diſcord fam'd,
When YORK from LANCASTER's proud ſway,
The Royal ſceptre claim'd.

The paſſing moments now were fraught
With deſolating rage;
And now the bloody deeds were wrought
That ſwell th' hiſtoric page.

The good old ALBERT vows again
To ſeek the hoſtile field;
The cauſe of HENRY to maintain,
The ſpear for him to wield.

But oh, a thouſand ſacred ties
That bind the hero's ſoul,
A thouſand tender claims ariſe,
And EDWIN's breaſt controul,

And link the youth to Henry's foes—
But ah, it rends his heart,
The aged Albert to oppoſe;
To bear an adverſe part.

Tho' paſſion pleads in Henry's cauſe,
And Edwin's heart would ſway,
Yet honour's ſtern imperious laws
The brave will ſtill obey.'

* * * *

' The timid Muſe forbears to ſay
What laurels Edwin won;
Nor paints the gallant deeds that day
By aged Albert done.

On ſofter themes alone ſhe dwells,
As trembling through the grove,
Of friendſhip's woes ſhe ſad'ning tells,
Or ſings of hapleſs love.

Tho' long the beaming day was fled,
The fight they ſtill maintain;
While night a deeper horror ſhed
O'er the enſanguin'd plain.

The martial trump invades the ear,
And drowns the orphan's cry:
No more the widow's ſhriek they hear,
The love-lorn virgin's ſigh!

The pangs thoſe dear-bought laurels yield,
Alas, what tongue can ſpeak?
Perchance not one that ſtrews the field
But leaves ſome heart to break.

To Albert's breaſt the faulchion flew——
He felt a mortal wound;
The drops that warm'd his heart, bedew
And ſtain the flinty ground.

The foe who aim'd the deadly dart,
Heard his expiring ſighs;
Soft pity touch'd his yielding heart,
To Albert ſtreight he flies—

While round the Chief his arms he caſt,
While oft his boſom ſigh'd,
And ſeem'd as if it mourn'd the paſt—
Old Albert faintly cry'd,

“ Tho' nature heaves theſe feeble groans,
“ Without complaint I die—
“ Yet one dear care my heart ſtill owns,
“ Still feels one tender tie.

“ For York, *a youth well known to fame*
“ *Uplifts the hoſtile ſpear;*
“ *Edwin's the blooming heroe's name,*
“ *To Albert's boſom dear;*

" Ah, tell him my expiring ſigh,
" Say my laſt words beſought
" To my deſpairing child to fly,
" Ere fame the tidings brought:"

He ſpoke!—but oh, what mournful ſtrain
In ſadneſs apt to melt,
What moving numbers can explain
The pangs that EDWIN felt!

For EDWIN 'twas himſelf that held
The dying warrior preſt,
(Whom the dark ſhades of night conceal'd)
Cloſe to his throbbing breaſt.

" Ah, fly (he cry'd) my touch profane!
" Oh how the reſt impart?
" 'Twas EDWIN plung'd—rever'd old man—
" The dagger in thy heart."

His dying eyes he feebly rais'd,
Which ſeem'd for ever clos'd;
On the pale youth they piteous gaz'd—
And then in death repos'd.'—

The ſubſequent interview between Edwin and Eltruda, with all the agonizing circumſtances of remorſe and horror that attend it, difficult as it muſt have been to deſcribe, may eaſily be gueſſed at; and its effects on the tender frame of the one, and on the feelings of both, the ſympathiſing Reader cannot fail of anticipating.

' He ſaw her dying eye-lids cloſe,
He heard her lateſt ſigh,
And yet no tear of anguiſh flows
Faſt ſtreaming from his eye.

For, ah, the fulneſs of deſpair,
The pang of high-wrought woe,
Admits no ſilent trembling tear,
No lenient drop to flow.

He feels within his ſhivering veins
A mortal chillneſs riſe;
Her pallid corſe he feebly ſtrains—
And on her boſom dies!'

If there be any thing in this affecting poem to object to, it is, as the Editor acknowledges, ' that diffuſion of ſentiment which is ſo natural to a youthful mind, in its firſt eſſays in compoſition.' And yet the candid critic ſcarcely will diſapprove of that, which, conſidered abſtractedly, cannot fail of being an object of pleaſing contemplation, as it is, perhaps, one of the moſt certain aſſurances of genius, that wants nothing but time to ripen into maturity. Though the fruit be not always in proportion to the bloſſom, the luxuriance of the branches indicates, *at leaſt, the vigour of the ſtem.*

ART. VII. *Sacred Dramas:* chiefly intended for young Perſons. The Subjects taken from the Bible. To which is added, *Senſibility*, a Poem. By Hannah More. 8vo. 4s. Cadell, 1782.

IT is an obſervation of Cowley's, and Miſs More has ſelected it as her motto, that 'all the books of the Bible are either moſt admirable and exalted pieces of poetry, or are the beſt materials in the world for it.' So incontrovertible, indeed, is the former part of this obſervation, that even they, who reject the truths which the Bible holds out to them, have ſcarcely ever been hardy enough to deny its ſublimity. But that it furniſhes materials the beſt adapted for poetry is not, perhaps, ſo generally agreed; and it is not to be wondered at that there ſhould be doubts on the ſubject, when ſo few who have borrowed their materials from the ſacred volume have ſucceeded. With ſuch diſcouraging examples of defeat as Miſs More muſt have had before her eyes, the very attempt in which ſo many have failed, would alone, excluſive of its ſucceſs, have intitled her to praiſe. Beſides the difficulties ariſing from the peculiar nature of her ſubjects, and the law to which ſhe had tied herſelf down, of introducing no circumſtances or characters * that were not to be met with in her originals, our Poeteſs had another difficulty to contend with, which was, ſo to accommodate herſelf to her young readers as to blend moral inſtruction with poetical embelliſhment, and to captivate the imagination without awakening the paſſions: a taſk of infinite difficulty and addreſs; and it is but juſtice to ſay, that her ſucceſs has been as brilliant as the enterprize was arduous.

The titles of theſe Dramas are, *Moſes in the Bullruſhes*, *David and Goliath*, *Belſhazzar and Daniel*. To theſe are ſubjoined, *Reflexions of King Hezekiah in his Sickneſs*, and *Senſibility*, a poetical epiſtle to the honourable Mrs. Boſcawen. Of the dramas we cannot expreſs our approbation more ſtrongly than by obſerving, that they are admirably calculated for the end they are deſigned to anſwer—*the inſtruction and amuſement* of youth; being equally adapted to inform the underſtanding, and to improve the heart. Nor is this all, by exhibiting juſt and elegant models of compoſition, both with reſpect to ſentiment and expreſſion, they may have a powerful influence in regulating the taſte; a circumſtance not only of conſequence to the intellectual, but the moral happineſs of mankind: a mind, duly prepared by a correct and cultivated taſte, being the ſoil in which the ſeeds of virtue peculiarly delight to expand themſelves, and in which they make the moſt vigorous ſhoots.

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* Except, indeed, in the ſingle inſtance of Daniel, and that of neceſſity, the Bible furniſhing no more than two perſons, Daniel and Darius; and there were not ſufficient to carry on the buſineſs of the *piece*.

In a book 'chiefly intended for young perſons,' it is not with impropriety that Miſs More has introduced the concluding compoſition 'Senſibility;' there being nothing of which they are more apt to form miſtaken ideas than of that ſympathetic tenderneſs which is ſuppoſed to have its ſource in the amiable affections of the heart. From theſe miſtaken ideas it is that ſo many, by giving way to the immoderate indulgence of ſenſibility, deſtroy their own peace, while a ſtill greater number, by its affectation, render themſelves diſguſting.

After the firſt few introductory lines of this poem, the Authoreſs imperceptibly glides into a panegyric on living genius. Of thoſe who are particularly diſtinguiſhed among the men, are Maſon, the Wartons, Beattie, Lowth, Reynolds, Jenyns, Porteus, and Johnſon. Among the female ornaments of literature, who have their appropriated compliments, are Carter, Montagu, Chapone, Walſingham, Delany, and Barbauld. In the teſtimony ſhe has borne to the character and accompliſhments of Mrs. Barbauld, Miſs More exhibits the picture of an amiable mind, ſuperior to the littleneſs of jealouſy, which, indeed, true genius always deſpiſes.

'O, much-lov'd BARBAULD! ſhall my heart refuſe
Its tribute to thy Virtues and thy Muſe?
While round thy brow the Poet's wreathe I twine,
This humble merit ſhall at leaſt be mine,
In all thy praiſe to take a gen'rous part;
Thy laurels bind thee cloſer to my heart:
My verſe thy merits to the world ſhall teach,
And love the genius it deſpairs to reach.'

After this enumeration of living excellence, ſhe then enters more immediately upon her ſubject.

'Yet, what is wit, and what the Poet's art?
Can Genius ſhield the vulnerable heart?
Ah, no! where bright imagination reigns,
The fine-wrought ſpirit feels acuter pains:
Where glow exalted ſenſe, and taſte refin'd,
There keener anguiſh rankles in the mind:
There feeling is diffus'd through ev'ry part,
Thrills in each nerve, and lives in all the heart:
And thoſe whoſe gen'rous ſouls each tear would keep
From others' eyes, are born themſelves to weep.'

And here ſhe very artfully introduces a juſt compliment, the joint tribute of gratitude, affection and eſteem, to the memory of Garrick.

'*Say, can the boaſted pow'rs of wit and ſong,*
Of life one pang remove, one hour prolong?

Preſumptuous hope! which daily truths deride;
For you, alas! have wept—and GARRICK dy'd!
Ne'er ſhall my heart his lov'd remembrance loſe,
Guide, critic, guardian, glory of my muſe!
Oh ſhades of Hampton! witneſs as I mourn,
Cou'd wit or ſong elude *his* deſtin'd urn?
Tho' living virtue ſtill your haunts endears,
Yet bury'd worth ſhall juſtify my tears!
GARRICK! thoſe pow'rs which form a friend were thine;
And let me add, with pride, that friend was mine:
With pride! at once the vain emotion's fled;
Far other thoughts are ſacred to the dead.
Who now with ſpirit keen, yet judgment cool,
Th' unequal wand'rings of my muſe ſhall rule?
Whoſe partial praiſe my worthleſs verſe enſure?
For Candor ſmil'd when GARRICK wou'd endure.
If harſher critics were compell'd to blame,
I gain'd in friendſhip what I loſt in fame;
And friendſhip's foſt'ring ſmiles can well repay
What critic rigour juſtly takes away.
With keen acumen how his piercing eye
The fault conceal'd from vulgar view would ſpy!
While with a gen'rous warmth he ſtrove to hide,
Nay vindicate, the fault his judgment ſpied.
So pleas'd, could he detect a happy line,
That he wou'd fancy merit ev'n in mine.
Oh gen'rous error, when by friendſhip bred!
His praiſes flatter'd me, but not miſled.
 'No narrow views could bound his lib'ral mind;
His friend was man, his party human kind.
Agreed in this, oppoſing ſtateſmen ſtrove
Who moſt ſhou'd gain his praiſe, or court his love.
His worth all hearts as to one centre drew;
Thus Tully's Atticus was Cæſar's too.
 'His wit ſo keen, it never miſs'd its end;
So blameleſs too, it never loſt a friend;
So chaſte, that modeſty ne'er learn'd to fear;
So pure, religion might unwounded hear.
 'How his quick mind, ſtrong pow'rs, and ardent heart,
Impoveriſh'd nature, and exhauſted art,
A brighter bard records [*], a deathleſs muſe!—
But I his talents in his virtues loſe:
Great parts are Nature's gift; but that he ſhone
Wiſe, moral, good and virtuous—was his own.
Though Time his ſilent hand acroſs has ſtole,
Soft'ning the tints of ſorrow on the ſoul;
The deep impreſſion long my heart ſhall fill,
And every mellow'd trace be perfect ſtill.
 'Forgive, BOSCAWEN, if my ſorrowing heart,
Intent on grief, forget the rules of art;

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[*] *Mr. Sheridan's* Monody.

Forgive, if wounded recollection melt——
You beſt can pardon who have oft'neſt felt.
You, who for many a friend and hero mourn,
Who bend in anguiſh o'er the frequent urn;
You who have found how much the feeling heart
Shapes its own wound, and points itſelf the dart;
You, who from tender ſad experience feel
The wounds ſuch minds receive can never heal;
That grief a thouſand entrances can find,
Where parts ſuperior dignify the mind;
Wou'd you renounce the pangs thoſe feelings give,
Secure in joyleſs apathy to live?'

Having pointed out the ſuperior advantages of ſenſibility, the refinement of its pleaſures, and the benevolence of its office, ſhe thus afterwards proceeds to aſcertain its object, and limit its extent:

'Yet, while I hail the Sympathy Divine,
Which makes, O man! the wants of others thine:
I mourn heroic JUSTICE, ſcarcely own'd,
And PRINCIPLE for SENTIMENT dethron'd.
While FEELING boaſts her ever-tearful eye,
Stern TRUTH, firm FAITH, and manly VIRTUE fly.
'Sweet SENSIBILITY! thou ſoothing pow'r,
Who ſhedd'ſt thy bleſſings on the natal hour,
Like fairy favours! Art can never ſeize,
Nor affectation catch thy pow'r to pleaſe:
Thy ſubtile eſſence ſtill eludes the chains
Of Definition, and defeats her pains.
Sweet Senſibility! thou keen delight!
Thou haſty moral! ſudden ſenſe of right!
Thou untaught goodneſs! Virtue's precious ſeed!
Thou ſweet precurſor of the gen'rous deed!
Beauty's quick reliſh! Reaſon's radiant morn,
Which dawns ſoft light before Reflexion's born!
To thoſe who know thee not, no words can paint,
And thoſe who know thee, know all words are faint!
'Tis not to mourn becauſe a ſparrow dies;
To rave in artificial extaſies:
'Tis not to melt in tender *Otway*'s fires;
'Tis not to faint when injur'd *Shore* expires:
'Tis not becauſe the ready eye o'erflows
At *Clementina*'s, or *Clariſſa*'s woes.
'Forgive, O Richardſon! nor think I mean,
With cold contempt, to blaſt thy peerleſs ſcene:
If ſome faint love of virtue glow in me,
Pure ſpirit! I firſt caught that flame from thee.
'While ſoft Compaſſion ſilently relieves,
Loquacious *Feeling* hints how much ſhe gives;
Laments how oft her wounded heart has bled,
And boaſts of many a tear ſhe never ſhed.

'As words are but th' external marks, to tell
The fair ideas in the mind that dwell;
And only are of things the outward ſign,
And not the things themſelves, they but define;
So exclamations, tender tones, fond tears,
And all the graceful drapery Pity wears;
Theſe are not Pity's ſelf, they but expreſs
Her inward ſufferings by their pictur'd dreſs;
And theſe fair marks, reluctant I relate,
Theſe lovely ſymbols may be counterfeit.
Celeſtial Pity! why muſt I deplore,
Thy ſacred image ſtamp'd on baſeſt ore?
There are, who fill with brilliant plaints the page,
If a poor linnet meet the gunner's rage:
There are, who for a dying fawn diſplay
The tend'reſt anguiſh in the ſweeteſt lay;
Who for a wounded animal deplore,
As if friend, parent, country were no more;
Who boaſt quick rapture trembling in their eye,
If from the ſpider's ſnare they ſave a fly;
Whoſe well-ſung ſorrows every breaſt inflame,
And break all hearts but his from whom they came:
Yet, ſcorning life's *dull* duties to attend,
Will perſecute a wiſe, or wrong a friend;
Alive to every woe by *fiction* dreſs'd;
The innocent he wrong'd, the wretch diſtreſs'd,
May plead in vain; their ſuff'rings come not near,
Or he relieves them cheaply with a tear.
Not ſo the tender moraliſt of Tweed;
His *Man of Feeling*, is a man indeed.
'Oh, bleſs'd Compaſſion! Angel Charity!
More dear one genuine deed perform'd for thee,
Than all the periods Feeling e'er can turn,
Than all thy ſoothing pages, poliſh'd STERNE!
'Not that by deeds alone this love's expreſt,
If ſo, the affluent only were the bleſt.
One ſilent wiſh, one pray'r, one ſoothing word,
The precious page of Mercy ſhall record;
One ſoul-felt ſigh by pow'rleſs Pity giv'n,
Accepted incenſe! ſhall aſcend to Heav'n.'

ART. VIII. *Melampus*: or, the Religious Groves. A Poem in Four Books, with Notes. By the late Gloſter Ridley, D. D. 4to. 10s. 6d. Dodſley, 1781.

THE deſign of this allegorical poem is to ſhew what lights and hopes the world enjoyed reſpecting a future ſtate before, as Dr. Ridley expreſſes himſelf, the *Great Reſtorer* was born. A view, ſays he, that will open to the ſource of the Pagan ſuperſtitions *and idolatries*; and in ſome meaſure clear *the confuſion with which at preſent* they ſeem perplexed; and at the ſame time prove a conſiderable confirmation to the truths of Chriſtianity.

'For the purpoſe of exhibiting this view,' continues he, 'I have taken my point of time about 150 years before the *Trojan* war, when we may ſuppoſe the reaſon of the inſtitutions which were followed was not entirely loſt; yet when the corruptions of them were beginning to appear, ſo as to give a view of both together, in the inſtitutions and inſtructions diſcoverable in the RELIGIOUS GROVES. The ſcene is laid in *Greece*, whoſe inhabitants confeſſedly borrowed their religious rites from *Ægypt* and the Eaſt, and built their own fables on the traditions they received from thence. The inſtructor made choice of is MELAMPUS, the ſon of *Amythaon*, an experienced philoſopher, who travelled into *Ægypt*, and imported from thence into *Greece* their theology. He is celebrated for having reſtored the daughters of *Proetus* to a ſound mind, at a fountain near *Nonacris* in *Arcadia*. One of theſe he afterwards married, and had in dowry with her part of the kingdom of *Argos*; and from him deſcended a long line of prophets and inſtructors.'

By thoſe who can attentively follow an uninterrupted chain of allegory through a poem of four Cantos, this performance may be read, if not with great pleaſure, at leaſt with conſiderable improvement; for Dr. Ridley, though not of the firſt rank as a poet, was a very learned and ingenious man, and, conſequently, from every thing that he wrote much uſeful information is to be collected. The notes, with which this work is accompanied, are particularly curious and valuable.

ART. IX. *Bryant's Obſervations on the Poems of Rowley.* Continued from the laſt Review. And *Concluded.*

THE leading object of this work is to prove that Chatterton could not have been the Author of the Poems attributed to Rowley, becauſe, in a variety of inſtances, he appeared not to underſtand them. There is ſomething ſpecious in this plea; but the learned Author hath egregriouſly failed in his proofs. Mr. Bryant hath invented *meanings never meant*, and diſcovered alluſions never intended; and, deluded by his own fancy, hath made the moſt whimſical hypotheſes the ground of his argument; ſo that becauſe Chatterton did not anticipate Mr. Bryant's conjectures, he muſt, truly, be ignorant of Rowley's meaning! This is to make the error in order to correct it.

We have already ſtated, that Chatterton really miſtook the meaning of ſeveral words: but then we obſerved, that the miſtake equally concerned the poet and the gloſſariſt. Mr. Bryant would confine every miſtake, both as to words and things, to the *laſt*; and produces a liſt of upwards of fifty terms to demonſtrate his propoſition, *viz.* That *if a perſon, in tranſcribing a learned and excellent compoſition, varies the terms through ignorance, and the true reading appears from the context, he cannot have been the author.*

It is impoſſible for us to examine every word adduced by this Author in defence of his hypotheſis. We can only ſelect a few on which the moſt conſiderable ſtreſs is laid: for, with reſpect to the far greater number, his reaſonings are ſo futile, and his inferences from them ſo forced and unnatural, that it would be loſs of time to give them any ſerious review.

The firſt word that Mr. Bryant remarks on, is *ſlughorne.* ‘ This word, ſays he, occurs more than once; and it is interpreted by Chatterton in one place, a *muſical inſtrument, not unlike a hautboy:* in another it is ſaid to be *a kind of a clarion.* But a clarion and a hautboy are very unlike, being diſtinct inſtruments. It occurs in the ſecond Eclogue,

> The water ſlughornes wythe a ſwotie cleme:

And in the Tournament,

> Methynckes I hear the ſlughorne's dynn frome farre.

It is plain that Chatterton only formed a judgment from the context, and knew nothing preciſely about this inſtrument. In the firſt place it was certainly a horn; ſuch as the Danes, Saxons, and other Gothic nations, uſed in war; and the name ſignifies as much; for by *ſlug* and *ſlag* is denoted *ſlaughter* and *battle.*——A ſlughorne is properly ‘ *buccina bellica.*’ Now, what doth all this prove? Why, that Chatterton was ignorant of the preciſe nature and uſe of this muſical inſtrument. And ſo we think was *Rowley* too: and this, we apprehend, very clearly appears from the firſt quotation. ‘ The *water*-ſlughornes, *&c.*’ This additional expletive would ſcarcely have been made by a poet who had been accuſtomed to the word in its primary meaning; nor would ‘ *ſwotie cleme*’ [ſweet muſic] have been noted as the diſtinguiſhing characteriſtic of the *horn of ſlaughter.*

‘ *Byſmare:*

> Forth from Sabrina ran a ryverre cleere
> Roaryngе and rolleyng on yn courſe *byſmare.*

This term, *byſmare,* is by the tranſcriber interpreted, *bewildered, curious*; which epithets he couples together as if they were ſynonymous. But they neither of them convey the true meaning. The word occurs in Chaucer, and is ſaid to betoken abuſive ſpeech . . . . . In the beſt Saxon dictionary, where the various ſenſes of the word are enumerated, *Biſmorful* is, among others, rendered, *horrendus.* This ſeems to be the original purport of the word; and from hence, *I think,* we may be pretty certain that *there is nothing curious* alluded to; but by *courſe byſmare* is ſignified *curſu ſonoro, vel horrendo*; which is a deſcription very applicable to the Severn.——Had Chatterton been the Author of *theſe compoſitions,* he would have introduced the word in the ſame acceptation in which it is to be found in Chaucer; *for if there be* any writer with whom we may preſume him to have been acquainted it was with him. But he deviates from him in this place, and in many other inſtances. The reaſon was, becauſe he had an original before him; and the term, as it is to be found in Chaucer, could not be made to agree with the context. He therefore gave it the beſt interpretation that he was able; but was wonderfully wide of the mark.'

The queſtion is not how Chaucer himſelf uſes this term; but how it is explained by his gloſſariſt. Now Speght explains *biſmar* (which he derives from the Fr. *bizarre*) by *fantaſtical ſtrangeneſs*. Bailey makes *biſmare* ſignify *curioſity*. On both theſe authorities, Chatterton hath interpreted it, *bewildered, curious*. But we ſhall be aſked, if the original text warrants this comment? We think it does: for what ſhould hinder us from thinking, that the Poet by *byſmare* meant *irregular* or *meandring?*——The word, Mr. Bryant obſerves, is 'here uſed as an adjective: whereas, by all other writers, as he believes, it is introduced as a ſubſtantive.' So far he is right; but then Rowley, as well as Chatterton, is affected by the blunder. To remove it from the former, and to throw it wholly upon the latter, our Author is obliged to have recourſe to the following conjecture: 'I have a ſuſpicion that Chatterton has not copied the text truly; and that what he hath rendered *courſe byſmare*, was in the original *hoarſe byſmarre*, i. e. *rauco terrore*.' Did ever conjectural emendation ſport itſelf ſo *byſmarelie?* It hath the advantage of all reaſoning, and ſupercedes all reply!

'*Onlyghte*. Ælla threatens deſtruction to the Danes who have invaded his country; and in deſcribing his purpoſe he ſays—

Theyre throngynge corſes ſhall *onlyghte* the ſtarres,
The barrows braſtynge wythe the ſleune ſchall ſwelle.
v. 678.

Every body knows that the Danes buried their ſlain upon plains and open places in *Tumuli*, which were called *Lowes* and *Barrows*. And Ælla, in theſe fine lines, tells his ſoldiers, that the enemy's dead ſhall be ſo numerous that they ſhall ſwell their tombs till they burſt for want of room, and not ſuffice to hold them. But what is the meaning of the firſt line, where it is ſaid, that the dead bodies ſhould *onlyghte* the ſtars? Here is certainly a great miſtake of the tranſcriber, who did not know the Author's meaning, and has ſubſtituted one word for another. Inſtead of *onlyghte*, I make no doubt but that the original was *onlyche*, which ſignifies *to be like*, or *equal to*. *Onlych* is the ſame term which we now expreſs, *liken*: and the meaning of the word is *this, that the corſes of the* Danes ſhould be *like* or *equal to* the ſtars.

Theyre throngynge corſes ſhall *onlyche* the ſtars.

e. *match them in number*.'

We never ſaw a *match* for this piece of criticiſm! One line in Gray fully illuſtrates the poet's meaning; and ſhews us too, with *undoubted certainty* (for why ſhould not *we* alſo ſpeak of *demonſtration?*) the ſource from whence the ſtrange idea was derived.

> "Clouds of carnage *blot* the ſun."

Or, in the Rowleian language——

> Throngynge corſes doe *onlyghte* the ſunne.

"But is not this unintelligible fuſtian?"——It may be ſo. But that is nothing to the argument. We are not defending the propriety of the metaphor. We are only ſhewing from whom Chatterton borrowed it.

Mr Bryant repeatedly obſerves, that Chatterton was incapable of reading the old MSS. with accuracy, which he undertook to tranſcribe. If there *were* ſuch manuſcripts, and if they in any reſpects reſembled the *Fac Simile* given by Mr. Strutt of one of them, the wonder is not, that he ſhould have made a miſtake now and then in the tranſcript of ſome words, but that he ſhould have been able to have made any ſenſe of them at all. Let an experienced antiquary, who hath been verſed in the different modes of antient writing, inſpect the engraved plate entitled, *The Accounte of Mr. Cannynge's Feaſt*, at the end of Rowley's Poems, and inform us honeſtly what idea he muſt form of the acuteneſs and penetration of a youth who could, in the ſpace of a few months, decypher long poems, written in characters equally obſcure and imperfect:—characters which cannot be traced to any ſtandard, and which bear no ſimilarity to any mode of writing in any age! Now, that Chatterton was capable of reading all the poems in this old cheſt, ſo as to be able to give a juſt interpretation of their general meaning (which is confeſt even by thoſe who affect to call him *the ignorant* and *illiterate boy*), muſt be acknowledged to be a moſt wonderful circumſtance: it muſt ſhew, that his knowledge of old hands and old words was uncommonly great; ſo that the very *tranſcribing* and *interpreting* the poems are of themſelves ſufficient confutations of every reflection that hath been thrown on his knowledge and underſtanding. Now, with that acquaintance which this extraordinary youth muſt have had with antient Engliſh literature, to have enabled him to accompliſh what *all* confeſs he did, we have only to conſider him as poſſeſſed of a high degree of poetic genius (and of that there can remain no rational doubt), and the main difficulty concerning Rowley is ſolved; for nothing more was neceſſary to produce the poems, than the very qualifications which Chatterton poſſeſſed.

Mr. Bryant employs upwards of five pages to demonſtrate Chatterton's ignorance of the true reading of the old MSS. becauſe he hath written Cheriſaunei for *Cheriſaunce*, and

Beſtoikerre for *Beſtwikerre.* We never ſaw learning more idly employed! We never ſaw conjectural criticiſm more a mockery to common ſenſe! Granting that Chatterton had manuſcripts to tranſcribe from, and that the words *Cheriſaunce* and *Beſtwikerre* occurred according to their true ſpelling, we ſee no reaſon for his having written them in any other manner. Had he left them unexplained, or had he given them a wrong interpretation, there might alſo be ſome plea for Mr. Bryant's conjecture. But he did explain them, and that too very properly. From whence had he his explanations? Why, from Speght, and Bailey or Kerſey. In the former, the word *cheriſaunce* is ſpelled as Mr. Bryant ſays it ought to be ſpelled. In the two latter, it is written *cheriſaunie.* Now, Chatterton conſidered it as indifferent which way the word was ſpelt, and therefore adopted either of them, juſt as it ſuited his humour: for it deſerves notice, that in the Minſtrel's ſong in the tragedy of Ælla it is ſpelt according to the former.

Does no *cheriſauncys* from Elynoure houlde.

In Bailey, *beſtoike* (from whence Chatterton formed *beſtoiker*) is interpreted, *to betray.*

On theſe two words Mr. Bryant lays great ſtreſs, and conſiders them as evident proofs of the exiſtence of MSS. We conſider them rather as proofs of the contrary; and have accounted for the manner in which Chatterton wrote them, not by miſtaking the original, but by confiding in the dictionary.

Mr. Bryant proceeds to ſpeak of references to antient hiſtory which occur in the poems. Under this head he undertakes to prove, 'that the alluſions are too refined and curious, and relate to circumſtances too remote and obſcure to have proceeded from the young man to whom theſe poems have been by many aſcribed.' All that our Author hath advanced on this head is merely gratuitous. The general facts referred to in the poems are indubitably ſuch as fall within the circle of common hiſtory, and the knowledge of them might have been eaſily acquired even by a youth of leſs application and leſs diſcernment than Chatterton. As to the more 'curious and refined alluſions,' which Mr. Bryant thinks to have been out of the reach of this youth, we can only ſay, that the ſources of many of them have been pointed out, and that they have been found not to be ſo *curious* and *refined*, ſo deep and recondite, as was at firſt imagined: and as to the reſt, though they may ſeem too curious and ſecret to fall within the ſphere of Chatterton's reading, yet it may in time appear from whence he borrowed them; for his acquaintance with books was very extenſive for one of his youth, and his ſtudy was chiefly bent on ſubjects that fell more immediately within the line of theſe poems. It is impoſſible for Mr. Bryant to prove that Chatterton *had not* read ſuch books as were neceſſary to give him all the information and intelligence which the author of theſe poems appears to have poſſeſſed. His ſiſter declares, that he had himſelf enumerated ſome hundreds that he had read before he left Briſtol in a catalogue, which ſhe afterwards ſent to him at London. Will Mr. Bryant take upon him to ſay, that the books did not treat of ſubjects that *could* have afforded him ſuch a degree of knowledge as was requiſite to the compoſition of theſe poems? He may ſay it: and we ſuppoſe *will* ſay it without ſcruple. And what reply can we make to a writer who will preſume to pronounce authoritatively without any certain proof:—and who will make his own ſuppoſitions and aſſertions ſtand in the room of demonſtration? No reply can be made but this—that we believe, that the books which Chatterton had conſulted actually furniſhed him with all the information that was neceſſary to enable him to write the poems which he aſcribed to Rowley; for we are able to point out his general ſources of intelligence, though we are at preſent unable to decide poſitively, to what books he was more immediately indebted for ſome particular facts which are alluded to in thoſe poems. We give him credit for theſe, becauſe we never ſaw his catalogue. But Mr. Bryant, by a ſtrange perverſeneſs of reaſoning, will give him no credit, and pronounces as deciſively on his ignorance and want of reading as if he had ſeen the catalogue, and knew what books he had conſulted, and had meaſured the full extent of his underſtanding and literary attainments.

We have already obſerved, that the ſuppoſition that Chatterton was capable of *underſtanding* the MSS. which he is ſaid to have found, and to have tranſcribed and interpreted them ſo accurately, as it is confeſſed on all hands he hath in general done, is of itſelf ſufficient to confute almoſt every objection that hath been alleged againſt the capacity of "*this illiterate boy*:" and fully eſtabliſhes one of the principal evidences on which we found our concluſion—that the tranſcriber and commentator was no other than the Author himſelf.—And yet, to our aſtoniſhment, among the deep and *curious* alluſions which Mr. Bryant fancies he hath diſcovered in the Poems of Rowley, he reckons the ſtandards of the Danes and the Saxons—*viz.* the *Raven*, and the *Argent Horſe*; as if Chatterton, who gave a curious account in the *Town and Country Magazine* of Saxon atchievements before he was 17 years of age, and expreſſed himſelf in terms worthy of a veteran herald, could be ſuppoſed to have been ignorant of *arms* and *enſigns*, which are recorded in the moſt common hiſtories, and which we apprehend are known to the moſt illiterate ſchool-boy. Our Author employs ſix pages on the 'Raſn, Raſen, *and Raſn-Fan.*' They may be full of learning, and pleaſe the mere antiquary; but they leave us to wonder that a man of real and deep erudition, as Mr. Bryant confeſſedly is, ſhould for a moment imagine *that* to be rare and recondite, which is common and obvious: or that Chatterton, who could read obſcure MSS. could be ſuppoſed to be ignorant of what hath been recorded a thouſand times in print.

We have ſaid, that Mr. Bryant reaſons upon hypotheſes which have no ground but preſumption. We could produce proofs of this from almoſt every page. We will give the following as a very remarkable ſpecimen: 'I am perſuaded that the original poem of the Battle of Haſtings was by the hand of the perſon concerning whom I have been treating. How far it *may* have been altered by Rowley is uncertain. A great change *may* have been wrought by him: and other alterations *may* have been made afterwards by the perſon through whoſe hands we more immediately receive it. Yet, after all, there are ſtrong marks of originality; numberleſs curious alluſions; with references to paſt hiſtories which are many times irretrievable. That Rowley had ſuch a compoſition before him, from whence he copied the principal parts of the poem, ſeems, I think, to be intimated in that invocation to Turgott, wherein he acknowledges that he had at times been greatly indebted to him:

> Oh Turgotte———
> Where'er thou art, come and my mind enleme, &c. &c.

In theſe verſes he plainly acknowledges his obligations to Turgott, though he doth not preciſely tell us how deeply he may have been indebted, nor wherein the obligation principally lay. He however owns that he had been often obliged. Indeed, he was in every reſpect ſo far removed from the perſon to whom he addreſſes himſelf, and was otherwiſe ſo totally unconnected with him, that all invocation had been idle, and in a manner impoſſible, had not the other led the way, and treated of the ſame ſubject.

'There are other reaſons which lead me to think, that among the MSS. of Rowley there were writings of Turgott, or at leaſt copies from ſome of his compoſitions, and moreover that they were ſubſcribed Turgottus *Dunelmenſis*. Otherwiſe I cannot conceive what could have induced Chatterton, who was of Briſtol, to chooſe this title for his own ſignature, and uniformly to ſubſcribe himſelf *Dunelmenſis* Briſtolienſis. This is the title ſubjoined to many of the compoſitions ſent abroad by him, eſpecially to thoſe which he thought proper to mark as his own. Hence I am perſuaded, that among the writings in Rowley's poſſeſſion, and afterwards depoſited in Redcliffe Tower, there were tranſcripts from the compoſitions of Turgottus Dunelmenſis, and from hence Chatterton aſſumed his title.'

There is no end to conjectures like theſe! and if concluſions *are to be drawn from them*, there is no need of reaſoning; and *fanciful hypotheſis* may at once uſurp the place of ſolid evidence.

As for the term *Dunelmenſis*, it is highly probable that Chatterton met with it in Gibſon's tranſlation of Camden's Britannia, a work *we know* he had conſulted, for he quotes it in one of the papers he ſent to the Town and Country Magazine for the year 1769. To this work he was highly indebted for many of the '*curious and refined alluſions*' which occur in the Poems of Rowley. See particularly page 779 of the edition of 1695, where the ſanctity of St. Cuthbert (a circumſtance on which Mr. Bryant ſpends three pages of profound erudition!), Simeon *Dunelmenſis*, and the Abbot Turgot, are mentioned within the compaſs of a few lines.

In the Battle of Haſtings we meet with the following line:

Bythric and Alfwold ledde the Briſtowe Band. P. II. v. 116.

On one of the heroes Mr. Bryant hath expended a large profuſion of hiſtorical learning. 'There is ſcarcely, ſays he, any hiſtory referred to in the poems about which we are engaged, ſo obſcure as that of Bithricus. No mention, as far as I can find, is made of him by any of our Engliſh hiſtorians.' Amidſt a waſte of elaborate and profound inveſtigation, in which we learn that the true Saxon orthography of the name was Brithric, our Author proceeds to this triumphant concluſion—'We find here, as we have in many paſſages before, a wonderful coincidence of circumſtance, in confirmation of the hiſtory afforded us by the Poet.' Now as ample an account of *Bithric* as was neceſſary for Chatterton's purpoſe, was learnt from Camden's Account of Glouceſterſhire. Vid. Brit. p. 242. The name of Nigel, a Norman, occurs alſo in Camden; and appears to be one of thoſe names which Chatterton picked up at random. With regard to the name of Teſcamp, which we meet with in the Battle of Haſtings, Mr. Bryant obſerves, that 'if Chatterton were the author of the Poem, he cannot conceive how he could arrive at this name.' 'I know,' ſays he, 'it hath been ſaid that he might eaſily have acceſs to the books which contain Battle-roll, and from thence borrow this name with many others that he hath introduced. But what reaſon is there to think that he had ever heard of Battle-roll, or that he was in the leaſt converſant in the books in which it is contained? Beſides in the name in that liſt, as we find it in Hollinſhed, is Fliſchampe; and if that be not the name it is not to be found there at all. If Chatterton had acceſs to this liſt, how came he not to copy the name as he found it? By ſome it is expreſſed Feſkamp, particularly in the Liſt of Grafton and that of William de Worceſtre, by Hearne.' Mr. Warton hath diſcovered the book which furniſhed Chatterton with the names of the heroes who are diſtinguiſhed in the Poems, viz. *Fuller's Church Hiſtory.* "In this book (he remarks) all the rolls and *catalogues are drawn together from Hollinſhed, Fox and Stowe, and comparatively* arranged." We have conſulted *this book (which by the way* is very eaſy to be met with), and find the name in each of the columns, viz. Fox's, Holinſhed's, and Stowe's. By the former it is ſpelt Fiſcamp, and by the two latter Feſcamp and Feſcampe.—We hope Mr. Bryant will find no great difficulty in conceiving *how Chatterton could arrive at this name*, or what could have taught him to ſpell it as he did.

It would extend our Article to a length utterly incompatible with the limits of our Review, were we to enumerate all the inſtances in which our Author hath impoſed upon himſelf, by imagining the reſources of the Poet too deep and ſecret for the '*Charity-Boy* of Briſtol' to have had acceſs to. We ſhall add to thoſe already noticed, the following very remarkable ones: and they may be conſidered as ſtill farther proofs of the weakneſs of that cauſe which this learned writer hath undertaken to ſupport.

Harold ſays to two of his principal friends,

> Go Gyrth and *Eilwarde* take bills half a ſcore.

'Gyrth is well known, as being the king's brother, who, together with Leofine, was killed in the action. But Eilwarde, I believe, is a character *not mentioned by any Engliſh writer*. Yet ſuch a character did really exiſt, and may be authenticated in the ſame manner as thoſe have been above [viz. by *Doomſday-Book*]. The name in Doomſday is expreſſed Elward, Ælward, Ailward, and Alward, and we may learn the perſon ſo denominated was of eminence, and had large property.' Mr. Bryant might have ſaved himſelf, and his friend Mr. Roſe, all this needleſs ſearch into *Doomſday* for this name. We find a nobleman, who was called *Aeilward*, mentioned in Camden's account of Dorſetſhire, who in the year 930 founded a monaſtery at Cranbourne in that county; and we are farther informed that the poſſeſſions of this Saxon lord fell into the hands of Robert Fitz-Haimon, a Norman chief.

Of Alured, one of the Saxon heroes in the battle of Haſtings, Mr. Bryant obſerves, that unleſs in the Poem of Rowley, '*we have no where elſe any hiſtory of him recorded.* There are ſeveral of this name to be found in Doomſday-Book.' Mr. Bryant recapitulates the titles of two of this name, and then ſays—'The perſon alluded to by the poet appears to have been of conſequence, and I imagine he was the ſame who in Doomſday is ſtiled Alured of Marlborough, and who held large eſtates in Wiltſhire both before and after the Conqueſt.' This Alured is denominated in that book, as we are told by our Author, by the title of *de Merleberg*. However, this is not the firſt time that this very Alured, and with this title too, hath been noticed to the public, though Mr. Bryant ſuppoſed that till of late both had been cloſely locked up in the records of Doomſday. In *Cambden's* Account of Herefordſhire, Ewias *Caſtle* is ſaid to *have been repaired by Alured of Marleberg*.

One inſtance more will ſuffice.—In the pretended *Memoirs of Cannynge* (publiſhed in Chatterton's Miſcellanies, and which Mr. Bryant pronounces to be authentic) it is ſaid that King Edward, when he viſited Briſtol, knowing Canning to be immenſely rich, meant to match him with a lady of the Widdeville family, into which he himſelf had married. On the name, ſpelt in this manner, our Author moſt learnedly deſcants, and remarks, that ' in Hall's Chronicle it is Woodville; and in this he is followed by Grafton, Hollinſhed, Speed, Baker, Rapin, and other Engliſh hiſtorians. But thoſe who have looked into MSS. find the name expreſſed Wideville and Widdeville.' From this *recondite* circumſtance, our Author moſt gravely obſerves, as follows:—' Now, as *all* the *printed* Hiſtories of England exhibit the name of this lady and thoſe of her family in a different manner, how came Chatterton to vary from them, and to expreſs it Widdeville inſtead of Woodville? The reaſon was, becauſe he had not recourſe to any printed hiſtory. There is reaſon to think that he never read Stowe and Speed, much leſs Hall or Grafton. It was from a MS. that he drew; from one of that collection to which we have been ſo much beholden.' Confidently ſaid! But we hope he will excuſe us if we do not implicitly rely on his aſſertions; and the rather may we expect this indulgence, when we can confront thoſe aſſertions by the moſt indubitable evidence. If he will turn to Camden's Account of Northamptonſhire, he will find the name of *Widdevill* expreſſed four times within the ſpace of a ſingle column: and what is ſtill more obſervable in the margin, and only in the margin, the name is ſaid to be Widdevill, *or Woodvill* (p. 430.). Did not this leave Chatterton at perfect liberty to expreſs the name either way?

Mr. Bryant at laſt diſcovers that ſeveral of the obſolete and uncommon words which he ſuppoſed to be out of the line of Chatterton's acquaintance, may be found even in common dictionaries. But how doth he evade the inference that will be drawn from this circumſtance? Why, by a ſally of pleaſantry! ' Can it be imagined, ſays he, that by poaching and purloining in this abject manner, Chatterton compoſed theſe excellent poems? We may as well ſuppoſe that a pedlar built York Cathedral, by ſtealing a tile or a ſtone in every pariſh that he paſſed through.' We acknowledge the ſprightlineſs of the remark, but we deny the truth of it. York Cathedral would never be eſteemed an antient building if the *form* of it was modern, let the various materials of which it was conſtructed be ever ſo old. If the poems of Rowley were more thickly overlaid with old words than they are, yet there is *that* which is inſeparable from their form and ſtructure *that will neceſſarily* point out the hand of a *modern Artiſt.*

Our Author next proceeds to ‘ a compariſon of Rowley's poems with compoſitions of other writers.’ With reſpect to the *rythm* of theſe poems, and the *general harmony of their numbers*, he ingenuouſly acknowledges that he once had his ſcruples on this head. However, theſe ſcruples at length ſubſided, and he ‘ was convinced that the ground from whence they aroſe was very precarious; and by no means deſerving of the attention that people were pleaſed to pay to them.’ This, however, we take to be the *chief* ground of the argument, and it hath always been very ſlightly paſſed over, or greatly miſrepreſented by the votaries of Rowley. We have delivered our ſentiments ſo fully on this ſubject, that it would be needleſs to repeat them. With reſpect to Mr. Bryant we can only ſay, that if he doth not *feel* the difference in point of elegance of ſentiment, and harmony and force of numbers, between the poems attributed to Rowley, and thoſe ſpecimens which he hath ſo carefully ſelected from ſome ancient Engliſh poets as proofs of their ſkill in verſification, we deſpair of convincing him by all the arguments we can uſe, and by all the examples we can produce. The controverſy is as much a matter of taſte as it is of learning; and indeed may be much ſooner brought to an iſſue by the former than by the latter.

Before we conclude this Article we muſt remark, that the ſuppoſition that thoſe poems are of modern invention, receives additional ſupport from this conſideration, viz. that not only is Rowley made to poſſeſs the eaſe and elegance of a poet of the 18th century, but ſeveral of his cotemporaries are alſo in poſſeſſion of the ſame miraculous endowments! All Rowley's friends write with his ſpirit; their lines are equally harmonious, and the verſification hath the ſame ſuſpicious caſt of modern manufacture. *Sir Thybbot Gorges* ſings with the eaſe and airineſs of a poet who hath only antiquity in the ſpelling of his name. *Dygne Maiſtre Canynge* is a poet ſo much like the ‘ *gode prieſte*,’ that Dean Milles himſelf is puzzled to account for the perfect reſemblance that the one bears to the other; and like a true commentator ſports a conjecture which, if granted, will at once ſolve the difficulty, viz. that ‘ Rowley *might* give his friend and patron the credit of the performance.’ We really believe the ſame pen produced what is called Canning's as well as what is called Rowley's. But we believe that pen was CHATTERTON'S.

ART. X. *Poem to the Memory of Lady Miller:* By Miſs Seward, Author of the Elegy on Capt. Cooke, and Monody on Major André. 4to. 1s. 6d. Robinſon. 1782.

AS there are few unacquainted with the nature of the Poetical *Inſtitution* at Bath-Eaſton, it ſeems almoſt unneceſſary to mention that it was a cuſtom with the late Lady Miller, who held an aſſembly at her elegant villa once a fortnight during the Bath Seaſon, to give out at each meeting, a ſubject for poems to be read at the enſuing aſſembly. The verſes, continues Miſs Seward, were depoſited in an antique Etruſcan vaſe, and were drawn out by gentlemen appointed to read them aloud, and to judge of their rival merits. Theſe gentlemen, ignorant of the authors, ſelected three poems from the collection which they thought moſt worthy of the three myrtle wreaths, decreed as the rewards and honours of the day. The names of the perſons who had obtained the prizes were then announced by Lady Miller. Once a year the moſt ingenious of theſe productions were publiſhed. Four volumes have already appeared, and the profits have been applied to the benefit of a charity at Bath; ſo that Lady Miller's inſtitution was not only calculated to awaken and cultivate ingenuity, but to ſerve the purpoſes of benevolence and charity. It had continued about ſix years, and ceaſed with the death of its amiable patroneſs.—That event happened in July 1781.

It is not then to be wondered at that a poeteſs, who, like Miſs Seward, was perſonally attached to the foundreſs of ſuch a rational and benevolent inſtitution, ſhould once more invoke ' thoſe plaintive powers of ſong,' whom ſhe had on former occaſions already found ſo propitious, to aſſiſt her in commemorating ſo reſpectable a character:

' Ye Siſter Nine, that weep departed worth,
Pour from your echoing ſtrings the ſoothing lay,
Chaunt the ſlow requiem o'er this hallow'd earth,
That hides your LAURA's life-deſerted clay;
Hides the cold heart, which glow'd with all your fires,
The hand, that deck'd with wreaths your many-chorded lyres.
Oft have ye ſeen her in her claſſic bow'rs,
Weave the rich myrtle round the early roſe;
And grace with dearer joy the feſtive hours
Than vain parade, or idle mirth beſtows;
While from her glance benign young Genius caught
Spirit to ope freſh mines of ſoul-exalting thought.
And ſure, o'er poliſh'd circles to diffuſe
The new ambition, virtuous and refin'd,
To the light Graces lead the loftier Muſe,
And their twin'd hands with roſy chaplets bind,
Not leſs deſerves the meed of tuneful Praiſe,
Than Valour his proud wreath, than Wit his deathleſs bays.
To her gay dome, that decks the breezy vale,
Enlighten'd Pleaſure led a jocund crew,
And youths and virgins in the vernal gale,
With eager ſtep to her chaſte revel flew;
While to the inſpiring God that gilds the day,
Pure the devotion roſe in many a glowing lay.

Propitious heard the Pow'r, and gaily beam'd,
Gilding the ſoliage of the verdant ſhrine;
And bending o'er her Vaſe, fair LAURA ſeem'd
The ſmiling Prieſteſs of the ſacred Nine,
As her green wreath ſhe wove, to grace the Bard,
Whoſe ſweet ſuperior ſong might claim the wiſh'd reward.'

* * * * *

'With high-ſoul'd pleaſure, and ingenuous truth,
'Twas thine to nurſe the hopes of young Renown;
'Twas thine to elevate the views of youth;
To look, with calm diſdain, ſuperior down
On Pride's cold frown, and Faſhion's pointed leer;
On Envy's ſerpent lie, and Folly's apeiſh ſneer.'

To thoſe who recollect the Bath-Eaſton Amuſements during the novelty of their inſtitution, the peculiar propriety of the two laſt lines will be ſtriking. Lady Miller lived, however, to ſee her inſtitution triumph over the united attacks of Pride, Faſhion, Folly, and Envy, and to number among the Contributors to her Vaſe ſome of the firſt poetical characters of the age. A circumſtance, it was natural to ſuppoſe, of which Miſs Seward would avail herſelf.

'Bright glows the liſt of many an honour'd Name,
Whom Taſte in LAURA's votive throng ſurveys;
But HAYLEY flaſhes in a type of flame,
Trac'd by a ſun-beam the broad letters blaze!
Rapt Britain reads the long-recording fire,
Claps her triumphant hands, and bids her realms admire!
While check'd by gen'rous Friendſhip's modeſt frown,
That will not hear the praiſe it joys to give;
My fingers quit the chords of high renown,
On which his young, but deathleſs glories live;
Yet with theſe lays one grateful wiſh ſhall blend,
And on Devotion's wing to liſt'ning Heav'n aſcend.
Thro' lengthen'd years that paſs, and paſſing ſhine,
While Health and Joy, on their bright moments wait,
May his pure mind, with all its warmth benign
Set late and cloudleſs in the depths of fate;
Not early, like fair LAURA's ſpirit, fly
From this dark earthly ſcene, to its congenial ſky!

Adverting to the charitable part of the Inſtitution, the Poeteſs proceeds:

'Stay the white radiance of thy ſilver car
O'er LAURA's hallow'd turf, fair Queen of Night,
From the mild orb of thy preluſive ſtar,
Feeding its penſive flow'rs with dewy light!
For ſo her gentle ſpirit oft wou'd ſhed
Soft Pity's light and dews on Pain's deſerted head.
When Faſhion o'er her threw the ſhining veſt,
When Pleaſure round her trill'd the Syren ſong,
The ſighs of Pity ſwell'd her poliſh'd breaſt,
The tones of Mercy warbled from her tongue;

She bad the fires of claſſic lore pervade
With * Charity's kind warmth, Misfortune's barren ſhade.
Not in the wealth of Andes' glitt'ring mines,
Not in the charms the zone of Love beſtows,
The female form ſo exquiſitely ſhines,
Tho' Empire binds the circlet on her brows,
As when Compaſſion ſheds her luſtre meek,
Swims in the moiſten'd eye, and wets the glowing cheek.
O witneſs Thou, ſo eminently good,
That in the regal robe, and beauty's pride,
At Calais' conquer'd gate, ſweet ſmiling ſtood,
By thy victorious Edward's awful ſide!
In martial ire War's ſable cloud he ſeem'd,
And thou the radiant bow, that o'er its darkneſs beam'd.
Boaſt of thy ſex, and glory of the throne!
O'er all thy form what matchleſs graces ſpread,
When thy fair eyes in moiſt ſuffuſion ſhone,
And from thy cheek the changing crimſon fled,
As on the neck of Edward's captive foes
To thy afflicted ſight th' opprobrious cord aroſe!
Oh! while the Fair, with ſoul-ſubduing pow'r,
On her bent knee their forfeit-lives implor'd;
When, like two ſtars ſeen thro' a ruſhing ſhow'r,
Her watry eyes gaz'd earneſt on her lord,
'Twas then thy virtues, lovelieſt Queen, outſhone
Thy Edward's victor-plume, waving o'er Gallia's throne!
Thus, while with fervent zeal the auſpicious Nine
O'er LAURA's form the claſſic ceſtus threw,
Hung all their golden harps within her ſhrine,
And ting'd her wreaths with undecaying hue,
Yet Charity, thy ſoft ſeraphic flame,
A purer glory ſhed around her ſpotleſs name.
And harmonizing ſweet with Friendſhip's lyre
The grateful bleſſings of the Poor ſhall blend,
And borne on Angel-wings to Heaven's full choir,
Sublime the breath of Gratitude aſcend;
With ſtrains more dulcet ſwell the aſpiring gales,
Than riſe from Pindus' grove, than float in Theſpian vales.'

What an exquiſitely beautiful image is that, in which is deſcribed the influence of Philippa, or the vindictive conqueror, Edward!

' ——— War's ſable cloud he ſeem'd,
And thou the radiant bow, that o'er its darkneſs beam'd.'

Indeed the whole of this compoſition is uncommonly figurative and poetical.

The concluding part of the Poem is appropriated to Lady Miller's domeſtic character, which, it is needleſs to ſay, is highly exemplary and amiable.

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* *Charity's kind warmth.*—Lady Miller's poetic inſtitution was alſo *charitable one.*

Art. XI. *Anecdotes of eminent Painters in Spain, during the Sixteenth and Seventeenth Centuries*; with curſory Remarks upon the preſent State of Arts in that Kingdom. By Richard Cumberland. 2 vols. 12mo. 5 s. ſewed. Waller, 1782.

THE fine arts which revived in Italy paſſed into Spain, and ſpeedily roſe to eminence in a country that abounded with genius. The Roman Catholic religion, ſo favourable to painting in other nations, was here no leſs propitious to it; and its advances, while they were foſtered by the patronage of the Spaniſh monarchs, were encouraged by the munificence of the grandees, and the generoſity of the people. The churches, convents, and palaces of Spain exhibit a great variety of admirable paintings; and yet the curioſity of modern travellers has been ſeldom exerciſed in furniſhing an account of theſe productions.

Mr. Cumberland, by fortunately giving this turn to his inquiries, has gone into a new path, and has reſcued many ingenious names from oblivion. The painters of Italy, France, and Flanders have all had hiſtorians; and Mr. Walpole has done juſtice to the artiſts of England. But of all the Spaniſh painters whom Mr. Cumberland has mentioned, ſcarcely one name has been heard of without the limits of Spain, excepting thoſe of Velaſquez, Murillo, and Ribeira. It was not, however, the purpoſe of our Author to exhibit a complete hiſtory of all the painters of Spain. He confines himſelf to thoſe who flouriſhed in that country during the ſixteenth and ſeventeenth centuries: but under this deſcription he includes all ſuch illuſtrious foreigners as had exerciſed their talents in Spain. His reſidence in that country, and the advantages peculiar to his ſituation there, allowed him the fulleſt opportunities of gratifying his curioſity; and we cannot but applaud the ſpirit with which he communicates his reſearches to the public.

The Emperor Charles, though not cordially attached to his Spaniſh ſubjects, is repreſented by our Author to have been forward in giving encouragement to the genius of their painters. It was in his reign, accordingly, that painting began to be particularly diſtinguiſhed as an art.

> ‘ It was this viſit made by the Emperor Charles to Bologna in 1530, which brought about an event of the firſt importance in the hiſtory of the arts in Spain; I mean the introduction of the works of *Titiano*, and ſome time after of *Titiano* himſelf; that great maſter was in Bologna when Charles made his entry, and like Charles, was then in the full luſtre of his fame; ſcarce a character of eminence in Europe, but was to be found on the canvaſs of *Titiano*; to be delivered to poſterity in the glowing colours of his pencil ſeemed an object of general ambition, and in ſome degree an anticipation of immortality; *Alonſo de Ferrara*, *Frederico* Gonzago (Duke of Mantua),

Mantua), *Franciſco Maria* (Duke of Urbino), the *Marquis del Vaſto, Peſcara, Alva, Franciſco Sforza, Antonio de Leyva, Diego de Mendoza, Arretino, Bembo, Fracaſtorio, Ferdinand* (King of the Romans), and his ſon *Maximilian*, both afterwards Emperors, the Popes *Sixtus* IV. *Julius* II. and *Paulus* III. the great Emperor *Soliman* and the Sultaneſs *Roſa*, were amongſt the illuſtrious perſonages who had been painted by *Titiano:* the Emperor ſat to him at Bologna, as he paſſed through that city in the year abovementioned; he was in the meridian of life, and though he could not be ſaid to inherit the beauty of *Philip the Handſome*, he was nevertheleſs of a majeſtic comely aſpect; the portrait pleaſed him well, and though ſo weak an ingredient as vanity was not to be found in Charles's compoſition, yet he was not inſenſible to impreſſions, and henceforward determined never to commit his perſon to any other limner than *Titiano*. He was a lover of arts, not an enthuſiaſt; he knew the force of their effects, and reverenced them for their power, without being captivated by their charms; to men of eminence he was liberal without familiarity; in ſhort, his affections in this particular, as in every other, were directed regularly to their object by reaſon, not driven impetuouſly by conſtitution or paſſion: upon this principle he rewarded *Titiano* for his portrait with a thouſand golden ſcudi, conſulting thereby no leſs his own magnificence, than the artiſt's merit: he paid him 200 ducats for a ſmall piece; and, upon *Titiano*'s preſenting him with a picture of the Annunciation, for which his countrymen the Venetians had refuſed to pay him more than 200 ſcudi, Charles rewarded him for the preſent with a thouſand. He invited *Titiano* into Spain, and preſſed him to comply, uſing many promiſes and ſome intreaties; anxious to wreſt the palm of glory from the brows of his rival *Francis* in arts, as well as arms, he perceived there was no other living merit but *Titiano's*, which he could oppoſe to that of *Leonardo da Vinci*. *Carlos Rodolfi*, the biographer of *Titiano*, ſays he never came into Spain, but he is miſtaken; it was not however till the year 1543 that he complied with the Emperor's invitation; from that period till 1553 he reſided in Spain; during this reſidence he compoſed many admirable works, and received many princely rewards; Charles gave him the key, the order of *Santiago* at Bruſſels, and in 1553 conſtituted him a Count Palatine of the empire at Barcelona by an inſtrument worthy to be recorded; viz Carolus V. divinâ favente clementiâ Romanorum Imperator auguſtus ac Rex Germaniæ, Hiſpaniarumque ſpectabili noſtro et imperii ſacri fideli dilecto *Titiano* de *Vecellis*, ſive equiti aurato, et ſacri Lateranenſis palatii, aulæque nræ et imperialis conſiſtorii comiti gratiam Cæſaream et omne bonum.

' Cum nobis ſemper mos fuerit, poſtquam ad hujus Cæſariæ dignitatis celſitudinem divis auſpiciis evecti fuerimus, vos potiſſimum, qui ſingulari fide et obſervantiâ erga nos et ſacrum Romanum imperium prædiri egregiis moribus, eximiis virtutibus et ingenuis artibus induſtriâq; clari et excellentes habiti ſunt præ cæteris benevolentiâ, favore et gratiâ noſtrâ proſequi. Attendentes igitur ſingularem *tuam erga nos, et ſacrum* Romanum imperium fidem et *obſervantiam, ac præter illas egregias* virtutes tuas et ingenii dotes, *exquiſitam illam pingendi et* ad vivum effigiendarum imaginum ſcientiam, quâ quidem arte talis nobis viſus es, ut meritò hujus ſæculi Apelles dici merearis, &c. Motu igitur proprio et certâ noſtrâ ſcientiâ, animo deliberato, ſano quoque Principum, Comitum, Baronum, Procerum et aliorum noſtrorum et Imperii ſacri dilectorum accidente conſilio, et de noſtræ Cæſareæ proteſtatis plenitudine te prænominatum *Titianum* ſacri Lateranenſis palatii, aulæq; nræ, et Imperialis conſiſtorii comitem fecimus, creavimus, ereximus, et comitatus Palatini titulo clementer inſignivimus: Prout tenore præſentium facimus, creamus, erigimus, attolimus et inſignimus ac aliorum Comitum Palatinorum numero et conſortiù gratanter aggregamus et adſcribimus, &c.

‘ Theſe favours alarmed the jealouſy of the nobles both of Germany and Spain; but their envy drew no other anſwer from Charles, than that he had many nobles in his empire, and but one *Titiano*; the artiſt, who was at ſome diſtance, employed upon a picture, overheard the retort with conſcious ſatisfaction, and, as he made his reverence to the Emperor, dropt a pencil on the floor; the courteous monarch took it up, and, delivering it to him confounded by this ſecond mark of his condeſcenſion, added, *that to wait on Titiano was a ſervice for an Emperor.* Charles did not only grace this eminent artiſt with the ſplendid ornaments and titles above mentioned, he gave him more ſolid marks of his favour, appointing him rents in Naples of two hundred ducats annually each, beſides a munificent compenſation for every picture he executed: *Palomino* ſays, that Charles regarded the poſſeſſion of a capital piece of *Titiano* more than he did the acquiſition of a new province to his dominion; but *Palomino* was a painter, and more familiar with the pictures of *Titiano*, than with the politics of the Emperor: this would have been a caprice unworthy of any prince; but Charles's character was not the ſport of caprice; whilſt to the very moment of his life, when he reſigned his dominions, it was evident that ambition was his ruling paſſion; had he been capable of that preference, which *Palomino* aſcribes to him, he would hardly have taken ſuch pains, to the laſt hour of his reign, to perſuade his brother Ferdinand to make a ſacrifice of his ſucceſſion of the empire, nor have retired into the unfurniſhed cell of his convent with his puppets and his birds, without one conſolatory remembrance of his favourite author to cheer his ſolitude, or to enflame his devotion: I can hardly be perſuaded, that Charles's abdication of his empire was any proof of caprice; he plainly enough perceived his health was gone, and he was not willing that his fame ſhould follow it.’

The Eſcurial, which has ſo often been condemned for the clumſineſs of its architecture, is repreſented by Mr. Cumberland as a repoſitory of noble arts. The care taken to adorn it, produced in his opinion an Auguſtan age in Spain. Among the artiſts who were employed in furniſhing its decorations, he records *El Divino Morales*, who was born at Badajor, in the province of Eſtremadura, in the beginning of the ſixteenth century.

‘ He was inſtructed (ſays our Author) at Seville in the academy of *Pedro Campana*, a diſciple of *Raphael*; from his conſtant choice of divine ſubjects, and the extreme delicacy of his pencil, he acquired the appellation of *El Divino*, and is known to the preſent age by no other name than that of *El Divino Morales*. All his paintings are upon board or copper, and almoſt generally heads of the crucified Saviour; no inſtance occurring of his having executed any compoſition or figure at full length. His heads are finiſhed off with infinite care and laboured to the utmoſt, yet not ſo as to diminiſh the force of the expreſſion; for I have ſeen ſome examples of his *Ecce Homo* of a moſt exquiſite and touching character; alſo ſome heads of Chriſt bearing the croſs approaching very near to the Saviour in the famous *Paſmo de Sicilia*. Though *Morales* never fails to impreſs the countenance with the deepeſt tints of human agony, I never met with any inſtance of his doing violence to our ideas of the divinity of the object he repreſents: his conception of the countenance ſeems to be original and his own, more reſembling however the face of the Chriſt in *Raphael's* picture above-mentioned, than any other; and worked, as it appears to me, after the manner of the highly-finiſhed heads of *Leonardo da Vinci*. He was undoubtedly an artiſt of a very limited invention and deſign; in aerial perſpective and the clear obſcure I have ſometimes found him evidently deficient, nor has he any tincture of art or academy in grouping his figures and diſpoſing his attitudes; every thing is left to a ſimple expreſſion of affecting nature: his *Mater doloroſa* is the very extreme of ſorrow; nor is he anxious to maintain any trace of beauty amidſt his expreſſions of affliction: I am of opinion that no imagination, which had not been aided by the ſpectacles of exhauſted nature, which a nunnery exhibits, could have deviſed an object ſo extremely woe-begone: it is in ſhort the aggravated portrait of an emaciated devotee expiring in her vigils. It may readily be believed in a country, where paintings of this ſort are amongſt the objects of devotion, and where every private houſe is furniſhed with its oratory and its altar, that the pictures of Morales muſt have been in general requeſt; it has been for the ſame reaſon extremely difficult for travellers to extract out of Spain any piece of this author; and as he worked very ſlowly, and was not very induſtrious or intereſted in his art, his pictures are both very rare and very permanent in their ſtations *. Enough may be had of illegitimate or ſuſpicious pretenſions, but in general they are eaſily to be diſtinguiſhed. One would expect to find in *Morales's* private life a character in uniſon with his ſtudies; but the contrary of this appears from his hiſtory. When *Morales* was ſummoned to the Eſcurial by Philip, he left Badajoz at the King's command, and putting himſelf in the beſt array that his whole ſubſtance could procure, preſented himſelf to the ſovereign more like an ambaſſador upon the delivery of his credentials, than a rural artiſt, called to labour at his profeſſion for hire: upon the King's remarking on the unexpected ſplendor of his appearance, he anſwered with an air of national gallantry, that being reſolved to dedicate every thing he poſſeſt by nature or by fortune to the ſervice of his ſovereign, he had preſented himſelf in the beſt condition and attire, that his means admitted in obedience to his ſummons. It does not appear that his reply diſpleaſed, neither was the king diſſatisfied with his performances, for which he liberally rewarded him: however, when upon completion of his undertakings he returned to Badajoz, he ſeems to have carried home the ſame ſpirit of extravagance; for, when Philip paſſed through that place in 1581 on his way to take poſſeſſion of the kingdom of Portugal, *Morales* preſented himſelf in a far different condition, reduced by poverty and age, for he was then 72 years old; *Morales*, ſays the King, *methinks you are grown very old ſince laſt I ſaw you. True, Senor*, replied he, *and alſo very poor.* Philip (of whom the arts at leaſt have nothing to complain), directly turning to the city treaſurer ordered him 200 ducats, telling him it was to purchaſe him a dinner—*and a ſupper too?* ſaid *Morales. No*, anſwered the King, *give him a hundred ducats more:* a fortunate rencounter for poor *Morales:* he ſurvived this event ſome years, and died in 1586. Some of his paintings are preſerved at Cordova and Seville; and at Madrid in the chapel of *our Lady of the Soledad*, belonging to the convent of the Trinitarians, I have been ſhewn a *Santa Veronica* by his hand: there is alſo an *Ecce Homo* in the convent of the nuns of Corpus Chriſti, which, with other ſpecimens I have met in private cabinets, confirm to me his title to the appellation of *El Divino*.'

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* Since this book went to the preſs, I have received out of Spain an *Ecce Homo* by *Morales*, painted upon ſtone, which was affixed to a private oratory in the houſe of the Duque de Oſuna, and tranſmitted to me by the favour of that diſtinguiſhed grandee.

Philip II. was not leſs a benefactor to the arts than the Emperor Charles; and the genius they called forth did not decline in its force during the reign of Philip III. Philip IV. imitated the generoſity of his predeceſſors; and men of very illuſtrious talents did the greateſt honour to his patronage. Under theſe reigns, the Author is ſtudious to enumerate the moſt eminent artiſts, and to afford all the hiſtorical notices which he could collect concerning them.

From the extracts we have given, our readers will eaſily be enabled to judge of the ability and manner of the Author; and we might now be contented to diſmiſs his work with a recommendation to them to peruſe it. But having departed from his ſubject in the concluſion of his ſecond volume, and exhibited a political picture of Spain which has great merit, we are tempted to give it a place in our journal.

'Unhappy kingdom! as if ſome evil genius had dominion of thy fate, perverting the courſe of every natural bleſſing, and turning the moſt gracious diſpenſations of Providence to thy loſs and disfavour. All productions, which the earth can yield both on and below its ſurface, are proper to Spain; every advantageous acceſs either to the ocean or Mediterranean, every ſecurity of an impaſſable frontier againſt its continental neighbours, are proper to Spain; in ſhort, it *has all the benefits* of an inſular ſituation, and none of its *objections. Though formed* to be a ſeat of empire and a land of peace, it has been little elſe but a provincial dependency, or a theatre of internal war and bloodſhed. Though it has thrown out many great and eminent characters both in arms and arts, it was to fill the annals of other countries, and not to grace their own; if emperors, they ſat on other thrones; if warriors, they fought for other ſtates; if philoſophers, they taught in other ſchools and wrote in other tongues. If every ſpecies of ſubjugation be diſgraceful to a ſtate, Spain has paſſed under every deſcription of tyranny, and has experienced a variety of wretchedneſs. When Carthage was her miſtreſs, it is not eaſy to conceive a ſituation more degrading for a noble people, than to bear the yoke of mercantile republicans, and do homage at the ſhopboards of upſtart demagogues; ſurely it is in human nature to prefer the tyranny of the moſt abſolute deſpot that ever wore a crown, to the mercenary and impoſing inſults of a trader: who would not rather appeal to a court, than a counting-houſe? Who would not rather ſubmit and be made a ſacrifice to a kingly fiat, than a ſhopman's firme? Let the Rajahs of Bengal decide upon the alternative. From the dominion of Carthage ſhe was transferred to that of Rome; her ſtruggle was obſtinate againſt the tranſition, and miracles of bravery were exhibited in the perſevering contention; in the choice of yokes it is probable ſhe preferred the Roman, her objections were to wearing any; at length ſhe ſubmitted, and came into the pale of the empire; we are told of Roman toleration, and the happy condition of Roman provinces; but we have it on the authority of their own hiſtorians, and ſo far as one inſignificant opinion goes, I reject it utterly; I cannot comprehend how the ſervile act of digging in a mine for ore and marble, to ſupply the avarice and encreaſe the ſplendour of antient Rome, could conſtitute the happineſs or gratify the ambition of a native Spaniard. As Rome made ſome advances in civilization, though at beſt a very barbarous and ferocious people, Spain perhaps partook of her advances; but it was following at a diſtance, and ſubordinate improvements ſeldom reach far; what ſhe gained by her annexation to Rome is eaſily counted up, what ſhe loſt by it involves a great extent and compaſs of conjecture; and though modern Spain may celebrate the Apotheoſis of Trajan, I am of opinion a true Spaniard will neither compare him to Viriatus, nor Seneca to Ximenes. The next revolution which Spain ſuffered was by the general inundation of the northern barbarians. To aim at any deſcription of theſe times, is to put to ſea without a compaſs and without a ſtar; the influx of their Mahometan conquerors furniſhed the firſt light that broke the general obſcurity; the courts of Grenada and Cordova were profuſely ſplendid, and not devoid of arts and ſciences: their commerce with the Eaſt ſupplied them with abundance of wealth, and their intercourſe with Conſtantinople gave ſome faint ſhadowings of Grecian elegance: the heroic virtues were diſplayed in a romantic degree; legends of chivalry, poetical tales and love-ſongs, where courage and chaſtity were liberally diſpenſed to the reſpective ſexes, muſic and dances of a very captivating ſort, pharmacy with the uſe *and knowledge of ſimples*, and a ſolemn peculiarity of *architecture were accompliſhments* of Mooriſh importation; the *inſurmountable* barriers of religion would not however admit of their incorporation with the native Spaniards, and both parties experienced the horrors of a war at their own gates, which admitted few and ſhort intervals of quiet and repoſe. At length the long-depending conteſt was determined, and the total expulſion of the Moors delivered Spain for a time from all internal terrors and commotions: ſhe had ſcarce enjoyed a breathing ſpace, before ſhe ſtarted on a courſe of new and diſtant adventures in the late diſcovered world. Every one now flocked with ardour to America, as to a ſecond cruſade; can it be wondered at if arts and ſciences ſtood ſtill in the mean time? When ſhe had maſſacred kings, and laid waſte their kingdoms for the extortion of treaſure, ſhe found that the ores of Mexico and Peru, like the ſtreams of the Tagus and the Douro, ran through her dominions only to empty their ſtores into the hands of her neighbours and rivals. Although theſe conſequences may well reſult from the bad policy of her proceedings, yet it will naturally be the caſe that all diſcoverers of countries, like projectors in the arts, exhauſt themſelves in the firſt efforts, and leave others to erect their fortune, where they have laid the foundation. The commerce of the European nations has been eſtabliſhed upon the diſcoveries of Spain, and every other treaſury is filled from the mines of the new world except her own. Whilſt ſhe was extending her empire over the barren Cordeleras, the richeſt provinces in Europe fell off from her dominion; Portugal took the harbour of Liſbon and a valuable tract of coaſt from the heart of her empire; the ſtandard of Britain flew in triumph upon the pillars of Hercules, whilſt ſhe continued to ſtretch her feeble arms over half the globe, ſo to remain, till the firſt convulſive ſhock ſhall make her quit her hold. Still ſhe might have remained reſpectable in misfortunes, and formidable in decay; the laſt hand that was put to her ruin, held the pen which ſigned away her reputation and independence in the family compact; generous, unſuſpecting and impolitic, ſhe has bound herſelf to an ally, whoſe union, like the action of certain chemical mixtures, will diſſolve every noble particle in her compoſition, and leave her ſpiritleſs and vapid. Great empires, like great men, are aggrandized and ſecured by the coalition of inferiors; petty ſtates may ſometimes be foſtered into temporary importance to ſerve occaſional purpoſes; but kingdoms, ſuch as France and Spain, of recent equality and emulation, can never find reciprocal advantages in political alliance; the intereſts of the weaker party muſt of neceſſity become a ſacrifice to thoſe of the ſtronger and more artful, and with which of the two that ſuperiority actually lies, and thoſe advantages are likely to remain, is a point too clear to admit a doubt, or need an explanation.'

It is a juſtice which we owe to Mr. Cumberland to remark, that he does not affect to be deep in the ſcience of painting: for he modeſtly ſpeaks of himſelf as 'an ordinary obſerver.' But his readers, we believe, will allow him more merit than he is diſpoſed to aſſume. If he is not a learned virtuoſo, it may be ſaid, that he has yet diſcovered both taſte and penetration in his judgments of celebrated painters. Nor is he defective in the art of compoſition. His book, while it muſt inſtruct from the novelty of the ſubject, is agreeable from the eaſy politeneſs of the language *.

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* We have noted a few little peculiarities of expreſſion; but they are *minutiæ*, to which the writer of this Article is not, at preſent, inclined to deſcend.

Art. XII. *Two Diſſertations*: I. On the Grecian Mythology: II. An Examination of Sir Iſaac Newton's Objections to the Chronology of the Olympiads. By the late Samuel Muſgrave, M. D. F. R. S. Publiſhed by Subſcription for the Benefit of the ſurviving Family. 8vo. 5 s. Nichols.

THE name of the late Dr. Muſgrave, prefixed to Diſcourſes on Subjects of Grecian Literature, cannot fail to excite the curioſity of every lover of claſſical antiquity: and though this curioſity may ſuffer ſome check from a reaſonable prejudice againſt all poſthumous publications for the benefit of a ſurviving family, yet when the Public is apprized that theſe Diſſertations owe their appearance to the friendly benevolence of the learned and judicious Mr. Tyrwhitt, no one, we imagine, will be under any apprehenſion leſt the work before us ſhould diſcredit the memory of the Author.

The beauty and ſublimity of thoſe compoſitions in which the Grecian mythology hath been tranſmitted to poſterity, naturally inſpires all who have a taſte for the literary productions, and eſpecially for the poetry of ancient Greece, with a deſire to trace the particular fables to their primitive ſource; while the philoſophical enquirer into the hiſtory of man finds his curioſity intereſted in the following queſtion, *viz.* To what circumſtances may it be attributed, and by what facts may it be explained, that a people ſo enlightened and refined, who had attained to ſo high a perfection in the arts of poetry and eloquence, that all the other nations of the earth have been content to admire and imitate them at a humble diſtance, ſhould nevertheleſs have adopted ſuch a monſtrous ſyſtem of religious belief as would be the diſgrace of human nature under circumſtances of the moſt illiterate barbarity?—The learned of both theſe deſcriptions have attempted by various methods to illuſtrate and explain thoſe ancient fables. The ſubject hath been diſcuſſed with all the diverſity of learning and genius: the comprehenſive ſcience and ſagacity of Bacon; the copious and profound erudition of Bochart, Huetius, and Gerard John Voſſius; the fanciful plauſibility of Bryant, and the affectation and pedantry of Blackwell.

The origin of the fabulous hiſtory is a matter ſo involved in *the darkneſs of high antiquity*, that we may venture to affirm *with the moſt perfect confidence*, that whoever expects to find his reſearches recompenſed by certainty of diſcovery will be greatly diſappointed. It is a *fairy land* of conjecture, in which it can be no wonder if every new traveller ſhould ſtrike out into a path of *his own!*

For diſtinctneſs-ſake we may range thoſe adventurers under three claſſes. In one diviſion we may place thoſe who have conſidered the fables as allegories of nature:—in another, thoſe who have ſuppoſed them to be the corruptions of civil hiſtory; and in a third, ſuch as imagining them to be a mixture of both, have attempted to explain ſome of them by the phœnomena of nature, and others by the events of hiſtory. To this latter claſs our learned and ingenious Author belongs; though, as far as we recollect, without ſervilely treading in the ſteps of any predeceſſor.

Dr. Muſgrave enters on the ſubject with contradicting the aſſertion of Herodotus, "That the theology of the Greeks was no older than the times of Homer and Heſiod:" to which poſition he firſt oppoſes the authority of that profound and accurate Grecian antiquary Pauſanias; and farther argues *, that Homer was not the author of his mythology, becauſe he never attempts to explain it, but ſuppoſes his readers, or rather his hearers ſufficiently acquainted with it; to which obſervation it may be added, that ſeveral of the Grecian temples were in being long before Homer.

Our Author next applies himſelf to refute an opinion countenanced by Diodorus Siculus and Strabo, but of which Theopompus the hiſtorian is ſaid by Proclus to have been the firſt inventor, *viz.* that a part of Greece, and particularly Athens, was peopled by colonies from Egypt. This hypotheſis Dr. Muſgrave endeavours to diſprove from a diſſimilitude of cuſtoms between the Greeks and Egyptians, in various inſtances of great importance in ſuch an argument; and likewiſe from their very different objects of religious worſhip: and from a view of the whole, he draws two concluſions which we will give to our readers in the words of the Author: firſt, That the Greeks in general were an indigenous people; and ſecondly, that their religion and mythology were radically, if not entirely their own.

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* The great Lord Bacon has made uſe of the ſame argument to the ſame purpoſe; which if our Author had recollected, he was too ingenuous not to have acknowledged. *Ante omnia illud apud nos maximè valuit et plurimum valuit, ponderis habuit quod ex fabulis complures nullo modo nobis videntur ab eis inventæ à quibus recitantur et celebrantur, Homero, Heſiodo. reliquis.—— . . . . . Si quis enim attentius rem conſideret, apparebit illas tradi, et referri tanquam prius creditas et receptas, non tanquam* tum primo excogitatas et oblatas. Vid. *Præf.* Lib de Sapientia Veterum.

The learned author having thus attempted to clear the ground, endeavours to place the mythology of the Greeks on its proper foundation. With this view he divides his ſubject into two claſſes; and treats of that ſpecies of mythology which he calls ESSENTIAL, and that which he denominates as only ACCESSORY. By the *eſſential* he means the worſhip of the ſuperior gods, whom he conſiders as ſo many allegorical perſonages, repreſenting either the great diviſions of nature, *Heaven*, *Air*, *Sea*, *Earth*; or elſe thoſe operations and qualities which have a more particular influence upon the animal world or upon ſociety. By the *acceſſory* he underſtands, either ſome wonderful phœnomena of nature, or ſome hiſtorical facts of more than ordinary conſequence, related in the ſtyle of allegory, and heightened into all the ſolemnity of miracles. Of each claſs our Author gives ſeveral inſtances to exemplify his general principles; after which he proceeds to explain ſome parts of the mythological hiſtory, in which he finds no appearance of thoſe general principles which have hitherto conducted his interpretations.

As a ſpecimen of our Author's ſtyle and manner, we ſhall ſelect a part of what he hath advanced on the much celebrated expedition of the Argonauts.

'The ſtory of Jaſon, and his expedition to Colchis, is fuller of miracles and contradictions than almoſt any part of the Grecian mythology; and therefore we ought not to wonder that it ſhould be conſidered by many of the moderns as an abſolute fiction, deſtitute of any hiſtorical baſis. Yet the ancients all admit it as a fact; their chronologers fix the very year in which it took place; and their geographers, with equal gravity, ſpecify the port from whence they ſet ſail, and thoſe which they touched at in their voyage out and home. And as to the perſons concerned in the expedition, nothing can be more particular than the account given by grammarians of their parentage and of the place of their reſidence.

'The object of their voyage, as the poets repreſent it, was truly ridiculous: but as explained by hiſtorians was every way adequate to the difficulty of the undertaking. The fable of the *Golden Fleece*, according to Strabo [*], took its riſe from the method uſed by the inhabitants of Phaſis to entangle and collect the gold duſt waſhed down from the hills, which was by placing acroſs the rivers a number of ſheep-ſkins with the fleeces adhering to them. And this is confirmed by Appian [†], who intimates that Pompey the Great, after the defeat of Mithridates, made himſelf an eye-witneſs of the fact. It was natural, therefore, for the Greeks to conſider the country of

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[*] *L. xi.*

[†] *Mithridat.* p. 242. Ed. H. Steph.

Colchis as a ſort of Peru; eſpecially when the riches of it were magnified, as no doubt they were, by the marvellous reports of travellers. It was not therefore a *ſingle fleece* that allured them, but the conqueſt or general plunder of the country. Now this, it is obvious, was not to be effected by ſo ſmall a number of warriors as one and fifty, which is the higheſt number mentioned in any of the liſts: and we are obliged, therefore, either to reject the ſtory entirely, or to ſuppoſe with Charax, an ancient grammarian, that inſtead of one and fifty mariners, each of thoſe ſuppoſed mariners was captain of a ſeparate ſhip, if not commander of a little fleet. It ſhould ſeem from Strabo[*], that they at firſt penetrated far into the country, which the ſuddenneſs of the attack will very well account for: but their precipitate retreat from Colchis, the formidable fleet ſent after them by the natives, their being compelled to take a different courſe in their return, and the little we learn of the Argonauts afterwards:——All this clearly ſhows that their ſucceſs was not permanent; but that they were diſgracefully defeated and diſappointed of their booty. Had it been otherwiſe I ſhould think we might have heard more of the golden fleece after its arrival in Italy than barely, what Apollodorus[†] ſays, that it was preſented to Pelias.

'What I have already ſaid will ſufficiently obviate one of the arguments with which Mr. Bryant[‡] hath attempted to annihilate the hiſtorical baſis of the ſtory. He is right in ſaying, that the *crew of a little bilander* could not atchieve ſo many exploits, defeat armies, build cities, and leave ſeveral colonies behind them. This is a point given up by all attentive and critical enquirers both ancient and modern. Nor is the conqueſt of Peru by Pizarro, though effected with a mere handful of men, at all a ſimilar caſe. Yet it is far from impoſſible that the mythologiſt, to render the ſtory more intereſting and ſurpriſing, may have dropped all mention of the *viles animæ* that conſtituted the bulk of the army. And this is the more probable, as we find the ſame thing practiſed in reſpect to Hercules, who is often repreſented as having atchieved by perſonal ſtrength, what he only did at the head of his troops. Thus of the defeating the Minyæ, Euripides ſays,

Ος εις Μινυαισι πασι, &c. &c. Vid. Herc. Fur. v. 220.

Whereas Diodorus[§] expreſsly tells us, that he was not the ſingle actor in this exploit, but accompanied by all the young men of Thebes.

'Mr. Byrant[‖] inſiſts ſtrongly upon the contradictory accounts given by different authors of this expedition; which in his idea entirely deſtroy the credit of the ſtory. But this ſurely is inevitable in a matter which the poets, who firſt recorded it, collected only from report, and where that was imperfect, ſupplied the deficiency from fancy and conjecture. Before the particulars of Mr. Banks's voyage round the world were communicated to the public, ſeveral different reports were circulated in reſpect to the countries diſcovered and viſited; which reports, if ſuffered to go down to poſterity without contradiction, would have formed the baſis of ſo many different hiſtories. Yet I think poſterity would have reaſoned ill to have denied the exiſtence of that gentleman, becauſe ſome had inſiſted that he returned home by the north, and others by the ſouth coaſt of New Holland. And why might not the Greeks in like manner have full evidence of the exiſtence of Jaſon, Tiphys, Ancæus, and others; and that they ſailed upon an expedition to Colchis, and returned, without knowing exactly the rivers which they ſailed down, or the ſeas and countries which they traverſed? The one might be a matter of public notoriety, the other required accurate information from the mouth of the adventurers themſelves.

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[*] *L. i.*

[†] L. i. c. 27.

[‡] Analyſis, vol. ii. p. 487.

[§] *L. iv.*

[‖] Vol. ii. 484.

'But Mr. Bryant contends [*] that the Argo muſt be a memorial of the Ark, becauſe it is ſaid by Eratoſthenes [†] to have been the *firſt ſhip ever built*; which he truly obſerves to be inconſiſtent with what the great poets and hiſtorians have related of the ſtill earlier voyages of Cadmus and Danaus, to mention no more; and from this inconſiſtency he again infers, that they knew not the origin of their own traditions. But it ſhould be obſerved that the ancient writers are far from being unanimous in repreſenting the *Argo as the firſt ſhip ever built*. Diodorus Siculus [‡] tells us, that it was the firſt ſhip that had ever been built *of ſo conſiderable a ſize:* and Pliny [§] the naturaliſt that it was the *firſt long ſhip*. If we only ſuppoſe that the Argo was the firſt ſhip of which any memory or tradition had been preſerved *that ſailed from Greece* upon a diſtant and hazardous expedition, we need not be ſurpriſed, I think, to find, that in time it came to be conſidered in the popular mythology of Greece as the firſt ſhip that was ever built.

'Mr. Bryant further ſays [‖], that the Argonautic hiſtory muſt have had its origin in ſome country ſouth of Greece, becauſe the *Conſtellation Argo is not viſible in ſo northern a latitude*. But this argument, I apprehend, is much more forciby applied in another place [¶] to combat the ſuppoſition of Sir Iſaac Newton, that the ſphere, in which the conſtellation Argo had

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[*] *Anal. vol. ii. 493.* [†] *In.* Aſtar. [‡] L. iv.
[§] *L. vii c. 57.* [‖] Anal. vol. ii. 497. [¶] Do. 479.

a place, was conſtructed by Chiron for the uſe of the Argonauts. To make it of any weight in the preſent queſtion, Mr. Bryant ſhould have ſhown, that the conſtellation *Argo* was not viſible in any country inhabited by Greeks, or where the language and hiſtory and fables of Greece were current. On the contrary, he allows himſelf * that it was viſible in Rhodes, where Hipparchus is known to have made ſome of his obſervations; and in Cnidus, the birth-place and reſidence of the famous aſtronomer Eudoxus, whoſe deſcription of the celeſtial phœnomena, Aratus is ſaid to have copied. This argument, therefore, being put out of the way, I ſee no reaſon for attributing the groundwork of the ſtory to any nation but the Grecians, who claim it. And this is further confirmed by the word, Argo, which is evidently of Greek origin, being formed from the adjective αργος *ſwift*, by the ſame analogy as Γοργω, Κελαινω, Καλλιστω, Αριστω, and as I believe ſome other proper names are from their kindred adjectives.

' Before I quit the ſtory of Jaſon, I will juſt obſerve, that there are two fables connected with it, which admit of no very difficult explanation. The HARPIES, who were uſed to come ſuddenly and carry off the food that was ſet before Phineus, were probably pirates, who landed every now and then to plunder the coaſt, till finally driven away by the two-winged ſons of Boreas, who commanded a part of the Argonautic fleet. Perhaps the ſtory of Tantalus, ſtarving in the ſight of his food, may denote in like manner the ſudden incurſions of robbers, who laid waſte his country juſt before harveſt. The other miracle to which I alluded, was the *ſpeaking keel* of the Argo, which I take to have been ſuch another juggle as that of Sertorius †, pretending to receive directions from heaven through the means of a doe, which the Spaniards readily believing, obeyed his orders with a blind ſubmiſſion. But the *ſpeaking keel* might have impoſed upon an aſſembly of mariners in a more enlightened age: nor did it require any thing to carry on the impoſture, but the faculty of ſpeaking inwardly, without opening the lips or teeth, in the manner of the εγγαστριμυθοι.'

Our learned and ingenious Author next proceeds to enquire into the hiſtory of Hercules; ' whoſe ſtory (as he obſerves) is more intricate than that of any ancient hero whatever; at the ſame time that there is very ſtrong evidence of ſuch a perſon having exiſted in Greece, and performed many, not incredible, exploits. The old *hiſtorical* mythologiſts ſeem perfectly aware of this, and take care to inform us, that the actions attributed to Hercules are not at all to be underſtood of the Theban Hercules, but ſome of the *Egyptian*, and others of the *Tyrian*; and that all theſe have been blended together by the *fabulous* mythologiſts into one ſeries of events.' With reſpect to thoſe exploits which have been diſtinguiſhed by the title of the *Labours of Hercules*, Dr. Muſgrave remarks that two or three of them appear to be hiſtorical facts diſguiſed by allegory. He therefore attempts to draw from them this myſtic veil, and to reduce them to their original ſtate, as they may be ſuppoſed to have exiſted in their primitive hiſtory. ' The ſtory of HYDRA (ſays our Author) related probably to ſome crew of banditti who ſheltered themſelves in the woods, and though defeated and driven from place to place, continually returned, till Iolaus, ſetting fire to the woods, completed their deſtruction. The STYMPHALIAN birds he ſuppoſes allegorically to mean ſome diſtreſſed people driven from their own houſes by an enemy called *Wolves* in the fable, and reduced from mere neceſſity to become robbers in their turn. The STAG run down by Hercules is conjectured to be a man of the name of *Elaphus*, it being common among the Greeks to give the names of animals to men.—The *Girdle* of ANTIOPE may ſeem to have been of too trivial a conſideration to deſerve a place among ſuch arduous exploits as thoſe which have been attributed to Hercules.' Dr. Muſgrave interprets the term *girdle* allegorically, and thinks it meant originally a *tract of coaſt*; for in that ſenſe the original word *(zone)* may be underſtood, of which a ſtriking example is produced from a line in the Argonautics of Apollonius, [vid. I. 29]. ' Of the *Twelve* Labours of Hercules (ſays our Author), the only material one unexplained is his cleanſing of the AUGEAN STABLES.' The explanation given to it in the preſent work is the following: ' Pauſanias relates that the country (of Elis, of which Augeas was king) was ſo covered with dung as to have been rendered incapable of cultivation. And this indeed may have ſome foundation of truth in that warm climate, ſince, according to Theophraſtus, dung without water burns the ground. But a farther ſolution of this difficulty may, I think, be found in Pliny, who informs us that Augeas, king of Elis, was the firſt who practiſed the manuring his lands with dung in Greece. He probably, therefore, had diſcovered how much his lands ſuffered for want of water, and employed Hercules to remedy the inconvenience; which the latter effected, not by any *perſonal* labour, but by ſetting his ſoldiers to turn the courſe of a river, or lay dams acroſs it ſo as one way or other to overflow the country. The ſervice, it is probable, was beyond expectation, as Hercules demanded, in return for it, the half of his kingdom.'

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* *Anal. vol. ii.* 497.

† Plutarch. Vit. Sertorii.

The *Author concludes his firſt* diſſertation with the follow*ing candid acknowledgment*: ' Of the explanations of ANTIENT

TIENT MYTHOLOGY here given, no inconſiderable number hath been handed down by the ancients themſelves, and thereſore may be conſidered as ſtanding upon ſome ground of evidence furniſhed by authors and records now loſt; the remainder are moſtly conjectures upon which criticiſm has its full ſcope. Conſidering the fable as an *ænigma*, the thing required, is to find ſome probable fact bearing ſuch a reſemblance to it as the fable ſhall appear to be only a natural and eaſy allegory of the truth. The complete analogy between them is the only evidence of which the caſe will admit.'

Upon the whole, we venture to recommend the Diſſertation itſelf to the peruſal of our readers, as containing in a ſhort compaſs much ingenious reaſoning upon a difficult ſubject, delivered in a language equally perſpicuous and unaffected.

The ſecond Diſſertation we can only in general recommend to the attention of the learned; and as the argument muſt ſuffer by any partial extracts, we forbear to give any, and claim the privilege of ſuſpending our opinion on a ſubject where ſo much can be ſaid, and ſo little proved.

ART. XIII. *Les Genres des Inſectes de Linné; conſtatés par divers Echantillons d'Inſectes d'Angleterre, copiés d'après Nature. Par J. Barbut.*—The Genera Inſectorum of Linnæus, exemplified by various Specimens of Engliſh Inſects drawn from Nature. By James Barbut. 4to. 1 l. 6 s. or 2 l. 12 s. 6 d. coloured. Sewell. 1781.

THIS performance is written both in Engliſh and French in oppoſite columns; and is illuſtrated by twenty-two plates, exhibiting lively repreſentations of the objects deſcribed, in their natural colours; ſome of them, where their minuteneſs required, being magnified to a diſtinct ſize.

The ingenious Author truly obſerves, in his Preface, that—'by a ſtudy of this part of natural hiſtory, we are conveyed into a kingdom of animals, the moſt numerous, luxuriant, ſplendidly adorned and diverſified, of any on the face of the globe. The prodigious number of inſects which we meet with on the ſurface of vegetables, the ſingularity and diverſity of their forms, the beauty and richneſs of their colours, are ſufficient to entice a rational mind to a cloſer inveſtigation of ſo vaſt an empire, and ſuch luxurious and elegantly cloathed inhabitants, wonderfully adorned and ſupplied with every organ of ſenſe, complement of limbs, not only beſt ſuited to their ſeveral ſtates and neceſſities, but proportionably equivalent in utility and ſtrength, offence and defence, to thoſe of larger animals, only *eſteemed more perfect* in kind, from our familiar connections *with them.*'

The method he has purſued in this work is thus expreſſed: ‘In the courſe of this compilation, I have borrowed conſiderably from the diſcerning and correct Geoffroy; nor has the ingenious Mr. Yeats's Inſtitutions of Entomology eſcaped me, whoſe eſtabliſhed merit requires not my praiſe. Though I have implicitly purſued the track of Linnæus, I, notwithſtanding, cannot help differing from him, in his diviſion of ſome genera, on account of the diſtinctive parts not being ſufficiently apparent, or very trifling. The number of genera, as well as the families into which many are divided, might with great propriety be reduced: for inſtance, the *curculiones* and *attelabi* might be united; and, in like manner the *cerambyces* and *lephiræ*. Again, I cannot help making an obſervation reſpecting the mode of dividing inſects into families, from the circumſtance of their *antennæ* being pectinated; it being well known, that the males in many ſubjects have pectinated *antennæ*, the females of the ſame being plain, or deſtitute of thoſe branches. Another circumſtance which has induced authors to increaſe the families, is colour: it ought to be remembered that colour depends upon ſex, age, ſeaſons, ſickneſs, health, &c. Other inſtances might be produced, but I do not think myſelf qualified to criticize ſo great and ſo reſpectable an author as the much honoured Linnæus, who has ſo conciſely, and with ſuch *elegant language*, ſo judiciouſly deſcribed the wonders of the Almighty; and though ſyſtematic writers increaſe, and meet with their admirers, the greateſt deference and reſpect ought to be paid to the learned Swede by every lover of ſcience, for the indefatigable pains he has taken to enlighten and inſtruct mankind in natural knowledge; and though a few faults may be found in his works, he may notwithſtanding deſervedly be ſtiled the King of naturaliſts.’

The Author enters into the conſideration of two curious queſtions in his Preface, relating to inſects enjoying the ſenſations of hearing and ſmelling. With reſpect to the former, he affirms it to be well known, that many inſects have the power of uttering ſounds; as large beetles, the bee, waſp, common flies, gnats; and particularly the ſphinx atropos, which, when injured, utters a plaintive ſqueak, nearly as loud as a mouſe: and on this occaſion we are pleaſed to ſee him expreſs a humane and becoming diſguſt at the exerciſe of wanton cruelty toward them from motives of curioſity. The inference, ſo far as the fact can be eſtabliſhed, is quite fair; namely, To what purpoſe is the power of utterance given, if the ſounds cannot be perceived? Nor indeed is it material to the argument, whether the reſpective ſounds they are enabled to make are truly vocal, or produced by the peculiar *powers of* external organs. If they *can, by whatever means, expreſs pleaſure* and pain, it is in a *language intelligible to their* companions, or it is wholly ſuperfluous: for it is not to be ſuppoſed, that the chirping of the graſshopper is addreſſed to the paſſenger, or that of the cricket to the baker, or the farmer at his fire-ſide.

The organs of hearing, Mr. B. ſuppoſes (for who, conſidering the various appearance of theſe minute objects, can more than ſuppoſe) to be ſeated in the *antennæ.* Theſe parts he conſiders, as neither offenſive nor defenſive, but endued with an exquiſite ſenſe of feeling; that by obſervation of the larger ſpecies, they are all hollow within, and flexible by their joints: he apprehends that they receive ſounds communicated by the repercuſſions of the air, which is conveyed from one joint to another, till it arrives in a leſſened tone, like a dying echo, beſt ſuited to the timid nature of the animal. If this ſuppoſition ſhould be objected to, as diſſimilar to the expanded ears of larger animals, he inſtances the difference obſervable in their viſual organs.

Conſidering the variety of ſubſtances on which inſects feed, Mr. B. deems it highly neceſſary for them to be furniſhed with organs for ſmelling. Theſe he ſuppoſes to be ſituated in the *palpi*, or feelers, of which ſome inſects have four, ſometimes ſix; and which aſſiſt in conveying food to their mouths. Theſe *palpi* are in continual motion, the animal thruſting them into every kind of matter, as a hog does his noſe, ſmelling and ſearching after food; as may be ſeen of thoſe inſects whoſe *palpi* are moſt viſible and large.

The inquiries and obſervations in the Preface are more entertaining, than thoſe parts of the work itſelf where the Author deſcends to particulars; where the technical harſhneſs and brevity of the language, will prove unſurmountable obſtructions to general readers. Scientifical naturaliſts do not, we think, condeſcend ſufficiently to common apprehenſions. Many of theſe inſects are familiar to us on the copper-plate, though diſguiſed in the deſcription; which, when underſtood, is not always ſatisfactory. Why ſhould not the writer exhauſt all he knows concerning their generation, modes of life, and food; their living uſes or medical properties, if diſcovered, or how to rid ourſelves of them if peſtiferous? Some ſuch articles occur, but in few inſtances *. On the contrary, theſe gentlemen principally content themſelves in writing for each other; and deſcribing little more than generical diſtinctions, merely inſtruct us, in barbarous terms, to diſcriminate one ſpecies from another. Why ſhould they not uniformly add the popular names, and furniſh an index of thoſe names, that common readers of curioſity, whoſe money may be as acceptable as that of profeſſors, and probably tell for more, collectively, might be invited to indulge themſelves in, and reap ſome benefit from, their ſtudies?

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* Remedies are indeed hinted at againſt thoſe domeſtic plagues, *bugs and fleas; but if* people who want ſuch remedies, have no guide *at hand able to* conſtrue *cimex lectularius*, and *pulex*, ſo much the better *for the vermin.*

ART. XIV. An authentic Narrative of a Voyage performed by Captain Cook and Captain Clerke, in his Majeſty's Ships Reſolution and Diſcovery, during the Years 1776, 1777, 1778, 1779, and 1780; in ſearch of a North Weſt Paſſage between the Continents of Aſia and America. Including a faithful Account of their Diſcoveries, and the unfortunate Death of Captain Cook. Illuſtrated with a Chart, and a variety of Cuts. By W. Ellis, Aſſiſtant-Surgeon to both Veſſels. 2 vols. 8vo. 12s. Robinſon, 1782.

ASSISTANT-Surgeon to both veſſels! Mercy for the book that has occaſion for ſuch a pitiful puff?—Who is not aware that the navy knows no ſuch officer, and that *ſurgeon's mate* was Mr. Ellis's proper title? We can aſſure him we did not fall to our peaſe-porridge with the greater *gout* from finding a ſpider in the firſt ſpoonful. However, as Mr. E. may himſelf have done, at Otaheite, &c. when a fat dog was on the table, and no other victuals before him, we proceeded to finiſh our meal; and, though we were in continual expectation of it, in conſequence of our firſt *nauſea*, we did not afterwards meet with any thing that greatly diſguſted us. On the contrary, we muſt confeſs the book contains much information, and in ſome inſtances of a very curious nature, if it can be depended on: but the account here given claſhes ſo directly, in many particulars, with that publiſhed ſome time ago *, as to render both doubtful.

For inſtance, the author of the former account tells us, that *Omai, notwithſtanding his inordinate deſire for women*, was ſo diſguſted with the natives of New Holland, that he fired his piece in the air to frighten them out of his ſight. On the contrary the Author before us aſſerts, that the muſket was fired by the officer who had charge of the boat, to deter them from hauling it aſhore, which he could not prevent by any other means; and that this was the cauſe of the natives running away both from the watering and *wooding parties*.

Again, *Captain Cook*, in the account of his ſecond voyage, combats an opinion which had been almoſt univerſally received, that the natives of New Zealand would diſpoſe of their children for iron, or any other article of traffic which they had taken a fancy to; and relates a ſtory which tends to confirm this opinion, and to ſhew that he, as well as others, had miſinterpreted their meaning when they drew a different concluſion from what they had ſeen. But the author of the *Journal*, publiſhed ſome time ago, aſſerts, that *Captain Cook* lived to ſee the former opinion eſtabliſhed beyond contradiction, and to find that he had himſelf erred in the concluſions which he had drawn from the circumſtance he relates; for that *Omai* purchaſed two fine boys of their father, one about 15, and the other about 10 years of age, for two hatchets and a few nails. Now the Author of the narrative before us ſays, that the father of the elder boy was killed in an affray amongſt themſelves, about ſix weeks before *Captain Cook* arrived in Queen Charlotte's ſound; and that he, and the other lad 'having expreſſed a deſire to continue with *Omai*, were permitted by the Captain to accompany him.' He adds farther, that the mother of the boy whoſe father was killed, 'came on board, and with tears intreated him to remain behind; telling him, amongſt many other powerful arguments, that they would kill and eat him; but he was too reſolute and firm to pay any attention to her perſuaſions, and the poor woman went on ſhore *quite inconſolable.*

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* *See Review for September laſt, p. 236.* * *Journal* of Captain *Cook's laſt voyage, &c.*

A number of inſtances might be quoted in which the two accounts flatly contradict each other; and reading them will but make every one, who intereſts himſelf in the natural hiſtory of his own ſpecies, impatient for the publication of a more authentic account of this very intereſting voyage; which we are aſſured will make its appearance in the courſe of next winter, illuſtrated with a ſet of maps and engravings, more ſplendid and more numerous than thoſe which accompanied *Captain Cook*'s account of his former voyage. The narrative will be printed from that celebrated navigator's own account; which, it ſeems, was complete to the evening before his death: and it will be continued from that time by Captain James King, who ſucceeded to the command of the Diſcovery on the death of Captain Clerke.

But to return to the work which is more immediately our ſubject. It muſt be owned there is ſome reaſon for placing more confidence in it than in the former account; for beſides ſome internal evidence, ſuch as a vein of ſplenetic and ill-natured remark which runs through the whole of the Journal, and is wanting in this Book, the Author of it has put his name to his performance; by which we know that he was in a ſituation that enabled him to come at information; which we are not ſure was the caſe with the other; beſides, his work ſhews him to be a man of ſome reading and obſervation.

The plates which accompany this account, though ſmall, are neatly executed; and, excepting the map, which in ſome inſtances is prepoſterous, appear to have been drawn with tolerable correctneſs. But we think, if it had been as convenient to the bookſeller, and the Author had thought well of it, all the information which the two volumes contain, might very eaſily have been compreſſed into one. However, in ſaying this, we are not conſcious of ſpeaking worſe of Mr. E's performance than might, with juſtice, be obſerved of the greater part of books which have lately been publiſhed in two volumes: wide lines, a large letter, broad margins, and a volume not too thick, being, in theſe days, among the principal things which are to be conſidered in *making* what is emphatically called a *gentleman's book.* Mr. E. was therefore perfectly right in conforming to the taſte of his cuſtomers. Linen-drapers, haberdaſhers, &c. all do the ſame. And why, ye diſpenſers of medicine, and diſpenſers of incle, ſhould ye not, when you become diſpenſers of literature, follow the ſame prudential maxims, and endeavour to pleaſe your cuſtomers by bringing your goods to market in the moſt marketable condition!

MONTHLY CATALOGUE,

For JUNE, 1782.

POETICAL.

Art. 15. *Sacred Odes:* or, Pſalms of David, paraphraſed from the Original Hebrew. 4to. 1 s. Wilkie. 1782.

THESE Pſalms are intended (ſo ſays the prefatory advertiſement) as a ſpecimen of a conſiderable number of others, paraphraſed in a ſimilar manner, and accompanied with obſervations on the Hebrew Text. To paraphraſe the Pſalms is an attempt that has, for what reaſon it is needleſs to point out, almoſt as frequently failed as it has been made. We much fear whether the perſent adventurer will be more ſucceſsful than his predeceſſors. Of his attempts the moſt that can be ſaid is, that ſome of them are tolerable.

Art. 16. *The Galeniad.* A Satirical Poem. 4to. 1 s. 6 d. Fielding, &c. 1782.

Whether this contemptible poem be written in commiſeration or deriſion of the fraternity of journeymen apothecaries, is a point we preſume not to ſolve; nor does it ſeem to be a point worth ſettling.

Art. 17. _A Poetical Addreſs from Mrs. N****n_ to L**y W******y. 4to. 1 s. Swift. 1782.

Theſe epiſtolary lines repreſent the ſuppoſed writer (a Mrs. Newton, of whom frequent mention hath lately been made in the public prints) as the moſt complete Meſſalina of the age. The verſes being too good for the ſubject, we wiſh their Author better employment for his pen.

NOVELS.

Art. 18. *Colonel Ormſby:* or the genuine Hiſtory of an Iriſh Nobleman in the French Service. 2 Vols. 12mo. 5 s. ſewed. Macgowan.

A tale ſimple without innocence, and *warm* without ſentiment.

Art. 19. *Anna:* a Sentimental Novel. In a Series of Letters. In 2 Vols. 12mo. 5s. ſewed. Hookham, 1782.

This novel is written with a kind of vivacity and ſmartneſs which ſometimes approaches the borders of humour, but which much oftener ſteps into the walks of affectation and pertneſs. The tale has animation enough to engage ſome degree of attention, but is too deficient in connection and probability to intereſt the paſſions.

Art. 20. *Les Delices du Sentiment:* or, the Paſſionate Lovers, in a Series of Letters which have recently paſſed between Two celebrated Characters, well known in polite Life for their Virtues, Talents, and Accompliſhments, with a Tranſlation from the originals. Written in Cypher. 8vo. 3s. 6d. Macgowan.

Of all the pap that was ever prepared in the nurſery of Venus, for the uſe of her pretty babes, this is the moſt inſipid.

MISCELLANEOUS.

Art. 21. *A New Deſcription of the Terreſtrial Globe:* or, An abridged Deſcription of the Earth. For the Uſe of Schools. Tranſlated into Engliſh. By T. Upſdale, French Teacher. 12mo. 3s. Crowder. 1780.

The original French of this volume is here printed together with the Engliſh tranſlation. It may excite a ſmile to find it entitled a Deſcription of the Terreſtrial Globe, or of the Earth. It conſiſts of two hundred and twenty-five pages; of this number fifty-ſeven are employed in a kind of introductory diſcourſe, containing advice to youth; and between ſixty and ſeventy more in what is called, A new treaſure, and a new treatiſe of orthography; about one hundred pages which remain are devoted to the deſcription of the world, and of theſe, ſeventy are appropriated to an account of the kingdom of France. This is in the true French air: in the idea of a thorough Frenchman, the hiſtory of France is the hiſtory of the world! The introduction to the preſent performance contains ſome proper and pertinent inſtructions for youth; but, on the whole, the drift of it ſeems rather to form, what this Writer terms, as a kind of degradation, *men of the world*, than men of ſtrict principle, piety, and virtue. The *New Treaſure*, as it is affectedly denominated, is a ſort of epitome of the hiſtory of the human race from the creation, and the far greater part of this is devoted to the *honour and glory* of the French nation.

We think we have much better epitomes of the geographical and hiſtorical kind, for the uſe of ſchools, in our own language; and, in truth, better might have been ſelected from the French; ſo that the tranſlation of this work ſeems to have been a very unneceſſary buſineſs.

Art. 22. *Miſcellanies* in Proſe and Verſe, moſtly written in the Epiſtolary Style: chiefly upon Moral Subjects, and particularly calculated for the Improvement of younger Minds. By Mrs. M. Deverell, Glouceſterſhire. 2 Vols. 12mo. 7s. Dodſley. 1782.

Although we cannot place this writer in the firſt claſs of female authors, her pieces, eſpecially thoſe which are written in proſe, are *calculated to afford* ſome entertainment, and much uſeful inſtruction a *young ſemale reader.* Throughout the whole, Mrs. D. appears in the character of a warm advocate for the cultivation of thoſe accompliſhments which conſtitute the firſt ſpecies of merit, and is entitled to attention from moral aſpect and uſeful tendency of her publications. See our account of *Sermons* by this Lady, Review, Vol LII. p. 44.

Art. 23. *Heathen Mythology made eaſy*, or a Guide to claſſical Learning: comprehending a ſhort View of Aſtronomy, and of the Earth, with a Deſcription of the principal heathen fabulous Deities. For the Uſe of Schools. 12mo. 1s. 3d. Riley.

We were pleaſed in reading the firſt, and the principal, part of this little volume, which conſiſts of obſervations on the earth and heavens, together with an account of the riſe of idolatry, its different ſources and collateral aids: which may prove inſtructive and uſeful to youth. It properly introduces the hiſtory of the heathen deities, which is rather imperfect and defective. It may be ſaid, indeed, that the Author intended no more than a brief account, but we think that a little farther attention and care might have rendered his book more inſtructive and pleaſing without greatly increaſing its ſize.

Art. 24. *The Speech of Anthony Louis Seguier* in the Parliament of Paris, in conſequence of a new Edition of Abbé Raynal's Political and Philoſphical Hiſtory of the Settlements and Commerce of the Europeans in the Eaſt and Weſt Indies. 8vo. 1s. Macqueen. 1781.

The condemnation of the Abbé Raynal's celebrated performance, in May laſt, is a fact ſufficiently known to the learned world. Mr. Orator Seguier's invective againſt the Abbé and his work, on that occaſion, is a fine, flaming harangue, fraught with as much good ſenſe and ſound argument, as a reaſonable man would expect, where the church, as by law eſtabliſhed, has nothing to do but to ſit at her eaſe, and hurl her thunder-bolts at the head of every luckleſs heretic who, with irreverend foot, happens to approach too near the *holy pale*.—The form of the ſentence pronounced againſt the hiſtory in queſtion, is here given. The *book* was torn and burnt, with the uſual formalities; but as for the *body* of the Author, it was, fortunately for the ingenious Abbé, beyond the reach of theſe STATE REVIEWERS, the moſt remorſeleſs of all Critics!

Art. 25. *Letters from an Engliſh Traveller in Spain*, in 1778, on the Origin and Progreſs of Poetry in that Kingdom: with occaſional Reflections on Manners and Cuſtoms: and Illuſtrations of the Romance of Don Quixote. Adorned with Portraits of the moſt eminent Poets. 8vo. 6s. Baldwin. 1781.

Spaniſh literature, and, eſpecially, Spaniſh poetry, is ſo little known among *us*, that any accounts of the poetical writers of Spain, collected on the ſpot, may be conſidered as, at leaſt, a *curious* acquiſition. The earlier parts of this work comprehend, indeed, little more than a dry catalogue of poetic compoſitions, and authors, that cannot be generally known even in their own country, and whoſe fame can ſcarcely be preſumed to have extended much farther. When, however, the Writer approaches times nearer to his own, his materials are enlivened with *perſonal anecdotes*, more capable of *intereſting a general reader*. In the cloſe of the volume, we have an account of the tyrannical and inhuman proceeding of the inquiſition againſt Don Pablo de Olavide, a gentleman remarkable for his agreeable manners and patriotic ſpirit; but who, unfortunately, had been wanting in due reſpect to certain parts of the eccleſiaſtical eſtabliſhment in Spain.

We find, by ſome advertiſements in the public prints, that the Writer of this work is John Talbot Dillon, author of *Travels through Spain.* See Review for Jan. 1781. p. 45.

Art. 26. *A conciſe Account of Voyages for the Diſcovery of a North-Weſt Paſſage.* Undertaken for finding a new Way to the Eaſt Indies. With Reflections on the Practicability of gaining ſuch a Paſſage. To which is prefixed a ſummary Account of the Riſe and Progreſs of Navigation amongſt the various Nations of the World. By a Sea Officer. 12mo. 1 s. 6 d. Bew. 1782.

We cannot help perſuading ourſelves that we have ſeen the manuſcript from which this little tract is printed in the hands of an old friend *; and there are ſome circumſtances in the preface which confirm us in this opinion. We are there told, that the Author *is now no more*; that he was uſed to maritime affairs, and had touched at the coaſts he mentions. But whoever was the author, it ſeems to have been extracted from the accounts of ſome of the firſt voyagers, which are now become exceeding ſcarce, for his own private information; and it may be uſeful to others who are not poſſeſſed of the original writers.

Art. 27. *Dear Variety.* Suited to all Ages and Conditions in Life. By G. Wright, Eſq. 12mo. 2 s. ſewed. Wilkins. 1782.

‘ ADVERTISEMENT.

‘ The enſuing compilation may be juſtly ſtiled *Variety*, as it conſiſts of a *variety* of extracts from *various* authors, upon *various* ſubjects; a *variety* of ſentiments from *various* publications, collected at *various* times, and will doubtleſs be peruſed by *various* readers.’

We vary in opinion from Mr. Wright; notwithſtanding he has no doubt in his expectations. For a writer who profeſſes Variety, has very little to boaſt of, and exhibits but a dull ſpecimen in ſporting ſo frivolouſly with one poor word. We muſt, however, do juſtice to this gentleman's publications, by acknowledging their moral tendency.

Art. 28. *Bath Anecdotes and Characters:* by the Genius Loci. Small 8vo. 3 s. Dodſley, &c.

A title-page being, like a ſign-poſt, intended to inform ſtrangers what entertainment they are to expect within, ſhould always ſpeak the truth. The author, as well as the landlord, who impoſes upon the public by hanging out a name which does not belong to him, deſerves to be poſted up for his impudence. Of this offence the Writer of the book now before us has been guilty. The Genius of Bath, that ſportive Genius who has guided the pen of *Anſtey*, would diſdain to be employed in ſtringing ſuch inſipid tales as theſe. If any Genius has been concerned in the work, it could certainly be no other than the goddeſs who preſides in the celebrated mock-epic of Mr. Pope.

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* The perſon we here refer to is the late Lieutenant Pickerſgill: a man whom we cannot mention without exclaiming with Sterne, “Tread lightly on his aſhes, ye men of genius—for he was your kinſman! Weed his grave clean, ye men of goodneſs—for he was your brother!” He died, poor fellow! as he lived—carrying more ſail than ballaſt.——After ſailing three times round the world, and once in ſearch of a N. W. paſſage, he was drowned in the Thames, by the upſetting of a boat, in a guſt of wind.

Art. 29. *The New and Impartial Univerſal Hiſtory of North and South America*, and of the preſent Tranſ-Atlantic War. Containing—(Gentle Reader, pardon our Brevity, it contains, the Title-Page we mean, more than we have Patience or Room to copy.) By Charles Henry Arnold, Eſq; late of Philadelphia, now of Burlington Street. 12mo. 3s. ſewed. Hogg.

We are informed that Dutch auctioneers act directly contrary to the practice of their brethren of the hammer in England. For whereas the latter raiſe the price of an article, as contending purchaſers outbid each other; the former propoſe a high price, at firſt, and drop gradually until their offer is accepted. In like manner, we apprehend, Charles Henry Arnold, Eſq; of Burlington-ſtreet, will fare; his work will ſoon find its proper level: and he, or his godfather, may be comforted by reflecting, that providentially there are readers for all writers, when their works come down to them a good pennyworth.

Art. 30. *Letters upon ancient Hiſtory, French and Engliſh*, chiefly written by the late Earl of Cheſterfield to his Son, Philip Stanhope, Eſq; including ſhort Accounts of the Trojans, Ethiopians, Aſſyrians, Medes, Perſians, Greeks and Romans. Now publiſhed for the Uſe of Schools and private Pupils. 12mo. 3s. 6d. Kearſley. 1781.

The part of this work written by Lord Cheſterfield needs no recommendation. The reſt is ſelected from French Authors, and tranſlated, if not with that polite eaſe which characteriſes the ſtyle of that juſtly admired writer, yet, with ſufficient correctneſs and fidelity, to render the book a uſeful manual to young perſons who are learning the French language.

Art. 31. *Letters of the late Lord Lyttelton.* Vol. II. 8vo. 3s. ſewed. Bew. 1782.

The ſucceſs of the firſt volume of theſe ſpurious Letters has, it is natural to ſuppoſe, been the Author's inducement for attempting a ſecond: but, like moſt ſecond parts, it defeats the expectations that had been raiſed by the firſt. It is not, however, without ſome marks of good ſenſe and knowledge of the world; nevertheleſs the ſubjects in general are trite, as is alſo that manner in which they are treated. The Hiſtory of Wigs, unleſs our memory very much deceives us, we have met with before, though perhaps not in its preſent form.

Art. 32. *Select Original Letters on various Subjects*, by James Riply, now, and for Thirty Years paſt, Oſtler at the Red Lyon, Barnet. 12mo. 3s. Printed for the Author.

This honeſt groom, in defiance of the adage, *Ne ſutor ultra crepidam* (that is, *Let the Oſtler mind his horſes*), has ventured to ſtep out *of his ſtable, and look about him.* He has made many obſervations which do credit to his underſtanding, and to his heart. His maſters, if they will condeſcend to look into this little book, will meet with ſome hints, not unworthy of their attention, with reſpect to the management of their horſes—and of themſelves.

MATHEMATICS, &c.

Art. 33. *An Anſwer from John Arnold to an anonymous Letter on the Longitude.* 4to. 1s. Becket, 1782.

The greater part of this pamphlet is employed in wiping off the dirt which 'On the Longitude' has thrown at Mr. Arnold. By the bye, this ſame ſubject of the 'longitude' has been famous from the beginning for dirty work, witneſs the following celebrated ode:

> 'The longitude miſt on
> By wicked Will. Whiſton,
> And not better hit on
> By good maſter Ditton;
> So Ditton and Whiſton—&c. &c.'

And ſo on, ſquirting at one another, to the end of the chapter;—which Mr. Arnold has concluded with the following words of Pope:

> 'I wage no war with bedlam.'

So much for Mr. Arnold's anſwer: but in the Appendix to it he has advanced much better arguments in defence of his time-keepers than appear in the defence itſelf. He there gives us a continuation of the going of the chronometer at Greenwich, which is noticed in our Review for September 1780, from the beginning of March 1780, where the former account ended, to the 6th of July afterwards: during which time the watch never varied its daily rate of going quite five ſeconds. He adds likewiſe two accounts of the going of another watch of his making; one by Alexander Dalrymple, Eſq; from the 28th of March 1781, to the 7th of May following; from which, as far as we ſee, nothing can be inferred; and the other by Alexander Aubert, Eſq; from the 19th of February to the 17th of April; during which time the watch never varied its daily rate of going more than 5½ ſeconds. His antagoniſt may, however, aſk if this watch did not commit greater errors in the intermediate time between thoſe for which theſe accounts are given, as well as ſince the latter of them?

SCHOOL-BOOK.

Art. 34. *Rudiments, and Practical Exerciſes,* for learning the French Language. By A. Scot, A. M. Fellow of the Univerſity of Paris. 8vo. 2s. 6d. Longman, &c.

This Author undertakes to render the elements of the French tongue more ſimple, and more intelligible to perſons unacquainted with the dead languages, than former grammarians have done. After the many publications of this kind which have of late years appeared, it is difficult to make any improvements in the manner of teaching the French language, which can render it neceſſary to increaſe the number. This grammar appears to have little of novelty to recommend it, either in its materials or method.

MEDICAL.

35. *The new Britiſh Diſpenſatory,* containing the Prepara- and Compoſitions of the new London and Edinburgh Pharmacopœias.

macopœias. With Notes, pointing out, in a conciſe Manner, the Methods of diſtinguiſhing the Goodneſs of moſt Articles in the Materia Medica. To which are added, the genuine Receipts for ſeveral celebrated Medicines, which have hitherto been kept as valuable Secrets in the Hands of ſome eminent Practitioners: particularly, *Chittick*'s Drops for the Stone; *Goulard*'s Extract and Vegeto-mineral Water; *Keyſer*'s Pills; *Plunket*'s Powder for Cancers; *Daran*'s Bougies; *Plenck*'s Solution, &c. for Venereal Complaints, and many others. With a Table for regulating the Doſes of different Medicines; and a copious Index. 12mo. 3s. Newbery, 1781.

The verboſe title page, which we have copied, will give ſufficient information of the contents of this compilement. It appears to be an uſeful manual, eſpecially to thoſe concerned in preparing medicines, *who have the misfortune of not underſtanding Latin*; a very numerous tribe!

ART. 36. *Some Obſervations on the Origin and Progreſs of the atrabilious Conſtitution and Gout.* Chap. V. Containing the irregular and complicated Gout. By William Grant, M. D. 8vo. 1s. 6d. Cadell, 1781.

This writer proceeds in his uſeful deſign of rendering the nature of gouty affections, and their proper treatment, intelligible to the ſufferers, as well as to the leſs experienced members of the medical profeſſion. The preſent piece is divided into three parts; the firſt treating of irregular gout in general; the ſecond of its different claſſes; and the third of the moſt frequent complications of the gout with other diſeaſes. In this, as well as in a former chapter, Sydenham's work is the text upon which the writer comments, occaſionally adding obſervations of his own, and ſupplying that author's deficiencies. The medicine upon which Dr. Grant ſeems to place his chief dependance in gouty attacks of the ſtomach, is the *London Philonium*, in doſes of about ten grains, frequently repeated.

Art. 37. *Short Strictures* on the Method of Treatment recommended by Dr. Dawſon in the Acute Rheumatiſm. By Thomas Sanden, M. D. 12mo. 1s. Payne. 1781.

We believe it is now generally agreed by the Faculty, that the exhibition of large doſes of the volatile tincture of guaicum in the acute rheumatiſm, is a practice requiring a good deal of caution, and neither ſo univerſally ſafe nor ſucceſsful as its firſt patron ſeemed to imagine. The preſent writer points out ſome inconſiſtencies, or at leaſt inaccuracies in Dr. Dawſon's reaſonings and practice on this head; and, with great candour, relates a caſe under his own management, in which the uſe of this remedy may be ſuſpected of having contributed to a fatal termination.

Art. 38. *An Account of the Jail Fever, or Typhus Carcerum*: as it appeared at Carliſle in the Year 1781. By John Heyſham, M. D. 8vo. 1s. Cadell, &c. 1782.

The epidemic, of which this is a hiſtory, appeared about the beginning of April, and raged during all the remainder of the year. It prevailed almoſt entirely among the common people, and eſpecially *thoſe living in cloſe crowded places.* Its ſymptoms were *exactly thoſe of the jail fever,* though it did not take its riſe from priſon infection. It was very contagious, and is computed to have attacked near 600 perſons, of whom about one in ten died.

The medicines found moſt ſucceſsful; or rather the only neceſſary and important ones were, red port wine and bark, both adminiſtered very liberally, with the uſe of free air, and the obſervation of cleanlineſs: for ſome of the ſymptoms, opium was the moſt efficacious remedy. As to further particulars we refer to the pamphlet which appears to be written with accuracy and intelligence.

Art. 39. *An Eſſay on the Management and Nurſing of Children,* in the earlier Periods of Infancy: and on the Treatment and Rule of Conduct requiſite for the Mother during Pregnancy and Lying-in. Including the Diſeaſes to which the Mother and Child are liable; with the Methods of curing, and particularly of preventing many of thoſe Diſeaſes. The whole addreſſed, as well to the *Medical Faculty*, as to the *Public at large*; and purpoſely adapted to a *Female* Comprehenſion, in a Manner perfectly conſiſtent with the Delicacy of the Sex. By William Moſs, Surgeon. 8vo. 6s. Johnſon. 1781.

The nature and intention of this work is ſufficiently explained in the title-page; and though many publications have lately appeared upon a plan more or leſs ſimilar, yet it is always advantageous that new compilations ſhould accompany new improvements in any art or ſcience. The ſubjects treated of are ſo numerous and diverſe, that we cannot give room for an abſtract of the contents; neither do we meet with any ſingle particulars new or important enough to extract for the information of our medical readers. The practice inculcated is, on the whole, judicious, ſimple, and conformable to the beſt authorities; and we can ſafely recommend the Eſſay to the peruſal of thoſe for whoſe uſe it was principally deſigned.

It appears from the work, that the place of the Author's reſidence is Liverpool.

RELIGIOUS.

Art. 40. *Fifty-Six Forms of Morning and Evening Prayers,* for the Uſe of Chriſtian Families; partly collected from the moſt eſteemed Authors, but conſiſting principally of original Compoſitions, communicated to the Editor by different Clergymen. By a Friend to Family Devotion. 8vo. 4s. ſewed. Johnſon, 1781.

To give the Reader ſome idea of this work, we ſhall extract the following lines from the preface: 'I wiſh the reader to be acquainted, that the greater number of theſe prayers was given me in manuſcript by different clergymen, for my own uſe. They have never been in print, and were not originally intended for publication. Some of them were compoſed purpoſely to ſuit my own circumſtances, and a few were compiled from various authors, to make out the number for four weeks, as I was much importuned to give them to the public.

'I have no view in publiſhing theſe prayers, but, by adding a new variety, to give encouragement and aſſiſtance to ſocial, devout family worſhip. My wiſh and prayer is,—that thoſe who have neglected it, may be prevailed on to begin, and to keep it up ſteadily for the future; that thoſe who have dropped it, may reſume it again; and that thoſe who have always practiſed this duty, may be encouraged to perſiſt in it, and not to ſuffer any avocations whatſoever to ſet aſide the morning and evening ſacrifices of prayer and praiſe. I hope theſe forms will be of ſome aſſiſtance to ſincere Chriſtians in the performance of family-worſhip; and help to prevent the influence of thoſe bad examples, of careleſsneſs and indifference about religion, which are become ſo common and faſhionable in the preſent age.'

It may, no doubt, prove a recommendation to many perſons, that the compoſitions in this volume are more numerous than thoſe which are given in publications of this nature; beſide which, we think them in general plain, rational and ſcriptural, reverent and pious, well fitted to awaken ſentiments of devotion, and properly adapted to the immediate purpoſe in view. They are not all, however, equally to be commended in point of compoſition.

Art. 41. *Eight Sermons*, preached before the Univerſity of Oxford, in the Year 1781, at the Lecture, founded by the Rev. John Bampton, M. A. Canon of Saliſbury. By Timothy Neve, D. D. Chaplain of Merton College. 8vo. 3 s. 6 d. ſewed. Cadell, 1781.

The founder of this Lecture directed, by his will, that thirty copies of the ſermons, preached on theſe occaſions, ſhall be always printed within two months after they have been preached—and farther, that the preacher ſhall not be paid, or entitled to the revenue, before they are printed. It does not appear that the obligation of the will extends farther than to *thirty* copies.

In regard to the preſent volume, Dr. Neve informs us, that 'theſe plain diſcourſes are ſent into the world merely in compliance with the injunction of the founder of that annual lecture at which they were preached. As to the manner in which the Author of them has diſcharged the truſt delegated to his care (it is added), he can only ſay, that with more leiſure and fewer avocations, his work might have been leſs faulty and better finiſhed. But he hopes the nature of his ſubject is ſuch, and ſo important, as may atone for ſome defects in the execution; and that the obligation of their publication will be a ſufficient apology for it.'

The general ſubjects of this lecture are appointed by Mr. Bampton; the eight diſcourſes before us are on the following topics, Jeſus Chriſt the predicted Meſſiah; the true Knowledge of God and Chriſt; the comparative excellency of Chriſtian morality; pre-eminence of the Chriſtian over the Moſaical law; time and place of birth, and the perſon of Chriſt conſidered; diſhonouring Chriſt is diſhonouring God; the neceſſity of inward faith and outward confeſſion; the cauſes of the inefficacy of the word and faith.

We think it unneceſſary to offer many obſervations on theſe diſcourſes. Certainly they are far from being deſtitute of good ſenſe, ingenuity, and learning; but they are ſo much directed to ſome diſputable points, that it diminiſhes the edification and pleaſure they might otherwiſe afford. The Author preſents us with many uſeful and pertinent reflections, to which all perſons may attend with advantage; but when he *labours* ſo much to eſtabliſh what is to be regarded as *orthodox*, it is not always ſo ſatisfactory. It is well known that *intelligent, pious*, and good men, who have firmly believed the Chriſtian revelation, have differed greatly from ſome explications or dogmas which this divine deems it neceſſary to ſupport. The queſtion, however, comes within a narrow compaſs; being, not whether ſome perſons or churches receive and maintain them, but, whether the Scripture declares and teaches them? If it does not, they are inadmiſſible; if it does, they muſt be received while we allow the Scripture to be a divine revelation;—or if, in this reſpect, it leaves the matter doubtful or uncertain, and gives ſome room for a difference in opinions, it may then become us not to be dogmatical and poſitive, but to exerciſe charity and candour, while we attend, with unwearied diligence, to thoſe parts which are plain, obvious, and on all hands allowed to be of the utmoſt importance.

Art. 42. *The Royal Eccleſiaſtical Gazetteer*, or, Clergyman's Pocket Kalendar. Containing an Alphabetical Liſt of all the Livings in England, in the Gift of the King, the Prince of Wales, the Lord High Chancellor of England, and the Chancellor of the Duchy Court of Lancaſter, in each County ſeparate. With the particular Sum and certified Value, according to which, each Living ſtands chargeable with, or is diſcharged from the Payment of Firſt Fruits and Tenths. To which is added an Alphabetical Index to the whole. By Tho. Bateman, A. M. Chaplain to the Duke of Gordon, Vicar of Whaplode, Lincolnſhire, &c. 12mo. 3s. bound. Robinſon.

The title page of this compilation is ſufficiently explanatory of its uſe. It is chiefly, if not altogether, extracted from Ecton's Theſaurus Rerum Eccleſiaſticarum: what that work is, it were needleſs to explain; it being, perhaps, almoſt as well known by thoſe who gape after preferment in the church (with reverence be it ſpoken), as the Bible.

Art. 43. *The Evangelical Believer's Confeſſion of the Son of God*; or Chriſt acknowledged in the Ordinances of the Goſpel, according to the true, ſcriptural Intention, as held forth in the Pattern given by himſelf, viz. Baptiſm, the Lord's Supper, Laying on of Hands, &c. &c. By John Johnſon, Author of the Riches of Goſpel Grace opened, &c. &c. 8vo. 1s. 6d. Law 1781.

The Author of this treatiſe ſeems to be a mixed character of orthodoxy and hereſy, myſticiſm and good ſenſe, enthuſiaſtic cant and rational ſimplicity. In ſome inſtances he appears to be ſuperior to the general prejudices of the people called *Saints*; in others, he deſcends to a mode of ſentiment and expreſſion which is only calculated to gratify the taſte of the loweſt of that low order. Indeed, the latter is *much more abundant*: and for one paſſage which ſhews the truly liberal mind, we meet with ten which are examples of the reverſe.

This Writer hath, among other ſingularities, adopted the doctrine of the *natural mortality* of the ſoul. The contrary doctrine he brands with the imputation of vanity; and gives it a Pagan origin. 'In the word of truth, ſays he, there is not a ſentence which naturally conveys the leaſt idea of the ſoul of man being immortal by nature, yet a very clear declaration how he *comes to be* immortal. . . . . The *romantic fiction of ſouls* being immortal, makes man appear a moſt *monſtrous creature*, made up of a mortal and immortal part, between which no true coheſion could ever be, but a ſtrange diſunion in the ſame being, from whence no conception of happineſs can be formed: and yet more abſurd in the reſurrection, a compound of immortality of different natures, the body living by the uncreated immortality of Chriſt through the power of his reſurrection, and the ſoul living by a created immortality in its own nature. Theſe would be of ſuch a different production that they never could coincide, nor could the man ever be happy to eternity.' This, it will be ſaid, is more than Mr. Johnſon knows or is able to prove. He is indeed aware of an objection to his hypotheſis; and endeavours to anſwer it in the beſt manner he can. 'It is true, ſays he, that for a certain ſpace the ſoul will be abſent from the body, but it is by the ſame reſurrection-power of Chriſt, who was made a *quickening ſpirit*; and it is abſolutely neceſſary that the ſoul ſhould not remain in a ſtate of death, foraſmuch as we muſt all appear again. For the ſoul is the reſidence of ſin; and if it was to be diſſolved, the ſin would ceaſe to be, and there could be no eternal judgment. Alſo in the ſouls of the ſaints dwells eternal life; and if their ſouls were to ſubſide, that eternal life would depart.' Now this is very curious reaſoning! and amounts to this concluſion;—that "it is ſo, *becauſe* it is ſo; *for*, if it were not ſo, it would be otherwiſe!" O! rare logician!—Say, ye ſons of ſyllogiſm, if ye ever *chopped* out a more demonſtrative inference from your premiſes; or ever made *major* produce upon *minor* a more legitimate iſſue!

Art. 44. *Octavius:* A Dialogue, by Marcus Minucius Felix. 8vo. 2s. 6d. Edinburgh, Murray and Cochran; Cadell, London. 1781.

In this dialogue, which was written by an early proſelyte to Chriſtianity, who reſided at Rome, and followed the profeſſion of a lawyer, the principal ſpeakers are Cæcilius, a Heathen, and Octavius, a Chriſtian. Cæcilius, ſometimes in the character of an Academic philoſopher, and ſometimes in that of an Epicurean, declaims againſt religion, and cenſures the doctrines and practices of the Chriſtians. Octavius, in reply, maintains the unity and providence of God, and juſtifies the Chriſtian tenets, worſhip, and manners. Chriſtianity has frequently, in modern times, met with more ſhrewd opponents than Cæcilius, and had more able defenders than Octavius. The work, however, merited tranſlation; and this taſk is here faithfully and not inelegantly executed. The Tranſlator has added Notes, in which he has introduced ſeveral ſtrictures upon Mr. Gibbon's Hiſtory.

SERMONS.

I. Preached before the Lords Spiritual and Temporal, in the Abbey-Church, Weſtminſter, on Wedneſday, January 30, 1782: being the Day appointed to be obſerved as the Day of the Martyrdom of King Charles I. By James Lord Biſhop of Lichfield and Coventry. 4to. 1s. Robſon.

The doctrine maintained in this Sermon is, that 'the ſure foundation of civil liberty, as well as the due ſtrength of civil authority, can *only be derived from* the calm influence of religion:' a topic which has been too often diſcuſſed to admit of novelty of argument. The good ſenſe, and ſtrength of language, however, with which it is treated, and the ſpirit of *moderation* which the writer diſcovers, entitle his diſcourſe to the reſpectful attention of the public.

II. *La Mort bienheureuſe des Fidèles.* Diſcours fait a l'occaſion de la Mort du Rev. Samuel Beuzeville. Par Jean Moore, Miniſtre de l'Egliſe Anglicane. i. e. *The happy Death of the Faithful.* Occaſioned by the Death of the Rev. Samuel Beuzeville, Paſtor of the French Church of St. John, Spitalfields, delivered in that Church on the 13th of January 1782. By John Moore, a Miniſter of the Church of England. 8vo. 1 s. Rivington.

A ſerious and pathetic funeral oration, which appears to have proceeded from the heart, and was well adapted to produce the impreſſions proper on the occaſion.

CORRESPONDENCE.

We acknowledge the receipt of a *trimming* letter from the Author of "On the Longitude;" in which he "preſumes" our integrity, as well as the juſtice due to both parties, will induce us to print it. But as he has not been particular enough in it to convince us that we have not already done ſtrict juſtice to each party, our integrity will not permit us to admit any thing more on the ſubject, unleſs it comes *regularly* before us.

Erratum in the Review for May laſt; viz. P. 362, l. 4. from the bottom, in the 2d column, for 0″ 61, read 0″ 67.

⁂ The letter ſigned *Madulphus* is inadmiſſible.—We have neither leiſure nor inclination to engage in a literary war with another Review.

††† The letter dated at Coventry, and ſigned T——r, relating to *Crito*, Author of the tract which is the ſubject of Art. 47, in our laſt Review, is too full of *anecdote*, on uncertain information, to be admitted in the Monthly Review.

☞ We are ſorry that an accident hath prevented us from giving, in this month's Review, the Continuation of our Account of the *Genuine Letters from an American Farmer* *; but we hope to reſume this agreeable and intereſting Article in our next.

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* Written by a Mr. Hector St. John; who was himſelf the very rational farmer, ſo well deſcribed in his book.

THE
MONTHLY REVIEW,
For AUGUST, 1782.

ART. I. *Diſquiſitions on ſeveral Subjects.* Small 8vo. 3 s. bound. Dodſley. 1782.

GENIUS, like every other power in human nature, is capable of a judicious and beneficial, or of an abſurd and pernicious application. While it is employed in inveſtigating uſeful truths, and enlarging the boundaries of real knowledge, it is rendering ſuch important ſervices to mankind, as to merit the higheſt applauſe. But—whether it be, that men are not contented with that portion of reputation for originality which is to be acquired in the plain path of truth and common ſenſe, or that they find it neceſſary to employ the ſubtleties of ſophiſtry in ſupport of opinions, which party-attachments have led them to adopt—it frequently happens, that ſuperior abilities are induſtriouſly occupied in erecting fanciful and paradoxical ſyſtems, or in eſtabliſhing doctrines inconſiſtent with the great rights and intereſts of mankind.

Of this perverſion of genius, the diſquiſitions now before us afford a ſtriking example. The Writer (who, if we are not miſinformed *, has long held a place of diſtinction in the literary world) has here made uſe of his able pen, in ſupporting ſeveral idle fancies, and we muſt add, in defending ſome dangerous tenets. Our duty to the Public, therefore, requires us to give the moſt material of theſe detached pieces a diſtinct conſideration.

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* Theſe Diſquiſitions are ſaid to have been written by the Author of *An Enquiry into the Nature and Origin of Evil*, *A View of the Internal Evidence of the Chriſtian Religion*, and other works.

The topic of the firſt diſſertation is *The Chain of Univerſal Being*, or the gradual advances in nature from the lower to the higher orders of exiſtence. The manner in which this progreſſion is performed, our Author thus explains:

‘ The Creator hath not formed this neceſſary, and beautiful ſubordination, by placing Beings of quite different natures above each other, but by granting ſome additional quality to each ſuperior order, in conjunction with all thoſe poſſeſſed by their inferiors; ſo that, though they riſe above each other in excellence, by means of theſe additional qualities, one mode of exiſtence is common to them all, without which they never could have coaleſced in one uniform and regular ſyſtem.

‘ Thus, for inſtance, in plants we find all the qualities of mere matter, the only order below them, ſolidity, extenſion, and gravity, with the addition of vegetation; in animals, all the properties of matter together with the vegetation of plants, to which is added, life, and inſtinct; and in man, we find all the properties of matter, the vegetation of plants, the life and inſtinct of animals, to all which is ſuperadded reaſon.

‘ The manner by which the conſummate wiſdom of the divine Artificer has formed this gradation, ſo extenſive in the whole, and ſo imperceptible in the parts, is this:—He conſtantly unites the higheſt degree of the qualities of each inferior order to the loweſt degree of the ſame qualities, belonging to the order next above it; by which means, like the colours of a ſkilful painter, they are ſo blended together, and ſhaded off into each other, that no line of diſtinction is any where to be ſeen. Thus, for inſtance, ſolidity, extenſion, and gravity, the qualities of mere matter, being united with the loweſt degree of vegetation, compoſe a ſtone; from whence this vegetative power aſcending through an infinite variety of herbs, flowers, plants, and trees to its greateſt perfection in the ſenſitive plant, joins there the loweſt degree of animal life in the ſhell fiſh, which adheres to the rock; and it is difficult to diſtinguiſh which poſſeſſes the greateſt ſhare, as the one ſhews it only by ſhrinking from the finger, and the other by opening to receive the water, which ſurrounds it. In the ſame manner this animal life riſes from this low beginning in the ſhell fiſh, through innumerable ſpecies of inſects, fiſhes, birds, and beaſts to the confines of reaſon, where, in the dog, the monkey, and chimpanzè, it unites ſo cloſely with the loweſt degree of that quality in man, that they cannot eaſily be diſtinguiſhed from each other. From this loweſt degree in the brutal Hottentot, reaſon, with the aſſiſtance of learning and ſcience, advances, through the various ſtages of human underſtanding, which riſe above each other, till in a Bacon, or a Newton, it attains the ſummit.’

The explanation is ingenious, and ſeems to agree with the *phenomena* of nature. But, in unfolding this progreſs with reſpect to human beings, the Author aſſerts that man is taught the belief of a God and a future ſtate by inſtinct, as well as by reaſon: an aſſertion which ſuppoſes not only that this belief *univerſally* prevails, but that it muſt neceſſarily be found in *every human being*; ſince all inſtincts are univerſal in the ſpecies to which they belong. On ſubjects of ſuch moment, is it not ſafer to reſt our faith on the plain deductions of reaſon, than to have recourſe to principles, the exiſtence of which is uncertain?

In the ſecond Diſquiſition, on *Cruelty to inferior Animals*, our Author draws the following picture:

'No ſmall part of mankind derive their chief amuſements from the deaths and ſufferings of inferior animals; a much greater, conſider them only as engines of wood, or iron, uſeful in their ſeveral occupations. The carman drives his horſe, and the carpenter his nail, by repeated blows; and ſo long as theſe produce the deſired effect, and they both go, they neither reflect or care whether either of them have any ſenſe of feeling. The butcher knocks down the ſtately ox with no more compaſſion than the blackſmith hammers a horſe-ſhoe; and plunges his knife into the throat of the innocent lamb, with as little reluctance as the taylor ſticks his needle into the collar of a coat.

'If there are ſome few, who, formed in a ſofter mould, view with pity the ſufferings of theſe defenceleſs creatures, there is ſcarce one who entertains the leaſt idea, that juſtice or gratitude can be due to their merits, or their ſervices. The ſocial and friendly dog is hanged without remorſe, if, by barking in defence of his maſter's perſon and property, he happens unknowingly to diſturb his reſt: the generous horſe, who has carried his ungrateful maſter for many years, with eaſe and ſafety, worn out with age and infirmities contracted in his ſervice, is by him condemned to end his miſerable days in a duſtcart, where the more he exerts his little remains of ſpirit, the more he is whipped, to ſave his ſtupid driver the trouble of whipping ſome other, leſs obedient to the laſh. Sometimes, having been taught the practice of many unnatural and uſeleſs feats in a riding-houſe, he is at laſt turned out, and conſigned to the dominion of a hackney-coachman, by whom he is every day corrected for performing thoſe tricks, which he has learned under ſo long and ſevere a diſcipline. The ſluggiſh bear, in contradiction to his nature, is taught to dance, for the diverſion of a malignant mob, by placing red-hot irons under his feet: and the majeſtic bull is tortured by every mode which malice can invent, for no offence, but that he is gentle, and unwilling to aſſail his diabolical tormentors. Theſe, with innumerable other acts of cruelty, injuſtice, and ingratitude, are every day committed, not only with impunity, but without cenſure, and even without obſervation; but we may be aſſured, that they cannot finally paſs away unnoticed, and unretaliated.'

To account for ſuch inſtances of cruelty as theſe, this Writer ſuppoſes that man is poſſeſſed of an innate and primary principle of malignity.

'We ſee children laughing at the miſeries which they inflict on every unfortunate animal which comes within their power: all ſavages are ingenious in contriving, and happy in executing, the moſt exquiſite tortures; and the common people of all countries are delighted with nothing ſo much as bull-baitings, prize-fightings, executions, and all ſpectacles of cruelty and horror. Though civiliza-

> tion may in ſome degree abate this native ferocity, it can never quite extirpate it; the moſt poliſhed are not aſhamed to be pleaſed with ſcenes of little leſs barbarity, and, to the diſgrace of human nature, to dignify them with the name of ſports. They arm cocks with artificial weapons, which nature had kindly denied to their malevolence, and with ſhouts of applauſe and triumph, ſee them plunge them into each other's hearts: they view with delight the trembling deer and defenceleſs hare, flying for hours in the utmoſt agonies of terror and deſpair, and at laſt, ſinking under fatigue, devoured by their mercileſs purſuers: they ſee with joy the beautiful pheaſant and harmleſs partridge drop from their flight, weltering in their blood, or perhaps periſhing with wounds and hunger, under the cover of ſome friendly thicket to which they have in vain retreated for ſafety: they triumph over the unſuſpecting fiſh, whom they have decoyed by an inſidious pretence of feeding, and drag him from his native element by a hook fixed to and tearing out his entrails: and, to add to all this, they ſpared neither labour nor expence to preſerve and propagate theſe innocent animals, for no other end, but to multiply the objects of their perſecution.'

Theſe are facts, it muſt be acknowledged, which place the human ſpecies in a light ſufficiently diſgraceful and humiliating; but ſurely it cannot be neceſſary, in order to explain theſe appearances, to admit an idea which implies a cenſure, not of human nature only, but of its Divine Author: for, if there be a propenſity to cruelty univerſally belonging to the ſpecies, it is equally difficult to juſtify the ways of God, whether we ſuppoſe this principle originally impreſſed upon the human mind, or ſuperinduced by the folly of our remote anceſtors. It is more conſiſtent with religious principles, and withal not leſs conſonant to fact and experience, to ſay, either that the appearances of cruelty are to be traced up to other primary cauſes, ſuch as the love of active exertion, the deſire of ſuperiority and the like; or (perhaps more ſatisfactorily) that if there be *an hoſtile principle* in human nature, it is nothing more than an inſtinct belonging to animal life, and common to all carnivorous animals, which in the loweſt ſtate of barbariſm might be neceſſary for the preſervation of life, but which, in a ſtate of civilization, ought to be ſubdued by the ſuperior powers of reaſon, and the contrary principle of benevolence.

The object of the third Diſquiſition is to maintain—ſeriouſly, as it ſhould ſeem—the doctrine of *The pre-exiſtent State of Man.* This doctrine, as the Author *aſſerts*, is ſupported by the opinion of the wiſeſt ſages of antiquity, and confirmed by reaſon, by all the appearances of nature, and by the doctrines of revelation. His reaſonings in ſupport of this doctrine are theſe:

> 'It is impoſſible that the conjunction of a male and female can create, or bring into Being an immortal ſoul: they may prepare a material habitation for it; but there muſt be an immaterial *pre-exiſtent inhabitant* ready to take poſſeſſion. Reaſon aſſures us, that

an immortal ſoul, which will exiſt eternally after the diſſolution of the body, muſt have eternally exiſted before the formation of it; for whatever has no end, can never have had any beginning, but muſt exiſt in ſome manner which bears no relation to time, to us totally incomprehenſible: if therefore the ſoul will continue to exiſt in a future life, it muſt have exiſted in a former. Reaſon likewiſe tells us, that an omnipotent and benevolent Creator would never have formed ſuch a world as this, and filled it with ſuch inhabitants, if the preſent was the only, or even the firſt ſtate of their exiſtence, a ſtate which, if unconnected with the paſt and the future, ſeems calculated for no one purpoſe intelligible to our underſtandings; neither of good or evil, of happineſs or miſery, of virtue or vice, of reward or puniſhment, but a confuſed jumble of them all together, proceeding from no viſible cauſe, and tending to no end. But, as we are certain that infinite power cannot be employed without effect, nor infinite wiſdom without deſign, we may rationally conclude, that this world could be deſigned for nothing more than a priſon, in which we are a while confined to receive puniſhment for the offences committed in a former, and an opportunity of preparing ourſelves for the enjoyment of happineſs in a future life.'

The firſt of theſe arguments will have no weight with thoſe who admit the doctrine which derives the exiſtence of the mental faculties from material organization: or, on the generally received hypotheſis concerning the ſoul, it may be eaſily refuted by remarking, that the ſame power which could create the immaterial being, or ſpirit, in a prior ſtate, could create it at the time when it is to take poſſeſſion of the human body. The argument derived from the preſent condition of man ſuppoſes ſuch a ſtate of things in this world, as, if it were real, would entirely deſtroy every proof either of a paſt or future ſtate, by depriving us of every argument in ſupport of the wiſdom and goodneſs of God. This favourite argument our Author, however, illuſtrates by the following gloomy detail of the miſeries of human life:

'This world is evidently formed for a place of puniſhment, as well as probation; a priſon, or houſe of correction, to which we are commited, ſome for a longer, and ſome for a ſhorter period; ſome to the ſevereſt labour, others to more indulgent taſks: and if we conſider it under this character, we ſhall perceive it admirably fitted for the end for which it was intended. It is a ſpacious, beautiful, and durable ſtructure: it contains many various apartments, a few very comfortable, many tolerable, and ſome extremely wretched: it is incloſed with a fence ſo impaſſable, that none can ſurmount it but with the loſs of life. Its inhabitants likewiſe exactly reſemble thoſe of other priſons: they come in with malignant diſpoſitions, and unruly paſſions, from whence, like other confined criminals, they receive great part of puniſhment by abuſing and injuring each other. As we may ſuppoſe, that they have not all been equally guilty, ſo they are not all equally miſerable; the majority are permitted to procure a tolerable ſubſiſtence by their labour, and paſs through their ment without any extraordinary penalties, except from paying their fees, at their diſcharge by death. Others, who perhaps ſtand in need of more ſevere chaſtiſement, receive it by a variety of methods; ſome by the moſt acute, and ſome by the moſt tedious pains and diſeaſes; ſome by diſappointments, and many by ſucceſs, in their favourite purſuits; ſome by being condemned to ſituations peculiarly unfortunate, as to thoſe of extreme poverty, or ſuperabundant riches; of deſpicable meanneſs, or painful pre-eminence; of galley-ſlaves in a deſpotic, or miniſters in a free country. If we ſurvey the various regions of the globe, what dreadful ſcenes of wretchedneſs every where preſent themſelves to our eyes! in ſome, we ſee thouſands chained to the oar, and perpetually ſuffering from the inclemency of all weathers, and their more inclement maſters: in ſome, not fewer condemned to wear out their miſerable lives in dreary mines, deprived of air and daylight; and in others, much greater numbers torn from their native country, their families, and friends, and ſold to the moſt inhuman of all tyrants, under whoſe laſh they are worn out with fatigue, or expire in torments. The hiſtory of mankind is indeed little more than a detail of their miſeries, ſome inflicted by the hand of Providence, and many more by their own wickedneſs, and mutual ill-uſage. As nations, we ſee them ſometimes chaſtiſed by plagues, famines, inundations, and earthquakes; and continually deſtroying each other with fire and ſword; we ſee fleets and armies combating with ſavage fury, and employing againſt each other every inſtrument of torture and death, which malevolence can invent, or ferocity make uſe of: we ſee the dying and the dead huddled together in heaps, and weltering in each other's blood; and can we be ſpectators of this horrid tragedy, without conſidering the performers as condemned criminals, compelled, like the Gladiators of the ancients, to receive their puniſhment from each other's hands? The Orator, the Poet, and the Hiſtorian may celebrate them, as heroes fighting for the rights and liberties of their reſpective countries; but the Chriſtian Philoſopher can look upon them in no other light, than as condemned ſpirits exiled into human fleſh, and ſent into this world to chaſtiſe each other for paſt offences. As individuals, we ſee men afflicted with innumerable diſeaſes, which proceed not from accident, but are congenial with their original formations, and evidently the diſpoſitions of Providence, deſigned for the moſt important ends; the ſtone grows in the human bladder, under the ſame direction as in the quarry, and the ſeeds of ſcurvy, rheumatiſm, and gout are ſown in the blood, by the ſame omnipotent hand which has ſcattered thoſe of vegetables over the face of the earth. From theſe various inſtruments of torture, numberleſs are the miſeries which mankind endure; nor are thoſe perhaps leſs numerous, though leſs viſible, which they ſuffer from that treachery, injuſtice, ingratitude, ill humour, and perverſeneſs, with which they every hour torment one another, interrupt the peace of ſociety, and imbitter the comforts of domeſtic life; to all which we may add, that wonderful ingenuity which they poſſeſs, of creating imaginary, in the abſence of real misfortunes; and that corroſive quality in the human mind, *which, for* want of the proper food of buſineſs or contemplation, *preys upon itſelf,* and make ſolitude intolerable, and thinking a moſt painful taſk. Who, that ſurveys this melancholy picture of the preſent life, can entertain a doubt, but that it is intended for a ſtate of puniſhment, and therefore muſt be ſubſequent to ſome former, in which this puniſhment was deſerved?'

The Writer ſeems, in this paſſage, to have been exceedingly bewildered by the image of a priſon: he has purſued the ſimile, till he has loſt ſight of the original object. For though a priſon may be a ſpacious ſtructure, 'incloſed with a fence ſo impaſſable that none can ſurmount it but with the loſs of life,' when this is uſed as metaphorical language, deſcribing this world, that is, the preſent condition of man, it amounts to no more than a ſimple identical aſſertion, that whoever kills himſelf muſt certainly die.

To all the idle declamation which our Author has ſpent upon this ſubject, the reply has already been given, that if the condition of man be indeed ſo forlorn and wretched as he repreſents, it muſt be likewiſe entirely hopeleſs; for if all be wrong at preſent, it is impoſſible we ſhould have any proof, that things ever have been, or ever will be, right.

The confirmation of this doctrine of the pre-exiſtence of man, from revelation, ariſes wholly from a fanciful conſtruction of thoſe paſſages of Scripture which are commonly adduced in ſupport of the doctrine of original ſin. It is indeed a wonderful proof of the power of a ſettled predilection for an hypotheſis, that it has enabled our Author to diſcover his favourite opinion in the Holy Scriptures.

If it were neceſſary to add any thing farther to overturn a doctrine ſo feebly ſupported, we might remark, that a continuity of conſciouſneſs ſeems neceſſary to identity of exiſtence; ſo that, a man placed in this world without any remembrance of his condition and actions in a prior ſtate, would be perfectly a new being, of whatever old materials he might be framed; and conſequently, that it would be the higheſt injuſtice, to conſign him to impriſonment, or inflict upon him puniſhment, for offences committed in ſuch a pre-exiſtent ſtate.

We are now to follow our Author into the regions of metaphyſical ſubtlety, where he appears to have loſt himſelf, as many an unwary traveller has done before him, in a thicket of words. Indeed he ſeems apprehenſive of danger at his firſt entrance; for he laments, that 'if we ſucceed in ſeparating and diſtinguiſhing our ideas, human language is ſo formed that it will fail us in our expreſſion.' Since language, however, is formed from what we ſee and experience, there may be ſome reaſon to ſuſpect, that where we find it difficult to expreſs ourſelves intelligibly, the reaſon is, that we have no clear and perfectly formed ideas to convey.

Our Author's doctrine in his fourth Diſſertation is—and he ſets out with pronouncing it *certainly* true—that

Time, abſtracted from the thoughts, actions and motions which paſs in it, is actually nothing; that it is only a mode in which certain created beings are ordained to exiſt, and in itſelf has no real exiſtence at all.

'There ſeems to be (ſays he) in the nature of things, two modes of exiſtence; one, in which all events, paſt, preſent, and to come, appear in one view; which, if the expreſſion may be allowed, I ſhall call perpetually inſtantaneous; and which, as I apprehend, conſtitutes Eternity; the other, in which all things are preſented ſeparately and ſucceſſively, which produces what we call Time.

'Of the firſt of theſe human reaſon can afford us no manner of conception; yet it aſſures us, on the ſtrongeſt evidence, that ſuch muſt be the exiſtence of the ſupreme Creator of all things, that ſuch probably may be the exiſtence of many ſuperior orders of created Beings, and that ſuch poſſibly may be our own in another ſtate: to Beings ſo conſtituted, all events paſt, preſent, and future, are preſented in one congregated maſs, which to us are ſpread out in ſucceſſion to adapt them to our temporary mode of perception: in theſe ideas have no ſucceſſion, and therefore to their thoughts, actions, or exiſtence, time, which is ſucceſſion only, can bear not the leaſt relation whatſoever. To exiſtence of this kind alone can eternity belong; for eternity can never be compoſed of finite parts, which, however multiplied, can never become infinite; but muſt be ſomething ſimple, uniform, invariable, and indiviſible; permanent, tho' inſtantaneous, and endleſs without progreſſion. There are ſome remarkable expreſſions both in the Old and New Teſtament, alluding to this mode of exiſtence; in the former, God is denominated *I am*[*]; and in the latter, Chriſt ſays, *before Abraham was, I am*[†]: both evidently implying duration without ſucceſſion: from whence the ſchoolmen probably derive their obſcure notions of ſuch a kind of duration, which they explain by the more obſcure term of a *punctum ſtans*.

With the other mode of exiſtence we are ſufficiently acquainted, being that in which Providence has placed us, and all things around us, during our reſidence on this terreſtrial globe; in which all ideas follow each other in our minds in a regular and uniform ſucceſſion, not unlike the tickings of a clock; and by that means all objects are preſented to our imaginations in the ſame progreſſive manner: and if any vary much from that deſtined pace, by too rapid, or too ſlow a motion, they immediately become to us totally imperceptible. We now perceive every one, as it paſſes, through a ſmall aperture ſeparately, as in the Camera Obſcura, and this we call time; but at the concluſion of this ſtate we may probably exiſt in a manner quite different; the window may be thrown open, the whole proſpect appear at one view, and all this apparatus, which we call time, be totally done away: for time is certainly nothing more, than the ſhifting of ſcenes neceſſary for the performance of this tragi-comical farce, which we are here exhibiting, and muſt undoubtedly end with the concluſion of the drama. It has no more a real eſſence, independent of thought and action, than ſight, hearing, and ſmell have, independent of their proper organs, and the animals to whom they belong, and when they ceaſe to exiſt, time can be no more. There are alſo ſeveral paſſages in the ſcriptures, declaring this annihilation of time, at the conſummation of all things: *And the Angel which I ſaw ſtand upon the ſea and the earth, lifted up his hand towards heaven, and ſwore by him that liveth for ever and ever, &c. that there ſhould be time no longer* *.'

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[*] *Exod. iv. 14.*

[†] John viii. 58.

The Reader will perceive, in this demonſtration of our Author's curious theorem (which we have given entire), that it conſiſts wholly of *enunciation*; and that the Writer has omitted the moſt eſſential part of the propoſition, the *proof*. Two things are aſſerted, that eternity is ſomething ſimple and indiviſible, a mode of exiſtence in which all events, paſt, preſent, and to come, appear at one view, or are *perpetually inſtantaneous*; and that time, being nothing more than the ſucceſſion of ideas, has no real exiſtence; ſo that, if the beings by whom this ſucceſſion is perceived were to ceaſe to exiſt, time would be no more: and theſe aſſertions, by the help of ſeveral amuſing ſimilies, and ſome ingenious applications of ſcripture-language, are ſpread out through five pages: but after all, theſe aſſertions are left wholly unſupported by arguments.

With reſpect to the firſt part of the propoſition, this is not indeed at all wonderful: for it has always been found a very difficult taſk (though ſome have had the courage to attempt it) to prove a propoſition, the terms of which are apparently abſurd and contradictory. A mode of exiſtence *perpetually inſtantaneous*, *endleſs without progreſſion*, an eternal duration to which time bears not the leaſt relation whatſoever, is not only, as our Author confeſſes, what human reaſon can have no conception of, but totally repugnant to common ſenſe. A wafer may as eaſily be conceived to be a human body, or a circle to be a triangle, as perpetual duration to be inſtantaneous. The poet may be allowed to approach ſo near to the verge of nonſenſe, as to ſpeak of the Deity as *filling his own Immortal Now*. The ſchoolman, whoſe time hung heavily on his hands, might be allowed to amuſe himſelf with trying how many ways he would put the ſame words together without conveying the glimpſe of an idea, till at length he had the good fortune to produce his *punctum ſtans*. But the real philoſopher, who profeſſes himſelf engaged in the ſearch of truth, and is capable of ſerving mankind by uſeful inveſtigations, ought to be aſhamed of ſuch egregious trifling.—The idea of omniſcience ſeems indeed to imply, that the Divine Mind is acquainted with all events, paſt, preſent, and future. But to infer from hence, that he does not perceive events in the ſucceſſive ſeries in which they ariſe—to ſay, that the events which happen to-day do not appear to him as ſubſequent in the order of duration to thoſe which happened a thouſand years ago, is to aſſert that he does not perceive things as they really exiſt: not to add, that it is an aſſertion of which it is impoſſible that we ſhould give any proof, or form any diſtinct idea.

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* Rev. x. 5.

In ſupport of the ſecond part of the propoſition, that time has no real exiſtence, our Author has advanced nothing which has the leaſt appearance of argument, except in the indirect form of reply to an objection.

'To this opinion of the non-entity of time, it has by ſome been objected, that time has many attributes and powers inherent in its nature; and that whatever has attributes and powers, muſt itſelf exiſt: it is infinite, ſay they, and eternal; it contains all things; and forces itſelf on our imaginations in the abſence of all other exiſtence: but to this it may be anſwered, that the human mind is able in the very ſame manner to realize nothing; and then all the ſame attributes and powers are applicable with equal propriety to that nothing, thus ſuppoſed to be ſomething:

> [*] Nothing, thou elder brother ev'n to ſhade!
> Thou had'ſt a being, 'ere the world was made,
> And, well fix'd, art alone of ending not afraid.

Nothing is infinite, and eternal; that is, hath neither beginning, nor end: it contains all things; that is, it begins where all exiſtence ends; and therefore ſurrounds and contains all things: it forces itſelf on the mind, in the abſence of all exiſtence; that is, where we ſuppoſe there is no exiſtence, we muſt ſuppoſe there is nothing: this exact reſemblance of their attributes and powers, more plainly demonſtrates that time is nothing.'

No other reply can be neceſſary to this declamation than this, that although poets have always claimed a licence to give an imaginary exiſtence to "airy nothing," the writer who would expreſs himſelf with philoſophical preciſion muſt ſay, that Nothing can have no properties; for, wherever there are properties they muſt belong to *ſomething*. In applying to nothing the properties of infinity, eternity, &c. the Author ſeems to have confounded the two ideas of non-entity and ſpace.

That the apprehenſion of the length of any portion of time may be different in different minds, will be allowed; but the portion itſelf remains unaltered: as any viſible object, whilſt it appears of different magnitudes, to eyes differently formed, or to the ſame eye through different mediums, continues in reality the ſame. If we ſuppoſe an inſect and a man to begin to live at the ſame inſtant, and the life of the inſect to continue only through one diurnal revolution of the earth, but that of the man through ſeventy of its annual revolutions; it may eaſily be conceived, that the inſect ſhall have ſuch a rapid ſucceſſion of ideas, that its life may appear as long, as the life of ſeventy years appears to the man. But between the inſtant when the exiſtence of the inſect is terminated, and that which cloſes the life of the man, there is an interval, or portion of duration, meaſured by the ſolar revolutions, which remains, though the inſect does not perceive it, and which would remain if it were perceived by no mind whatſoever. This portion of duration has ſuch a real and independent exiſtence, that it is impoſſible to conceive it annihilated. If at the end of the firſt day of the ſuppoſed period the earth were to ceaſe to perform its diurnal revolution, the given portion of duration would no longer be divided into days; but, though the meaſure would be loſt, the thing to be meaſured would ſtill remain.

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[*] Lord Rocheſter.

In the following paragraph our Author thus ridicules the uſual method of ſpeaking concerning eternity:

‘ The receipt which metaphyſicians give for making eternity is uſually this: they take of time a ſufficient quantity, and, chopping it in ſmall pieces, they diſpoſe them in imaginary lengths, which they diſtinguiſh by the names of minutes, hours, days, years, and ages: then, feeling in their own minds a power of multiplying theſe as often as they think fit, they heap millions upon millions; and finding this power to be a machine, that may be worked backwards and forwards with equal facility, they extend their line both ways, and ſo their eternity is completed, and fit for uſe: they then divide it in the middle, and out of a ſingle eternity they make two, as they term them, *a parte ante*, and *a parte poſt*; each of which having one end, may be drawn out, like a juggler's ribband, as long as they pleaſe. The contradictions ſo manifeſt in this ſyſtem, ſufficiently declare its falſehood: for in adopting it, we muſt acknowledge, that each half of this eternity is equal to the whole; that in each the number of days cannot exceed that of the months, nor the months be more numerous than the years, they being all alike infinite; that whether it commenced yeſterday, or ten thouſand years ſince, the length of its duration muſt be the ſame; for the length depends not on the beginning, but on the end, but that cannot be different, where there is no end at all: the abſurdity of all theſe propoſitions is too glaring, to ſtand in need of any refutation; for it is evident, that whatever contains parts, length, or numbers, can never be infinite; whatever had a beginning muſt have an end, becauſe beginning and ending are the modes of temporary exiſtence: what has no end could have no beginning, becauſe both are equally inconſiſtent with eternity. In truth, all theſe abſurdities ariſe from applying to eternity our ideas of time, which, being two modes of exiſtence entirely different, bear not the leaſt relation to each other: time is in its nature finite and ſucceſſive; eternity infinite, and inſtantaneous; and therefore their properties are no more applicable to each other, than thoſe of ſounds to colours, or of colours to ſounds; and we can no more form eternity out of time, than, by mixing red, blue, and green, we can compoſe an anthem or an opera.’

Whatever wit there may be in all this, there is certainly very little reaſoning. The proper inference from the difficulties which occur on this ſubject is, that the human intellect is incapable of attaining to a poſitive and adequate idea of infinity, and not, that eternity and time are modes of exiſtence which bear no relation to each other. Whatever embarraſſments may attend the uſual mode of ſpeaking concerning eternity, they cannot be greater than thoſe which will riſe out of a ſyſtem, which at once aſſerts, that time owes its exiſtence to, and conſiſts in the ſucceſſion of *ideas*, and that *thought* bears no relation to time—which gives us an eternity which is inſtantaneous, an everlaſting ſtate which laſts not, a perpetual duration which is no duration at all. 'All this puzzle—to borrow our Author's expreſſive language—ariſes from fooliſhly ſuppoſing' eternity to be ſomewhat different in *kind* as well as *degree* from time, for want of making a proper uſe of the *generic* term *duration*, and conſidering *time* and *eternity* as different ſpecies of duration, the former *limited*, the latter *unlimited*.

Farther, to expoſe the abſurdity of our Author's doctrine, we will endeavour to ſhew, that his reaſoning is capable of being applied with equal ſucceſs to the ſubject of infinite ſpace, or Immenſity.

Space, abſtracted from the beings who poſſeſs it, is nothing; it is only the mode in which ſome beings are ordained to exiſt, but in itſelf has no real exiſtence at all. Having acquired by the ſight and touch the idea of extenſion, we give names to certain portions of it, compounding inches into feet, yards, miles, &c. But this is in fact nothing but the deluſion of the imagination; for ſpace is nothing but the manner in which objects appear to ſome beings to be nearer or more remote. There are in the nature of things two modes of exiſtence; that in which objects are preſented before us, ſeparately, and at different diſtances, which produces what we call finite ſpace; and that in which all objects, here, there, and every where, are ſeen collectively in one congregated maſs, which, if the expreſſion may be allowed, we will call an INFINITE POINT. With the former mode of exiſtence we are ſufficiently acquainted; becauſe all objects are preſented to our bodily ſenſes in a ſeparated ſtate, ſo that we cannot but conceive of them as poſſeſſing different portions of ſpace. But theſe portions of finite ſpace have no real exiſtence, independent of the mind which perceives them, more than ſight or hearing have, independent of their proper organs. Of the other mode of exiſtence we have no conception: yet we have the ſtrongeſt evidence that ſuch muſt be the exiſtence of a being whoſe habitation has no bounds; for immenſity *can never be* compoſed of finite parts, which however multiplied *cannot* become infinite. Infinite ſpace muſt therefore be ſomething, which, though capable of containing all things, is *ſimple*, *unextended*, and *indiviſible*, that is, an Infinite Point.

From this doctrine, eſtabliſhed after our Author's manner, it would be eaſy, ſtill in his manner to 'cut ſhort many impertinent enquiries, and ſweep away many theological and metaphyſical cobwebs.' But we muſt not follow him through the long courſe of his Herculean labours. It is enough for us, that we have, in alliance with him, ſo ſucceſsfully fulfilled the lover's prayer:

> "Ye gods! annihilate both Space and Time,
> And make two lovers happy."

We ſhall, in our next, pay ſome attention to the political and theological ſpeculations, which fill up the remainder of this ſmall, but curious volume.

ART. II. *Travelling Anecdotes through various Parts of Europe.* 8vo. Two Volumes. Vol. I. 6s. Becket, &c. 1782.

THE Author profeſſes to write only for the amuſement of his Readers; and ingeniouſly acknowledges, that his book is not calculated to afford them that ſpecies of information which may be collected from Brookes's Gazetteer, or a bare relation of the hiſtory of counties and towns. Neverthelefs, though the Author avoids entering into a dry detail, or a regular narrative of places and occurrences, yet he declares that facts only have been worked upon, however heightened they may appear. 'The artiſt, ſays he, who exhibits a production of genius and ſcience to public regard, firſt ſketches from nature his outline, and conveys to his canvas the finiſhing touches in his cloſet.'

How far this Writer hath adhered to facts we pretend not to determine. Thoſe which he hath related are in general of very little conſequence; and the manner in which he hath related them is affected and fantaſtic. A ſentiment is ſometimes hit off very happily; and a ſtory or two is told with vivacity and acuteneſs. There is alſo ſome learning diſcovered in this volume; and ſome knowledge of the world. But, take it *for all in all*, and we think it an unintereſting performance:—calculated rather to fatigue than amuſe the Reader. The Author certainly attempts to catch the manner of Sterne in the Sentimental Journey: but without ſucceſs. He may ſometimes ſtrike out one of Sterne's *outlines*; but he is incapable of his *finiſhed touches*.

The following ſpecimen, from what we judge to be the beſt part of this volume, is extracted from a letter dated from Maeſtricht; it conſiſts of reflections on the ſtudy of antiquity, with a deſcription of Atuatuca (the *preſent* Tongres), and is cloſed with an account of a dialogue between an Engliſh Colonel and a Pruſſian Major (in which our Author bore a part), relating to the King of Pruſſia:

'I am heartily glad of this opportunity of teſtifying my peculiar happineſs in having a friend like yourſelf, who has a taſte for antiquity, and whoſe boſom is at all times a ſanctuary for the foibles of a fellow-creature—foibles!—wherefore foibles?—ſurely the name is unjuſtly applied.—Is not the world to blame, when it derides the purſuits of men which help to fill up the dreary vacuum of life, and conduct them ſmoothly through all its ſtrange meanders?

'Antiquity is a uſeleſs ſtudy, unleſs it tends to throw light on ages, from whence little or no information has been handed down to us; unleſs it impreſſes ſome awful truth, illuſtrative of the virtues of paſt ages; a monument of their vices, or a record of their cuſtoms; which may ſerve the moderns as a model to imitate, or an example to ſteer clear of. Wherefore ſhould we pore with wonder and immoderate regard over ſome ancient remain, without reaſon for the pleaſure we feel? The mind may be amuſed; but this argues puerility. But when the laws, cuſtoms, virtues and vices of remote ages do conſtitute part of our ſtudies; when we ſelect thoſe materials from the ruins of vaſt empires, which point out to us thoſe errors which occaſioned their overthrow; when they thus become the awful monitors of a ſucceeding people; when by their fatal example they ſhow them how to eſtabliſh a more permanent exiſtence; when they amend their legiſlature, and confer that ſalutary knowledge, which could not poſſibly be otherwiſe attained; the veneration for antiquity becomes reſpectable and highly beneficial to ſociety.

'The faculties of men are capable of expanſion, and they are fruitful in their inventions; but their lives are of too ſhort a period to bring their plans to perfection:—by ſelecting therefore the uſeful from ancient veſtigia, they can in part make amends for the ſhortneſs of life, and produce to their companions in ſociety the happy effects of their own induſtry, and the united labours of a once flouriſhing people—examples of virtue for the happineſs of the individual, and a combination of uſeful knowledge for the general welfare.

'The reflecting antiquary, when he views the dilapidated altar, recals to his mind the *ſane* or depraved government of the Emperor to whoſe memory it was erected; he praiſes, or condemns, the moſt ſtriking paſſages in his life; and he endeavours by his example to amend his own heart, or to propagate to his brethren a ſpecies of knowledge to awaken their feelings as patriots, or to ſtimulate their actions as men.

'Here a coin enables him to throw ſplendor on the hiſtoric page; or a variety of other reliques, to correct the wandering ſpirit of a Geoffrey of Monmouth, and to tranſmit to the world thoſe data from whence truth and information may be drawn.

'The mind of man is prone to the marvellous, and dwells with a ſecret pleaſure on things that are deeply concealed within the womb of time; hence ſome men are fond of courting dark and myſterious things, without other aids than the ſtrength of their own imaginations; of theſe, we may ſay with Plautus,

——— piſcari in aëre
Venari autem rete jaculo in medio mari.

Simple and plain truth is not their reward; but, in its ſtead, they array the inſubſtantial vapour they have caught in a plauſible form, which circulates abroad, bewildering the rigid enquirers after truth, and furniſhing matter of ridicule to leſs ſerious inveſtigators.

'I have ſent you a plan and drawing of Atuatuca, or Aduatica Tungrorum, or Tongres. The drawing repreſents the ruins of the walls. You muſt not rely on the accuracy, ſince my few hours grubbing on the ſpot, would not admit of a Stukeley's preciſe inveſtigation, or the claſſical detail of a Whitaker's Mancunium.

'Atuatuca derives its name from a caſtle *, which I conjecture from Cæſar's expreſſion, to have been built by the Tungri, or Eubrones, before Cæſar's conqueſt of that people; it is ſituated on the banks of the little river Jecker, about 10 miles W. from Maeſtricht, and as many to the N. W. from Liege. Like the ſtation at Mancheſter, Cheſterford, and Ivelcheſter, it ſeems to have had its angles rounded; as near as I could well judge by my eye, it concentres upwards of fifty acres of ground, and is of the parallelogrammic form. Vegetius deſcribes the nature of theſe works to be more beautiful as they approach in their length to a third more than their breadth. Atuatuca, if my eye has not deceived me (for I had no time to meaſure it) greatly partakes of this property.

'The Tungri were the firſt people who paſſed the Rhine †; and appeared to have been the braveſt among the Germans. The Roman army was abundantly recruited from them; and they ſerved in moſt of the territories of the empire. Several inſcriptions have been found in Britain commemorating the Tungrian cohorts.

'Here it was that Cæſar conveyed his baggage when he attacked Ambiorix: his having choſen this place as a ſecurity for his *impedimenta* was on account of the perfect condition of the fortifications—

Tum, quod ſuperioris anni munitiones integræ manebant.

Hence it appears, that this was one of the ſtrongeſt, though not the largeſt of his ſtative camps in this quarter.

'In walking round the walls, I could not avoid conſidering in which quarter the Decuman gate was ſituated, where the German horſe endeavoured to force, and where that brave Roman, P. Sextus Baculus, jumping out of a ſick bed, not having taſted meat for five days, poſted himſelf, and alone ſuſtained the enemies blows; till, by ſaving time, the garriſon recovered themſelves from the ſurprize, and mounting the rampart made ſhew of defence ‡. A little Abbé, with all the ſalt of Piereſkius, who was my friendly Cicerone on this occaſion, rejoicing in the attempt, undertook to find it out. As he underſtood perfectly well the topography of the country, I acquired ſufficient information from him, to fix it at C——; but, alas! this is all antiquarian conjecture.

'Atuatuca was long in poſſeſſion of the Romans; and by the traces of its ancient magnificence appears to have been a *municipium*.

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* Id Caſtelli Nomen. Cæſ. Com. § xxx. lib. vi.
† Vid. Tacit. ‡ Cæſ. Com. § xxxv. lib. vi.

About a hundred years ſince, a temple of Hercules was diſcovered here, and the ſtatue found dilapidated ſome diſtance from it. Pliny ſays this town had a celebrated ſpring of a medicinal quality, and greatly beneficial in ſeveral diſeaſes *; but on this ſubject the learned diſagree—and on what ſubject do they not diſagree?—— Some fix this ſpring eight miles from hence, ſome at Aix-la-Chapelle †; if you wiſh to intereſt yourſelf more particularly in this matter, I ſhall refer you to Ludovico Guicciardino, who has written very elaborately on the ſubject.

‘ If I were on the grand theatre of antiquity, where imperial palaces lie in charming picturesque ruins, mighty amphitheatres, temples, cirques, and other vaſt piles of maſonry, ſo happily in decay, that antiquaries have a large field for conjecture and copious deſcription, I then could tower in my ſubject. With Horace and Virgil in my pocket, how plauſibly I might collate the ſeat of theſe amuſing Roman actions, and humbug my friends at home with! While I was big in deſcription, and painting, in all the inventive grace of a connoiſſeur, with what rapture I could ſurvey thy exhilarated brow turn up in all the charms of credulous wonder, Italy! Italy! Till then, my dear friend, you muſt vouchſafe to receive the little gleanings of my Flemiſh peregrinations, which I meet with in my road, like Plebeian cheeſe-parings to the mellow rich core of noble Parmaſan.

‘ By the bye, I ſhould have informed you in my laſt, that T——, whom I left at Bruxelles, has been hunting all over the town for Gruter's Inſcriptions, which he forgot to bring with him. He is determined to return a profeſſed antiquary—his head is turned with Rome and Naples, always dreaming of Pompeia and Herculaneum. If his friend and patron invites him to ſupper with his Opera wh—, and a circle of daſhing Engliſhmen, he probably anſwers, that he is engaged to ſup on an applicable verſe in his claſſics to ſome ancient edifice on the *precipitant river Anio*. Theſe two will never complete the grand Tour in each other's company; for when T—— is thinking of his common-place book, the great man will be praiſing the taper leg of an actreſs.’

THE PRUSSIAN MAJOR.

‘ Supper was ordered on the table, and I found the Colonel ſitting down to it in company with a Pruſſian Major. There was ſome combination in the acquiſition which he had made of this officer's company—for when he had returned to the inn at Tongres, and left me in company with the Abbé, he had ſeen a corporal and two recruits entering the houſe; and chatting with the corporal on divers military affairs, he found he was conducting his recruits to Maeſtricht, and his officer recruiting in the neighbourhood, and actually at the houſe we had put up at; which I now found was the reaſon why he had been particular in notifying it. A diſh of military diſcourſe had been ſerved up before ſupper, which opened the Colonel's character to the Major; who, I ſoon perceived, contrary to the ideas I entertained of a Brandenburg veteran, was a perfect gentleman, and man of the world—he was humouring my friend, the Colonel, in his Flanders hiſtories, and liſtening with ſeeming deference to the vile campaign tuition of his barbarous German.

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* Lib. iii. cap. 3.

Harduin, Pliny's commentator, ſays, the ſpring of Tungri is *Spadanæ, Les eaux de Spa.*

'There was a ſoldier's vanity too, on the ſide of the Major, who, in his turn, marched the firm and ſteady Pruſſian line, down the hill at Roſbach, and giving the French on all ſides a regular fire by diviſions, with a vigorous emphaſis, extolled the Cæſarian valour and conſummate abilities of his King. The Colonel's egotiſm could avail nothing in this caſe—the war of forty, in which he had ſerved, did not furniſh an event to eclat his own proweſs, or to throw a dazzling ſplendour on the arms of his fond, fond country. He had no hero whom he could honeſtly praiſe in the preſence of this experienced officer, and no commemorable battle to ſound, againſt the din of Pruſſian emprize. The Colonel was therefore deſirous of changing the ſeat of war to another quarter, and thinking the Major had rather thrown out ſome oblique reflection againſt the inferior abilities of our generals, he had conceived ſome inimical ideas againſt him—for at the names of the Duke of Cumberland, Ligonier, and Granby, he ſimply exclaimed, Brave men, but no Generals! This was commencing hoſtilities with the Colonel, whoſe patriot boſom glowed with indignation at the haughty ſuperiority he ſhewed for his King. He now bethought himſelf of ſome topic to leſſen the Major's triumph, and to enforce ſome reſpect to his country.

'Who put Sileſia into your hands?—The conqueſts of my King, anſwered the Major.—That I deny; the Houſe of Brandenburg muſt acknowledge ſome thanks to England for not interpoſing in the quarrel—we might otherwiſe have turned the ſcale pretty ſharply againſt you. By what means? replied the Major. By granting a ſubſidiary to your poor enemies the Auſtrians. This part of the ſtory, continued the Major, I am not acquainted with—we are ſoldiers, not politicians, in our country—when we fight the battles of our Sovereign, we do not trouble our heads about the conteſt—we rejoice in his ſucceſſes, and leave the effeminate ſons of the cabinet, and the politicians of the age, to ſettle the rights of his poſſeſſions.—Ay, replies the Colonel, where was his right? where was his claim? Poor Auſtria was bubbled indeed!

'The Major by this time had found out the drift of the Colonel; who, he plainly ſaw, was mortified at his ſuperior ſoldierſhip, and had only fiſhed up this argument to vent ſome of his acrimony. He ſmiled at his increaſing warmth, and kept up his ſuperiority over the Colonel, by marching immediately to the attack of Jablunka; he ſtormed and carried the fortreſs—ſaw the Auſtrians defeated at Molwitz, and the brave General Schuylemburg fall by his ſide—then forced the great paſs at Fryewalde—received a wound at Olmitz; and was witneſs to the army of his King gaining the bloody victory at Czaſlaw.

'The Colonel was unwilling to renew the attack, for his battery was effectually ſilenced by the long liſt of battles, which the Major had a fluent knack in reciting.

'And wherefore is your King to be ſignaliſed above all the Generals of the age?—It was now my turn to queſtion the Major's *haut ton*, in favour of his Frederick.—This was giving the Colonel breath to rally his forces, and I thought it was, in ſome degree, incumbent on me, as an Engliſhman, to know the rights of his military aſcendency.—Sir, continued I, a Loudon has been at his heels, and a Daun has chaſtiſed him for his blunders—has he not faults in common with the reſt of men? The very reaſon why I revere him as a great man; or elſe I ſhould adore him as a divinity, replied the Major.—I know him to have great errors contraſted with the moſt brilliant virtues.—Virtues! name them—I never heard him called a virtuous King before. The Major replied, that he had reſolution to ſhun the allurements of princely indolence—to ſtudy the welfare of his kingdom—to brave the dangers of a campaign—to be alert in his duty, by which he ſets an example to his army, and by that means conſtitutes the principal ſpring of its action—theſe are virtues which have juſtly ſtiled him the Great Frederick. I anſwered, that the allurements of princely indolence were intoxicating; that it required the greateſt efforts of human ability to ſhun even a ſmall part of the poiſon; but that war might poſſibly be a much greater luxury to ſome princes, than the idle eaſe of royalty; for the ſelf-mortification they ſubject themſelves to, is probably in their minds greatly overbalanced, by their *dear* gratification of glory, accumulated honours to their families, the retention of vaſt dominion, and an undiſputed monarchy, which the blind zeal of their ſubjects will be proud of maintaining. But where is his virtue?—where his greatneſs. The Major in reply: In the conſequence of his continual ſtudy to aggrandize his houſe, which he cannot effect, but at the expence of the eaſe of his body, tranquillity of mind, and the enjoyment of thoſe pleaſures which are calculated to *alleviate* mankind, from the moſt potent ruler to the moſt ſervile ſlave in his dominions.—I underſtand you; you hint, that he has forſaken the charms of lovely women, and the dainties of Apician tables: perhaps he has forſaken the former for a variety of taſte, and the latter as a neceſſary preſervative of life: which your kind may well be fond of, was it only for his apprehenſion of the doubtful diſpenſations in the other world—but they tell me, there was a time of your ſovereign's life, when he enjoyed both the one and the other. Where is his virtue? where his greatneſs?——In the conſequence of that abſtinence—I do not enquire after the cauſe—I look to the effects, replies the Major. What are the effects? A great King; a great monarchy. Let us underſtand each other, Major—at this rate we muſt only conſider the reſult of our actions, and diſregard the motive they ſpring from; if the means are rejected from the balance of our conduct, ſucceſs then is virtue—ſucceſs you call greatneſs?—The Pruſſian Major ſhook his head.—What? this queſtion is not to be defined? I grant you, 'tis puzzling—we are ſome of us doubtful as to the nature of good and evil—thank God, I am not the ſophiſt to argue down the moral conduct of men, and to juſtify the principles of their vices; therefore, to my argument—You ſay, your King is great, becauſe he has had reſolution to ſhun the luxurious invitations to ſupineneſs; pleaſed with the fame of great atchievements, he has extended his empire at the expence of his corporal conveniences—he has been expoſed to inclement ſeaſons, and fared roughly in his military career—he has drawn his ſword in battle, and expoſed his body to the random ſhot of the enemy. The huntſman, in purſuit of game, will toil and exhauſt himſelf through fatigue; he will deſpiſe the inviting eaſe of his couch, and laugh at the nipping froſt of the early morn—he will defy the formidable tuſk of the wounded boar, and rejoice in the dangers of his victory over the animal. 'Tis the paſſion for the chaſe that expoſes the huntſman to danger—'tis the paſſion for war that has driven your King into the field, from the effeminate pleaſures of his throne. Cæſar delighted in war and commotion, to flatter his ambition—Vitellius was a glutton—Nero was cruel—but Veſpaſian was only great and virtuous. I grant that each may be great in his particular paſſion; if the exceſs of ambition, gluttony, and cruelty, may be called greatneſs. But forbear to ſay, that your King has greatneſs and virtue, becauſe he has a dazzling reputation, which awes the world. What if he can put an hundred thouſand men in motion, with the facility of a puppet-man; move them into this quarter, and tranſport them into the other, and draw upon him the ſurpriſe of all Europe by his art.—What more—than that your King has a penchant for tactics. A prince ſtarts up and takes advantage, like a Cyrus or an Alexander, of an age juſt eſcaping from barbariſm, and adds new conquered dominions to his throne, by the ſecrets of his ſcience in war.—Let the houſe of Brandenburg recede to its primitive inferiority, your King may in vain attempt to adorn its eſcutcheon—he muſt ſtill be content with the original honours of his family—his neighbours will have learnt the fineſſe of war as well as himſelf. But if your King is only great, becauſe his ſubjects tremble at his nod, then the tyrant of Syracuſe was truly great, becauſe he was feared. Give me ſome ſtriking example of his virtue—let him hear that his ſubjects are not oppreſſed—that his breaſt is open to the cries of humanity; that his whole life is dedicated to the happineſs of his people, and not to the precarious greatneſs of his name, which a ſmall commotion in his kingdom would effectually eraſe—I will then hear your King praiſed, and I will rejoice in the name of a Frederick.—But, methinks, 'tis ſtrange, that the world will call thoſe men great which it ſtands in dread of—'tis mean: 'tis paltry—for a King to purchaſe his title to greatneſs on theſe terms.

' I believe the Major was not diſpleaſed with my comments on his King's greatneſs; yet he pleaſantly waved the ſubject, and with much good-nature endeavoured to amuſe me, by the following inſtance of his ſovereign's generoſity:

THE PHARO TABLE.

' Some years ago, a ſtranger, dreſſed in a plain citizen's attire, took his ſeat at the Pharo-table at Aix-la-Chapelle, when the bank was proclaimed more than commonly rich. After having ſome little time engaged in the common play of the table, he challenged the bank, and toſſed his pocket-book to the banker, that he might not queſtion his faculties of payment, in caſe he loſt. The banker, ſurpriſed at the boldneſs of the adventurer, and no leſs ſo at his ordinary appearance, at firſt heſitated to accept of the challenge; but on opening the book, and ſeeing bills to a prodigious amount, and on the ſtranger's ſternly and repeatedly inſiſting on his compliance with the laws of the game, with much reluctance he prepared the cards for the great event. The ſurpriſe was naturally great, and all eyes attentive to the trembling hands of the affrighted banker, who, while the ſtranger ſat unruffled and unconcerned, turned up the card which decided his ruin and the other's ſucceſs. The table of courſe was immediately broken up, and the ſtranger, in triumph, with perfect coolneſs and ſerenity of features, turned to a perſon who ſtood at his elbow, to whom he gave orders for the charge of the money. Heavens! exclaimed an old infirm officer in the Auſtrian ſervice, and who had ſat next to him at the table, if I had the twentieth part of your ſucceſs this night, I ſhould be the happieſt man in the univerſe. If thou wouldſt be this happy man, replied the ſtranger briſkly, then thou ſhalt have it; and, without waiting his reply, diſappeared from the room. Some little time afterwards, the entrance of a ſervant aſtoniſhed the company, as much with the extraordinary generoſity of the ſtranger, as with his peculiar good fortune, by preſenting the Auſtrian officer with the twentieth part of the Pharo-bank: Take this, Sir, ſays the ſervant, my maſter requires no anſwer; and he ſuddenly left him without exchanging any other words. The next morning it was rumoured at Aix-la-Chapelle, that the King of Pruſſia had entered the town in diſguiſe; and on the recollection of his perſon, the town ſoon recognized him to be the ſucceſsful ſtranger at the Pharo-table.'

This ſtory is not badly related: and if the other *Anecdotes* of this *Traveller* were equally amuſing, or accompanied with reflections equally inſtructive, the Reader would not ſo frequently complain of languor, as we are convinced he will when peruſing the other parts of this volume.

We ſuſpect the Author to be a perſon of fortune—perhaps of ſome diſtinction ſuperior to the general run of Dealers in Travels, Tours, &c.; and who may, with great propriety, rank among "the mob of gentlemen who write with eaſe."

Art. III. *Evidence of our Tranſactions in the Eaſt Indies*; with an Inquiry into the General Conduct of Great Britain to other Countries, from the Peace of Paris, in 1763. By Mr. Parker of Lincoln's Inn. 4to. 10s. 6d. Boards. Dilly. 1782.

THIS work, which is written on principles friendly to virtue and to the political rights of mankind, is introduced by a ſhort deſcription of the manners and cuſtoms of the people of India. The Author then explains the ſtate of the government of the Mogul empire, and of Bengal, at the beginning of the Engliſh wars in India. Proceeding in his ſubject, he relates the particulars of the war between Surajah Dowla, Nabob of Bengal, and the forces of the Eaſt India Company. This relation is ſucceeded by an account of the reign of Meer Jaffier, and of the military and political tranſactions of the Company, till the year 1771.

It is not, however, the chief object of Mr. Parker to exhibit a minute and regular hiſtorical picture of the conqueſts of the Company in India. He is more concerned to deſcribe and aſcertain the principles which governed and directed the proceedings of the ſervants of the Company. Theſe he reprobates in the ſtrongeſt terms; and it appears, as the reſult of his inquiries, that the moſt wanton oppreſſions, and the moſt open and flagitious cruelties, have been committed and perpetrated by the Engliſh in Hindoſtan.

The evidence againſt the Company and its ſervants, while it is given at great length by Mr. Parker, from the ſources out of which his book is compiled, is abridged by him, and merits the attention of our Readers.

'The ſubſtance of the evidence appears to be this—The provinces of Bengal, Bahar, and Oriſſa, were, in the year 1757, in a ſtate of as great fertility and plenty as any country in Europe; and inhabited by about fifteen millions of people, under the government of a prince called Serajah Dowla, who had lately ſucceeded his grandfather, Ally Verdi Cawn, from whom, it appears, he received this advice.—"The power of the Engliſh is great; ſuffer them not, my ſon, to have factories or ſoldiers; if you do, the country is not yours."

'Serajah Dowla required the Company's ſervants not to proceed in ſome works of ſtrength, at their factory at Calcutta; and, not being ſatisfied with the anſwers he received, he led an army againſt the place, took it, and the night he entered the fort, many of the Engliſh were driven into a place which bore no proportion to their numbers, for out of 146, twenty-three only remained alive the next morning *, and ſome of theſe were afterwards treated with conſiderable ſeverity.

'On the arrival of a ſufficient force, war was begun againſt Serajah Dowla; but before they took the field, a treaty was made with Meer Jaffier, one of the firſt ſubjects of this prince, and a general in his army: the ſubſtance of the treaty was, that Jaffier ſhould betray his maſter: he did ſo, and immediately after the defeat of Serajah Dowla on the plains of Plaſſey, the 23d of June 1757, Meer Jaffier was placed in the government, by the Commander of the Engliſh army, and the ſum of 1,238,575 pounds appears to have been paid by Jaffier out of his maſter's treaſury, to the ſervants of the Company, for themſelves, the army and navy with which they were aſſiſted; and the ſum of 1,800,000 pounds as reſtitution to the Company, their ſervants, and other Europeans, for loſſes during the war.

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* The famous, and very affecting ſtory of '*the Blackhole*' was written by Governor Holwell, one of the ſufferers in that ſcene of unparallel'd horror and diſtreſs.

'In the year 1760, Meer Jaffier was depoſed in favour of Coſſim Ally Cawn, a general in Jaffier's army; from whom the Company's ſervants received 200,269 pounds, and 62,500 pounds as reſtitution. Coſſim appearing to have deſigns of rendering himſelf independent, war was begun againſt him, at the breaking out of which, he put to death near three hundred perſons, chiefly Engliſh. He was ſoon obliged to retire, with his army, into the dominions of Shujah Dowla, a neighbouring prince, and one of the greateſt powers in that part of India.

'Meer Jaffier was reſtored to the government in 1763; and on this occaſion divided amongſt the Company's ſervants the ſum of 437,499 pounds; and 975,000 pounds was received of him as reſtitution money.

'The delivery of Coſſim was demanded of Shujah Dowla; and that prince not complying with the demand, the war was carried into his country: during its continuance (in January 1765) Meer Jaffier died, and his ſecond ſon, the eldeſt living, was advanced to the government, before an infant ſon of his elder brother. The Company's ſervants had the ſum of 139,357 pounds divided amongſt them. And about this time, the Commander in Chief received, for himſelf, his family, and the army, the ſum of 62,666 pounds.

Shujah Dowla, after being more than once defeated, his country made the ſeat of war, and himſelf cloſely preſſed, and unable to hold out againſt the Engliſh army, caſt himſelf upon the compaſſion of the Commander; and with this prince, the ſervants of the Company alſo got into their power the heir or claimant of the Mogul empire; and from this perſonage were taken grants for as much as it was thought adviſeable for them to have; which was, the whole revenues of Bengal, Bahar, and Oriſſa, in the name of the India Company, continuing the government in the name of the Nabob, Meer Jaffier's ſon, to whom the Company's ſervants gave a yearly allowance for the ſupport of his dignity; and they appointed a further ſum to be paid annually to the Emperor, from whom they took the title to the revenues of the country. A treaty of peace was ſigned with Shujah Dowla, who was left in the poſſeſſion of his dominions: the ſum of 533,333 pounds was paid by him, on this occaſion, for the uſe of the Company; and the ſum of 90,999 pounds was received about this time, by two of the Company's principal ſervants, as preſents from the Emperor, the Begum or Queen of Bengal, and from one of the Chiefs of the country.

'The ſums received on the occaſions that have been mentioned, by the ſervants of the Company, amount together to 5,590,198 pounds; and the whole ſum received for the uſe of the Company, from the beginning of the war in 1757 to 1771, is 23,892,715 pounds; together, 29,482,913 pounds.

'In September 1765, when the Company's ſervants had concluded all things with the country powers, they formed themſelves into a ſociety of trade, the capital ſtock of which was divided into ſixty ſhares; the civil and military ſervants of the Company were the ſole proprietors. The ſame perſons were now maſters of the country by military force; they appointed the Miniſters of State, and collected the revenues in the name of the Eaſt India Company; and they were merchants, poſſeſſed of an excluſive trade, on their own account, in articles of common uſe among the natives of the country.

'There does not appear to be any evidence, among the papers from which theſe are taken *, of the ſums made by this trade; the duties payable to the India Company, on two of the articles, were eſtimated to produce from 150 to 160,000 l. a year.

'The ſum of the evidence which theſe papers contain appear to be—That we have poſſeſſed ourſelves by force of a country in India, yielding a clear revenue of more than a million and an half of pounds ſterling a-year—That from the beginning of our firſt war in 1757, to the year 1771, it is acknowledged or proved, that the Company and its ſervants received between twenty-nine and thirty millions of pounds ſterling from the princes of India and their ſubjects, beſides a ſum not known, ariſing from the excluſive trade which the Company's civil and military ſervants took to themſelves, after they had obtained all the power of abſolute governors over the people of the Provinces, called the Territorial Acquiſitions of the Eaſt India Company.

'The events that took place amongſt the people of theſe provinces, after we had poſſeſſed ourſelves of the power of governing them, have been related on very good authority, but not having copies of thoſe accounts ſent home from India, the ſubſtance only of what is believed to have taken place after the conqueſt, is mentioned, in an enquiry into the general conduct of this country to other countries, publiſhed herewith.'

There can be no poſition more clear than that avarice was the governing motive of the Company and its ſervants, and that a tyrannical force was the means employed by them to gratify that inſatiable paſſion. But while the mind ſurveys with indignation the influence of this deteſtable motive, or principle, and the devaſtations and enormities which it has produced, it is impoſſible not to remember, that the Company and its ſervants have enjoyed the general ſanction of the community of Great Britain. The Britiſh legiſlature is, of conſequence, to be blamed in a principal degree for the evils which have been ſuffered in the Eaſt. If it did not command them, it has virtually, at leaſt, protected the offenders; and as the conqueſts that have been made in Hindoſtan cannot be juſtified, it muſt be regarded as ſtanding in an avowed oppoſition to the maxims of political law, as well as of natural juſtice. This, we acknowledge, is a very tender point; but we muſt think, that it would become the integrity of our miniſters to ſubmit it to the wiſdom of the two houſes of parliament. The errors which at different times have been committed by the Legiſlature, we know, are properly to be imputed to thoſe, who by their ſtation were neceſſarily employed in directing its movements. They are, accordingly, in

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* Reports of the Committee of the Houſe of Commons in 1772 and 1773.

effect, the errors of particular ſtateſmen; and it is in this light only that they are to be reprobated. For when one parliament overturns the proceedings of another, it may pay the greateſt reſpect to the conſtitution, and relieve it from the wrongs which corrupt miniſters had ſeduced it to approve.

Mr. Parker after having expreſſed his warm diſapprobation of Great Britain in her conduct with regard to India, carries his attention to her behaviour to other countries. He cenſures her treatment of the inhabitants of Africa, and of the Caribbees of St. Vincent. He blames her for having neglected to aſſiſt the Corſicans againſt France; and he is of opinion, that ſhe ſhould have joined with the Turks againſt the Ruſſians. In this diviſion of his work he appears to reaſon with leſs force than in his inquiries concerning Indian affairs.

But while we approve in general the patriotic and benevolent ſentiments of our Author, we cannot but obſerve, that they are not altogether founded upon the liberal baſis of philoſophy. There is a tincture of what a Voltaire, a Rouſſeau, or a Hume, would ſtyle fanaticiſm, which runs through his work, and may, in the opinion of your "*Citizens of the world*," detract from its value. With regard to compoſition, alſo, it appears to be, in ſome inſtances, defective. In an age, when the public ear is refined, it becomes the candidate for literary honour to aſpire, at leaſt, to grace and elegance. But the Author makes no vigorous attempt of this kind; and his language and periods are too often heavy and unharmonious.

ART. IV. *Letters on Thelyphthora:* with an occaſional Prologue and Epilogue. By the Author. 8vo. 3 s. Dodſley. 1782.

AFFECTED contempt is the laſt refuge of chagrin; and when a writer finds it too difficult a taſk to confute his opponent, he may think it a very eaſy thing to abuſe him.— In the progreſs of our literary warfare, we have frequently ſeen this remark verified: but, if it needed illuſtration, the work before us would ſerve inſtead of a thouſand other proofs.

Mr. Madan, finding himſelf totally incapable of procuring a name in the common and obvious walks of literature, ſtruck into a bye path, that had been long and deſervedly neglected; and hoped to ſupply the want of merit by the affectation of ſingularity. This is the beſt apology we can make for his conduct: though ſome of his old acquaintance are backward to admit it, and have publicly declared it as their opinion, that his motives lay deeper than his vanity; or, at leaſt, that what was generated in conceit, grew into malignity. Whatever were the motives of this Writer, he hath undoubtedly miſſed his end. *His* THELYPHTHORA did indeed excite attention; but it did not gain him a name. The Author was execrated by the pious of every party; while the ſenſible of no party paid any tribute of applauſe to his underſtanding. His work ſhocked the former, and diſguſted the latter; and while the Methodiſt was lamenting the apoſtate, the wit was ridiculing the pedant.—The Letters now publiſhed will not alter the opinions of either. We never peruſed any productions of this ſort that had leſs to intereſt, or more to diſguſt, a curious or a delicate mind. The little that is good is trite and common: the reſt conſiſts of falſe and futile criticiſm; groſs and vulgar abuſe; a few ſtories from a jeſt-book, with a compliment to the favourite apologues of his *Mother Gooſe!*

As a ſpecimen of the *very polite* manner in which this writer (who hath the aſſurance to call himſelf a *Gentleman!*) treats his opponents, we preſent the Reader with the following—which indeed may be ſaid to contain an *epitome* of all the letters which compoſe this volume: ‘ I look on ſuch ſatyriſts, whether in verſe or proſe, to be of the *flea*-kind, full of venom, but without the power of doing any hurt that is eſſential; therefore you will give me credit when I aſſure you, that I eſteem the *Verſes* and the *two pamphlets* which you ſent me, as of no higher conſequence either to *me* or my *book* than ſo many *flea-bites*. I might carry on the metaphor ſtill farther, and add, that as *dirtineſs* is ſaid to breed *fleas*, ſo low, narrow, ignorant, mean, prejudiced, illiberal minds breed this kind of criticiſms.’ This *metaphor*, however, is not conſiſtent with itſelf. It ſhould have been carried on in the following manner; *viz.* “ As *dirtineſs* breeds fleas, ſo low, narrow, ignorant, mean, prejudiced, illiberal (or to ſum up every epithet in *his own* metaphor), *dirty* books breed critics of the ſame dirty character, and which are ſure to ſtick to the filth that generated them.” We pretend not to gueſs either at the *Verſes* or the *two pamphlets* which occaſioned this unſavoury metaphor. *Thelyphthora* bred many *dirty* things. The Muſe of *Cotytta* hymned its *honours*; and the “ *Nymphs of King's Place*” joined in the chorus!

The MONTHLY REVIEWERS are the only perſons whom Mr. Madan hath condeſcended to anſwer by any thing which bears the form of criticiſm. Undoubtedly they muſt feel themſelves flattered by ſuch ſingular attention; while the other opponents of Thelyphthora, who entered the liſts, armed *cap-à-pée* for the combat, are thrown together by this mighty champion in one undiſtinguiſhed groupe, as objects too inſignificant for contention. Mr. Madan, inſtead of giving an explicit reaſon for his ‘ *ſilence* with reſpect to the publications he was preſſed to anſwer,’ leaves it to be inferred from the following ſtory: ‘ I have heard (ſays he) an anecdote of a certain great lawyer, who was twice Lord Chancellor of England, that when he was a young man at the bar, he uſed frequently to come from the the Temple to Weſtminſter Hall by water. One day, as he and ſome other young barriſters, were on their voyage in a boat together, they were rowed up to by a waterman, who was a great adept in what was then much in vogue, and termed *water-language.* The fellow, who thought a cargo of lawyers no bad object for his talent to exerciſe itſelf upon, let fly a broadſide or two of the loweſt and moſt impudent abuſe that heart could conceive, or tongue could utter. Mr. C. ſat unmoved, ſoftly deſiring his friends to be quite ſilent, giving a charge alſo of a like nature to the watermen who were rowing them. The fellow, who was in a ſculler, pulling againſt the tide, and ſweating and ſwearing amain, grew furious at finding his *ſhot* take ſo little place, and that he could not make the gentlemen angry—"What the devil," ſays the fellow, making a violent effort to get cloſe along-ſide the boat, "can't ye hear, or can't ye ſpeak, and be damn'd to ye?"—*Row on fellow*, ſays Mr. C. very calmly, *you have the beſt of it.*—The hero dropped aſtern, muttering and growling.' Though Mr. Madan leaves his other antagoniſts in poſſeſſion of the field without contending for the honour of it, yet, before he tells the *Monthly Reviewers* that *they have the beſt of it*, he deigns to diſpute the point with them inch by inch; and that too, from εαυτȣ all the way to ιδιος! For ΙΔΙΟΣ is his *Abracadabra.* There is Magic in it! He wears it as the Phariſees their phylacteries. He diſpenſes it as conjurers their taliſmans. Yea, it is inſcribed on his forehead, like ΜΥΣΤΗΡΙΟΝ on the *Mother of Harlots.*

In the onſet of his criticiſm, he is pleaſed to compliment us with the title of *Meſſieurs.* The compliment is not original. It was borrowed from *Triſtram Shandy*;—a book Mr. Madan hath been ſo long accuſtomed to the ſtudy of, that he appears to be a complete maſter of every thing in it—except its WIT and its LEARNING.

We ſhall leave Mr. Madan in the full enjoyment of his little triumph o'er an error of the preſs;—for ſuch it was; nor was this the only inſtance in which the Printer had miſtaken the Critic's *very obſcure hand-writing* in a ſimilar termination of ος and ȣ.—Let him enjoy this little triumph. It is his *only* one: and as it is ſo ſmall, it would be cruel to refuſe it!

We ſhall now attend ſeriouſly to the principal object in his reply to our criticiſms on Thelyphthora; and, after giving a fair repreſentation of the matter in diſpute, we will ſubmit to the deciſions of the learned.

Mr. Madan's ſyſtem of polygamy, by giving to the man a more reſtraining power over the wife, than ſhe can claim over *her huſband*, is ſuppoſed to militate againſt the precept of the *Apoſtle St. Paul*, 1 Cor. vii. 2. "Let every man have his own wife, and let every woman have her own huſband." This ſeems to put both on an equal footing, and makes their claims reciprocally reſtrictive. Mr. Madan combats this objection; and attempts to evade the force of it by obſerving, that as there is a diſtinction in the original Greek in the terms which expreſs the connection between the huſband and the wiſe, that diſtinction muſt imply ſome difference in the relation itſelf, and the obligations which ariſe out of it. The text in the original is as follows: *εκαϛος την εαυτου γυναικα εχετω, ϗ εκαϛη τον ιδιον ανδρα εχετω.* Now Mr. Madan's poſition is, that *εαυτου* hath not the *emphatic* meaning that *ιδιον* hath. The former ſimply expreſſes a *general* poſſeſſion; the latter makes that poſſeſſion *appropriate* and *peculiar*. This he illuſtrates by a parallel paſſage, Rom. xiv. 4. "To HIS OWN maſter he ſtandeth or falleth." *τω* ΙΔΙΩ *κυριω*, &c, &c. The inference he draws from his reaſonings on the difference between the terms in queſtion is this —As a maſter who is ſaid to have HIS ſervant (*δουλος εαυτου*) is not thereby ſuppoſed to be ſo reſtricted to *that* ſervant as not to have another if he pleaſes; ſo when a man is ſaid to have HIS wife (*γυνη εαυτου*), he is not by the expreſſion ſuppoſed to be ſo bound to one, as not to have another, or as many wives as he may think fit. The term *εαυτου* hath nothing appropriate or emphatical in it. But when it is ſaid, that a ſervant is to obey HIS OWN maſter (*κυριος ιδιος*), it means, that *that* maſter is ſo peculiarly and ſolely HIS maſter, and his obedience is ſo reſtricted to him, that he cannot by right have any other. So alſo, when it is ſaid, that a woman ought to have HER OWN huſband (*ανηρ ιδιος*), the term emphatically imports, that ſhe is bound ſo *peculiarly* to him, and to him *alone*, that ſhe ought not to have another huſband.——We have put Mr. Madan's argument in the cleareſt point of view that we are able; and given to it all the force that we think it capable of receiving.

We ſhall now ſtate the ſubſtance of our reply to it.—Our general poſition was, that *εαυτου* and *ιδιος* *expreſs the ſame preciſe idea.* Our meaning was, that the former is as *appropriate* and *reſtrictive* as the latter; particularly in the inſtances adduced by Mr. M. himſelf. We obſerved, that the term *ιδιος* is not only applied to *κυριος* but to *δουλος* too. Vid. Matth. xxv. 14.—"called HIS OWN ſervants" (*εκαλεσε τους* ΙΔΙΟΥΣ *δουλους*). On Mr. Madan's reaſoning it would follow, that thoſe ſervants had a right over the maſter; that he was ſo reſtricted to them by ſome *peculiar tie of appropriation* that he could have no other ſervants beſides thoſe who claimed the privilege of ΙΔΙΟΙ; no more than a wife could have any other huſband beſides the man who claimed the privilege of ΙΔΙΟΣ. We farther obſerved, that *υιος εαυτου*—the ſon of HIMSELF, as ſtrongly expreſſes the relation between God *and the* bleſſed Jeſus as *υιος ιδιος*, HIS own Son: and that, when both were uſed in the ſame chapter, we had little doubt but the Apoſtle affixed to each the *ſame preciſe idea.*

We conſidered Mr. Madan's arguments on theſe words as the mere cavils of diſingenuity and prejudice:—artifices totally unworthy of the ſcholar and the divine! We think ſo ſtill, notwithſtanding every thing he hath advanced, with ſo much pain and petulance, to corroborate his former poſitions.

To the inſtances we have already produced, to ſhew that εαυτȣ may expreſs the full force of ιδιος, we ſhall only add the two following, and leave the Reader to determine who hath the beſt of the argument—the Reviewers with their εαυτȣ, or Mr. Madan with his ΙΔΙΟΣ.

2 Theſſ. ii. 6. *And now ye know what withholdeth, that he* [the Man of Sin] *might be revealed in* HIS *time,* εν τῳ ΕΑΥΤΟΥ καιρῳ. Now we aſk Mr. Madan himſelf, if εαυτȣ doth not expreſs all that could poſſibly have been expreſſed by his own ιδιω. Doth it not mean a PECULIAR, and DESTINED period? and what would he have more?

Eph. v. 28, 29. *So ought men to love their wives as their own* bodies (ως τα εαυτων σωματα); *he that loveth his wife, loveth himſelf* (εαυτον); *for no man ever yet hated his own fleſh* (την εαυτȣ σαρκα). Would τα ιδια σωματα, or την ιδιαν σαρκα, have expreſſed the Apoſtle's idea more particularly, or with more *appropriate* deſignation?

We could multiply inſtances; but theſe two are ſufficient. And we again repeat our former aſſertion, on the footing of renewed evidence, that all that hath been advanced by this Writer, turns upon a *quibble*, or words equally illiterate and diſingenuous.

As to the other points diſcuſſed in theſe Letters—the *Farrago libelli*, we have little to ſay. Indeed ſo *little* is ſaid on his part, that if we were inclined to be copious, we ſhould be obliged to furniſh the materials ourſelves. We have other buſineſs to mind, where, if we exerciſe our invention, the ſubject will be of ſufficient conſequence to recompence our trouble.

We cannot, however, conclude this article, without taking notice of the airs of *ſanctity* which this writer ſtill aſſumes. There is no beating him off from the tabernacle. He will thruſt his head into it, in ſpite of every attempt to keep him back: and conſtantly reminds us of a ſtory, which, as he is fond of *ſtories*, we will attempt to relate *after his own manner*; for, alas! folly is catching!—A few years ſince, two culprits were conveyed to Tyburn. The one was a highwayman, of high character in his vocation—a ſtately, well-dreſſed fellow. The other was a poor, pitiful footpad, who had been a taylor. The highwayman mounted the cart with an air of freedom and conſequence, determined to be hanged like a gentleman: the footpad caught his manner, and aſcended the vehicle with as much eaſe and dignity as if he had been ſomething more than a taylor, and took his ſeat cloſe by the ſide of the highwayman. This was too aſſuming! The highwayman edged off a little. The footpad edged on. At laſt, as a ſilent hint was inſufficient to make the taylor keep his diſtance, the *gentleman*, when they arrived at Tyburn, ſpoke to him, and begged him to ſtand off, for that he was "a *dirty* fellow and ſtunk abominably." The reflection was ſo provoking that the taylor cried out—"Hey-dey!—what the devil is here to do? Don't be ſo proud. I have as much right to be here as you have."

ART. V. *Tales in Verſe.* By Mr. Pinkerton. 4to. 3 s. Dodſley. 1782.

TO tell a ſtory with grace, is an enviable accompliſhment that ſeldom is attained. In the poetical claſs of ſtory-tellers, Fontaine and Prior are, perhaps, the foremoſt. Our Author's model is the former; who, indeed, may be ſaid alſo to have been the model of Prior. Of the rules which Fontaine has laid down for the compoſition of a tale, the reſult is, as Mr. Pinkerton rightly obſerves, "that the circumſtances of the ſtory be few, and that the manner of telling a tale in verſe be regarded as its principal merit." That the principal merit of a tale, whether in verſe or proſe, lies in the manner of telling it, is not to be denied; but why the circumſtances of a tale are to be few, will admit of debate: it is ſufficient, ſurely, that they are not crowded. A comic tale, naked of incident, notwithſtanding it may be ſpun out to a conſiderable length, is at beſt but a protracted epigram. Such, for inſtance, is this of Mr. Pinkerton's:

THE PILGRIM.

' Good reader, if you do not like this book,
Pray ſet it by.
Whether with ſmiles or frowns you *on it look*
What care I?
Go about your buſineſs, *do*;
I write to pleaſe myſelf, not you;
But ſhould be doubly pleaſed, were you pleaſed too.
  Another ſtory? *Why*,
We ſhall try.
  Let us pray.
O Muſe, I have a Tale to ſing or ſay;
Aſſiſt me, or I loſe the day!
  Brief is a poet's prayer
Caſh, Caſh—his only want and care.

Hans and his wife had long tried all endeavour
To make a boy, but ſtill were at a ſtand;
At length he adds the cockle to his beaver,
And goes a pilgrim to the Holy Land.
Three years reſtored him to his longing ſpouſe;
Behold, ſaid ſhe, the ſaints have heard your vows,
Three boys await a bleſſing from your hand!'

If the merit of this tale lies in the manner of telling it, the Author would do us a kindneſs to point it out. What, in the name of common ſenſe, has the rubbiſh of the firſt fourteen lines to do with the epigram, or tale (no matter what it may be called), of which it is intended to be the preliminary introduction? With equal propriety might it have been placed at the head of any other in this multifarious collection. A paſſage ſo equally devoid of wit, of humour, of poetry, or of meaning, is not eaſily to be met with. Though not quite ſo exceptionable, there are, however, many paſſages that too much reſemble it. Whatever may be the effect that this irregular mode of verſification has in the French language, it ſhould ſeem, if we may judge by the ſucceſs of thoſe who have attempted it, not much ſuited to the genius of ours. The only principle, on which, with any ſhadow of reaſon, ſuch licentious deviation from eſtabliſhed practice can be defended, ſeems to be, that it gives, beſides the opportunity of being conciſe, that familiar and colloquial air which is uſually expected in the compoſition of a tale. And yet theſe very advantages of which the Author ought to have availed himſelf, and which only could have been his excuſe, he has very frequently neglected. What confinement of meaſure, even of the moſt rigidly exact, could have produced harſher inverſions than are to be met with in theſe lines:

' —— Satan in full conclave
Pronounced this ſpeech;
If theſe good folks *the truth declared have*
Our glory to increaſe they may us teach.'

By this method of clipping out a ſentence into lines of ſuch arbitrary and accidental lengths, in which all reference to harmony ſeems almoſt totally neglected, there is ſcarcely any proſe, even the ſobereſt and dulleſt, that might not, with very little trouble, be cut up into ſuch verſe, if verſe it may called, as this. Notwithſtanding all the ſpecious arguments that may be advanced to palliate or defend the practice, the truth is, it originates in idleneſs: and where idleneſs is the parent, it is not to be wondered at if dulneſs or folly ſhould ſometimes be the produce.

Though perhaps Mr. Pinkerton may not, at firſt, much reliſh the freedom with which we have expreſſed ourſelves on the [illegible]*ing ſubject*; yet, if we ſhould be the means of diverting him from a practice, from which he in vain looks for celebrity, we ſhall expect to have in the end, what we certainly ſhall be intitled to, his thanks. It is merely from kindneſs to him, in conſequence of proofs he has given of being capable of better exertions, that we ſay ſo much.

Of theſe better exertions it is but reaſonable and juſt that ſome ſpecimen ſhould be given. It is neceſſary to premiſe, that theſe tales are not all of the comic caſt. The Writer's moſt ſucceſsful excurſions are into the regions of romance, of allegory, and of the terrible and pathetic. The Reader will not be diſpleaſed with the following:

'Have ye not ſeen the flower of love
Her virgin ſweets diſplay,
When on her damaſk cheek deſcends
The golden light of day?

Have ye not ſeen the light of day
From ocean's azure verge
Thro' jetty clouds, with ſovereign glance
And roſy ſmiles, emerge?

Have ye not ſeen fair Adelaide
Far richer charms diſcloſe?
Her eyes to emulate the ſun,
Her cheeks to mock the roſe?

A brighter dame ſure Ebro hoar
Ne'er ſaw his lucid wave,
Loitering his flowery vales along,
With wanton wonder lave.

Mondrigo was her valiant ſire;
An ancient baron he;
Fond of his child, but fonder yet
Of ſtate and pedigree.

His daughter was his ſole delight,
But wealth his only care.
Unknown to him each pleaſure was
That penury may ſhare.

Unknown to him each pleaſure was,
Save thoſe that peace deſtroy;
Unknown compaſſion's generous pang,
The bliſs of giving joy.

His rich demeſnes extended far
By Ebro's thymy ſide:
In whoſe clear glaſs his ſpiry towers
Beheld their glittering pride.

Gaziro's caſtle nigh aroſe;
A wealthy *peer and bold,*
But much too far advanc'd in *years*
A damſel's heart to hold.

Oft beauteous Adelaide he ſaw;
To ſee was to admire;
And ſoon the ſnow of age began
To melt in amorous fire.

He to Mondrigo ſpoke his wiſh
The blooming fair to wed:
Nor thought how ill the flowers of ſpring
Become the wintry head.

Yet did the father hear with joy,
And give with joy conſent:
So rich and high a match beyond
His dreams or wiſhes went.

Young Adelaide, that evil hour,
Was loſt amid the grove
To gather flowers; as yet unknown
The dangerous flower of love.

On her return what ſorrow filled
Her heart, yet new to ill,
When ſpoke her ſire Gaziro's wiſh,
And ſpoke it as his will!

She ſeemed as the devoted wretch
Who hears his funeral knell.
Fell from her hand the gathered flowers,
And faded as they fell.

So faded all her hopes of joy;
Her ſire too well ſhe knew,
To dream that love or reaſon might
His haughty mind ſubdue.'

On the day of her marriage ſhe takes poiſon, and expires at the altar during the nuptial ceremony.

O'er the wan corſe the frantic ſire
His hoary treſſes tore:
And ſoon a hermit's life aſſumed
His folly to deplore.

In wild Zingara's odorous vale
The virgin's grave is ſeen;
The primroſe and the violet deck
The ſod, for ever green.

And there the hind and rural maid
Exchange the melting ſoul;
"Ah, never may our loves," they ſay,
"Relentleſs power controul!"

Oft by the rill that murmurs nigh
Have fairy ſhapes appeared;
And thro' the ſilence of the night
Is fairy muſic heard.'

ART. VI *Critical Conjectures and Obſervations on the New Teſtament.* Collected from various Authors, as well in regard to Words as Pointing, with the Reaſons on which both are founded. By W. Bowyer. The Third Edition, much enlarged. 4to. 1 l. 1 s. in Boards. Nichols. 1782.

CONJECTURAL criticiſm, particularly when it is exerciſed on the ſacred writings, is peculiarly delicate and hazardous. It requires great ſagacity and great caution. Of blind and bold adventurers the liſt is numerous:—of thoſe whoſe vanity tempted them to ſtrike out of the beaten path in queſt of ſomething new; or of thoſe whoſe bigoted attachment to ſome darling ſyſtem hath given every conjecture, that tended to ſupport it, the credit of truth. This publication preſents us with many of each claſs. We have Arians *conjecturing* in ſpite of the Trinity; and the Socinian, in a bold defiance of the atonement. We have Athanaſians making repriſals on the one, and Calviniſts on the other; whilſt the Infidel, ſtanding aloof from the dubious ſtrife, is indifferent who wins, ſo long as religion loſes the day!

That there ſhould be much futile criticiſm, and many idle and improbable conjectures, in ſo large a work as the preſent, is not to be wondered at. However, the wonder would have been greater, if, from ſo learned a collector, the curious Reader had not met with an ample recompenſe.

Of the firſt edition of this valuable work we gave ſome account at its original publication. It will now only be expected of us to ſpeak of its preſent enlarged and improved ſtate.

‘ It is (ſays Mr. Nichols) in full compliance with the wiſhes of the original collector of theſe conjectures, that a new and enlarged edition is now ſubmitted to the Public. After having been abundantly honoured with the approbation of the learned on the continent, as well as in this kingdom, Mr. BOWYER conſidered it as a duty incumbent on him to reviſe his former labours. With this view, he had prepared a copy for the preſs which is the ground-work of the preſent volume; and has ſince been conſiderably augmented by the liberty of tranſcribing from the margin of Mr. Markland's Greek Teſtament ſuch new obſervations as were ſuitable to the plan. For this invaluable acquiſition the Reader is indebted to that liberal attention to promote the cauſe of virtue and religion, which is one of the many well-known excellencies of Dr. Heberden.

‘ Conſcious of the inadequateneſs of his own abilities the preſent editor would not have preſumed to venture on a taſk of ſuch importance, as well as difficulty, if he had not been encouraged throughout by the unremitted labours and friendſhip of Dr. Owen, whoſe regard for the memory of Mr. Bowyer, and diſtinguiſhed zeal for the intereſts of ſacred literature, have prompted him, not only to enrich the volume with a conſiderable number of new notes, but alſo kindly and attentively to ſuperintend the correction of the whole.

‘ Independent of the honour ſuch communications have conferred, it would be unjuſt, if the Editor did not alſo here acknowledge, how greatly he is indebted for the many valuable notes he has received from the Hon. and Right Rev. Dr. Barrington, Lord Biſhop of Landaff; from Sir John David Michaelis, the learned Profeſſor at Gottingen; from the Rev. Mr. Stephen Weſton of Exeter College Oxford; from the Rev. Mr. Iſaac Goſſet; and ſome other excellent friends, whoſe names, as they occur leſs frequently, it will be unneceſſary here to enumerate.’

With reſpect to conjectural criticiſm, Biſhop Barrington lays down a poſition of great conſequence; and it deſerves peculiar notice at this time, becauſe it is the profeſſed principle of the work before us. “ Readings authoriſed by MSS. or early verſions, appear to be the only ſolid foundation on which alterations may be ſafely built: and, where a critic propoſes a conjecture unſupported by either, it ſeems neceſſary to apprize the world that he does it on a preſumption that future diſcoveries may give a ſanction to his emendation.” ‘ In this light only (ſays Mr. Nichols) do the following conjectures preſume to claim the Reader's notice or regard.’

We will preſent our Readers with a few ſpecimens of additional conjectures and obſervations, which we think deſerving of attention, and which do credit to the ſagacity of the ingenious and learned gentlemen who have contributed to the improvement of this uſeful collection.

A paſſage which infidelity hath much cavilled at is, we think, ſet in a very clear light by Dr. Markland—who, as he followed Biſhop Kidder's moſt ingenious illuſtration of the paſſage, frankly acknowledged the obligation; though Dr. Macknight, under the ſame obligation, had not the ſame candor. The paſſage is the following in Mark xi. 13. “ And ſeeing a fig-tree afar off having leaves, he came if haply he might find any thing thereon [and when he came to it he found nothing but leaves], for the time of figs was not yet.”

‘ By the intervention of a parentheſis, undoubtedly connect it thus—*He came if* HAPLY *he might find any thing thereon*—FOR *the time of* GATHERING *figs was not come.* Thus Matthew xxi. 34. ο καιρος των καρπων, *the time for* GATHERING *fruit.* Athen. Deipnoſ. L. II. p. 65. Ed. 1597. αλισκονται δ᾽ αυται τῳ των ΣΥΚΩΝ ΚΑΙΡΩ, *they are caught at the time of* GATHERING *figs,* or *of figs* ‘ *being ripe*; and thus we call *hopping time* and *gooſeberry time,* the ſeaſon for picking hops and gooſeberries.

The intermediate words (ϗ ελθων, &c.) are to be placed in a parentheſis, as Gen. xiii. 10. Numb. xiii. 20. 23. Joſh. xxiv. 26. John. i. 14. particularly Mark xvi. 3, 4. *Who ſhall roll away the ſtone (and when they looked the ſtone was rolled away)*, FOR *it was great.* And ſo Mark ix. 3. as it ſhould be printed. Vid. *Kidder*'s Demonſtr. of the Meſſiah, Part II. ch. ii. p. 100, 8vo. —A like poſition of the parentheſis ſee in Luke xx. 19. (ϗ εφοβηθησαν τον λαον) Mark xii. 12. ch. xvi. 4. John iii. 24. Joſ. Antiq. V. 8. 2. Lucian in Zeuxide, p. 582. Ed. Græv. Plut. in Pomp. p. 620. B. *Markland.* It is objected by Dr. Whitby and others, that *when the fig tree putteth forth leaves, the ſummer is nigh*, Matth. xxiv. 32. and this tranſaction was but about five days before the Paſſover. Matthew ſpeaks of the time when the *generality* of fig-trees put forth leaves; for Pliny tells us, there were different ſpecies of them, *Nat. Hiſt.* xv. ch. 18. *Præcoſes*, *Serotinæ*, and *Hyemales:* the firſt *cum* MESSE *matureſcentibus.* To which Iſaiah alludes, ch. xxviii. 4. *The glorious beauty of Ephraim ſhall be as the* FIRST RIPE [fig] BEFORE *the ſummer.* Now, in Judæa the harveſt began at the Paſſover. Whether it ended at Pentecoſt, as Fagius ſuppoſes, or when the wheat-harveſt only commenced, as Grotius, may be a matter of diſpute. See Levit. xxiii. 10. 15. But at whichſoever of theſe two harveſts figs were gathered, we may conclude, that they were of ſome ſize at the Paſſover; eatable, if not ripe. In a country where all kinds of figs grew, our Lord came to a tree, which he hoped were of the early ſort, if HAPLY he might find figs on it; for it had leaves, and therefore was regularly expected to have fruit, which was always prior to them. Thoſe who will not be convinced that the tree ſhould have figs on it at the time of the Paſſover, I ſend to Julian the Apoſtate, Ep. xxiv. p. 392, who obſerves, that the fig-trees of Damaſcus, particularly, bore figs all the year round; the laſt year's fruit remaining while that of the next ſucceeded. In Spanheim's verſion—*Et cum cæterarum arborum poma exigui temporis ſint, neque ætatem ferant: ſola ficus ultra annum vivit, et ſequentis fructûs ortum comitatur.* About Naples they have figs twice a year, in Auguſt or September, and about May; thence expreſsly called FICO DI PASCHA, as Mr. Holdſworth obſerves on Virg. Georg. II. 149, 150. Dr. Shaw, in his Travels, p. 335. ed. 4to. ſays, "The *Boccores*, or firſt ripe figs, in 1722, were hard, and no bigger than common plumbs; though they have then a method of making them ſoft and palatable, by ſteeping them in oil. According to the quality of the ſeaſon in that year, the firſt fruits could not have been offered at the time appointed, and therefore would have required the intercalating of the *Veader*, and poſtponing thereby the Paſſover for at leaſt the ſpace of a *month.*" *In the* moſt backward year, the early figs were of ſome ſize in ſpring, and kept company pretty nearly with the Paleſtine harveſt.—Mr. Toup, however, ſtill looks on this place as a gloſs of ſome ſcioliſt: Emend. on Suidas, Part II. p. 86.

Mr. S. Weſton, though he confeſſes 'the conſummate knowledge of Mr. Toup in the Greek language,' yet juſtly oppoſes his idea of an interpolation. 'However aukward the clauſe (ου γαρ ην καιρος συκων) may appear to be, yet it is neceſſary to the ſenſe—at leaſt the *emblematical* ſenſe of the paſſage. The words καιρος συκων, or "fig-harveſt was not yet," ſeem to have been added, to ſhew that early fruit was expected of a tree whoſe leaves were diſtinguiſhable afar off, and whoſe fruit, when it bore any, preceded the leaves. Apply this to the nation. Our Saviour naturally expected in Judæa an early and continued increaſe of piety and obedience from a people ſpecious in appearance, whom God himſelf had planted, and never ceaſed to water. To make the annual and cuſtomary returns, was yielding no more than a ſtrange land. And this is the meaning of the words of Micah, ch. vii. 1. My ſoul hath longed for the early fig, בכורה. The firſt ripe figs are called Boccores. Vid. Shaw, *ut ſupra.*

A very ingenious writer in the *Theological Repoſitory* (Vid. Vol. I. p. 382.) conſidering this miracle as an *emblematical repreſentation* of the deſtruction that was ſhortly to be inflicted on the Jewiſh nation for its unfruitfulneſs, obſerves with abundant propriety, "That in order to ſee our Lord's deſign in working it in a proper light, *we muſt conſider it in connection with the diſcourſes he ſoon after delivered in the temple.* Jeſus knew what important and awful truths he was to deliver to the people aſſembled there, and deſired to impreſs them deeply on the minds of his own diſciples in particular. He therefore firſt pronounced a ſentence of deſtruction on the barren fig-tree. Next morning, after the diſciples had beheld and been aſtoniſhed at the full effect of that ſentence, he went with them, filled with admiration at what they had ſeen, into the Temple; and after having ſilenced the cavils of the chief prieſts and elders, delivered the three parables contained in Matth. xxi. 28.—ch. xxii. to ver. 14. Now, in theſe circumſtances, what impreſſions may we reaſonably imagine to have been made on the minds of the diſciples, when they heard their Maſter deliver theſe parables with an awful dignity, and even ſeverity of manner? eſpecially when they heard him apply the firſt of them in theſe words, *Verily, I ſay unto you, that the publicans and harlots go into the kingdom of heaven before you*—&c. &c. In the like manner, the ſecond parable concluded thus (ver 43, 44.): *Therefore, I ſay unto you, the kingdom of heaven ſhall be taken from you, and given to a nation bringing forth the fruits thereof,* &c. &c.——And in the third parable are theſe words—*But when the King heard thereof he was wroth,* AND SENT FORTH HIS ARMIES, AND DESTROYED THOSE MURDERERS, AND BURNT UP THEIR CITY. I ſay, when the diſciples heard theſe things, how muſt they have been affected with them? Could they doubt one moment, whether what they had ſeen in the morning bore a relation to what they now heard? or, whether the miracle intended to exhibit beforehand a divine atteſtation of the certainty of the denunciations ſuggeſted in theſe parables?"

Whilſt we were tranſcribing hints for the illuſtration of this difficult paſſage from the work more immediately under our review, we could not avoid noticing theſe remarks, which in our opinion conſiderably tend to throw a light on the ſubject in queſtion.

The Jews object to the relation given by St. John, ch. xix. 39. of the quantity of ſpices which was brought by Nicodemus to embalm the body of Jeſus. "A hundred weight of myrrh and aloes was enough (ſay they) for two hundred dead bodies." Biſhop Kidder (Demon. Pt. III. p. 65, ed. fol.) hath attempted to obviate this cavil; but not ſatisfactorily. An anonymous critic in Wetſtein's Prolegomena, 4to. p. 171, propoſes to alter εκατον to εκαϛων. The verſe will then ſtand thus: φερων μιγμα σμυρνης ϗ αλοης ωσει λιτρας ΕΚΑΣΤΩΝ, i. e. Nicodemus *brought a mixture of myrrh and aloes, about a pound* EACH. This emendation, however, is omitted in the folio edition: for εκαϛος is not *each*, applied to two things, but to *more*, except in Alexandrian Greek. Dr. Markland propoſes to read εκατερων, where the ερ being abbreviated, it became εκατον. Λιτρας he puts in the genitive. This makes the ſenſe the ſame as the above critic in Wetſtein. In confirmation of this reading, the learned Doctor obſerves, that if St. John had written εκατον, as in the preſent copies, the participle would have been αγων not φερων. Dr. Owen, however, very juſtly, ſupports the preſent reading, and obſerves, that 'if *fifty* pounds of each be thought too much, *one* pound of each might be thought too little. Could the trifling act of bringing two pounds of ſpices be deemed either a fit token of Nicodemus's regard, or a fit object of the Evangeliſt's notice? That *great* quantities of ſpices were expended by the Jews at funerals is evident from what we read in 2 Chron. xvi. 14. In the Talmud, *Maſſecheth Semacoth* VIII. it is ſaid, that no leſs than *eighty* pounds of ſpices were uſed at the funeral of Rabbi Gamaliel the elder. And at the funeral of Herod, Joſephus (Antiq. XVII. 8. 3.) informs us, that the proceſſion was followed by five hundred of his domeſtics carrying ſpices, αρωματοφοροι, that is, in the language of St. John, αρωματα φεροντες.' This note is much to the purpoſe: it well illuſtrates the fact recorded, and at the ſame time juſtifies the uſe of the word φερων, objected to by Dr. Markland.

The following is ſaid to be the *firſt ſatisfactory explanation* of Rom. ix. 6. ουχ οιον δε οτι εκπεπτωκεν ο λογος. ' Authors are much divided as to the interpretation and conſtruction of this paſſage. H. Caſaubon, Grotius, Homberg, and others, make ȣχ οιον δ' οτι ſignify *but it is impoſſible.* To this Alberti objects, that οιον is never uſed in that ſenſe, unleſs τε is added, and an infinitive follows, both which are wanting here.——J. Munthe (Obſ. Phil. ex Diod.) contends, that ȣχ οιον, or ȣχ οιον οτι, with an indicative followed by αλλα is agreeable to the elegance of the Greek tongue, and ſhould be rendered *non tantum non*, or *tantum abeſt ut:* as ȣχ οιον υγραν τροφην επιζητȣσι ποτȣ, αλλ' ȣδ' εννοιαν εχȣσι (Diod p. 108. C. ed. Rhod.) i. e. *tantum abeſt ut potum requirent* (Ichthyophagi) *ut nec minimam ejus notitiam habeant.* . . . . On this authority [ſupported by two other paſſages from Diodorus] the learned critic connects ȣχ οιον δε with αλλα in the next verſe, to this purpoſe, viz. " Though the privileges mentioned, ver. 4, 5. were peculiar to the Jews, yet so FAR was the word of promiſe from failing, by the adoption of the Gentiles, THAT in Iſaac alone the ſeed ſhall be bleſſed with perpetual duration."

A new and very ingenious explanation of a text that hath much puzzled the commentators, is here offered to the Public from a manuſcript diſſertation of the late Dr. Atwell, Rector of Exeter College, communicated by Dr. Roſs, the Biſhop of Exeter, 1 Cor. xi. 10. *For this cauſe ought the woman to* HAVE POWER *on her head becauſe of the* ANGELS. εξȣσιαν εχειν, &c. ' Dr. Atwell propoſes to read ΕΞΙΟΥΣΑ ΑΝ, *for this cauſe ought the gifted woman,* SHOULD SHE GO OUT [from her ſeat to the ſynagogue deſk to pray or prophecy], *to have her head covered.* Now, leſt the woman, when moved by the Spirit to pray or preach in public, ſhould think herſelf ſuperiour to the men, and conſequently exempt from the ordinary reſtraint of the ſex, the Apoſtle tells her, that ſhe *ought* nevertheleſs *to be covered,* δια τȣς αγγελȣς, *with regard to,* or *in reſpect of the* officiating *miniſters* of the church, who, as they were moved by the ſame ſpirit, ſtill retained their natural ſuperiority to her even in her gifted ſtate.'

Dr. Owen, however, is not only diſſatisfied with this and all other attempts to explain and illuſtrate this very dark text, but is diſſatisfied with the text itſelf, and makes little ſcruple of rejecting it *as a ſpurious gloſs,* to ſave all trouble for the future! This undoubtedly is the moſt compendious way of getting rid of difficulties. But if one man may claim this liberty, why not another? If admitted in one reſpect, why not in another? At this rate, what limits can be aſſigned to what hath been juſtly called the *frolic of conjecture?*—But it is fit to give the Doctor's own reaſons for this ſingular licence with reſpect to the text in queſtion, and leave our Readers to judge of their weight. 'But, after all, *are* the words under conſideration really and truly the words of the Apoſtle? I doubt it much; *notwithſtanding the uniform teſtimony of copies.* For 1ſt, The ſenſe ſeems to be complete without them. 2. By inſerting them, the Apoſtle's argument becomes disjointed. And 3. *Two* different reaſons that have no connection (δια τουτο from ver. 9. and δια τους αγγελους), alledged for the *ſame* thing, appear odd in the *ſame* ſentence. Perhaps then [it is] an early, cautionary gloſs, founded on the traditional intercourſe between *angels* and *women:* for which ſee the Septuagint and Vulgate verſions, together with the Targums on Gen. vi. 1. 4.; and above all Whitby's *Strictura patrum* in Geneſin. p. 5, &c.'

Biſhop Barrington on this text obſerves, that 'its uncommon difficulty may perhaps be conſiderably leſſened by interpreting εξουσιαν, *power* (the ſymbol of man's power over the woman), and δια τους αγγελους, *on account of meſſengers,* i. e. miniſters of the church, whether prophets, evangeliſts, teachers, &c.' This obſervation is not new. Theophylact gives the ſame interpretation of the word εξουσια. Δια τα ειρημενα παντα, φησιν, οφειλει η γυνη το του εξουσιαζεσθαι ΣΥΜΒΟΛΟΝ, τουτεστι το καλυμμα εχειν επι της κεφαλης, i. e. "On account, or from the conſideration of the things aforementioned in the chapter, the Apoſtle ſays, that the woman ought to have on her head the *ſymbol* of being under the power of another; and that is a veil." This ancient commentator alſo remarks, that Clemens Alexandrinus interprets αγγελους by τους της εκκλησιας δικαιους.

Mr. S. Weſton propoſes to read εξ εκουσιας [i. e. *of her own will*], and καταγγελους [i. e. *accuſers*]. The verſe will then read —"For this cauſe the woman ought of her own accord to cover her head for fear of the accuſers." In other words—the woman on this account ſhould voluntarily ſubmit to wear a veil for the ſake of ſubordination, leſt ſhe be evil ſpoken of. εξ εκουσιας, i. e. γνωμης. This is a phraſe of the ſame import with κατα εκουσιον. Philem. V. 14. See Sophocl. in Trachin. in the Dialogue, ver. 740. εχειν επι της κεφαλης, "to wear a veil." See Raphel. in Loco, δια τους καταγγελους. καταγελειος and καταγγελος are both in uſe. See Acts xvii. 18. and Plutarch's Apothegms. καταγγελος in its ſecond ſenſe means an *informer* or *accuſer.* See Thucyd. l. vii. p. 476. ed. Waſſe, and Herodian, lib. v. p. 224. ed. Bœcher. συκοφανται τε η δουλοι οσοι δεσποτας κατηγγελον (*informed againſt*) ανεσκολοπισθησαν. The informers were thoſe who watched the conduct of the Chriſtians in their aſſemblies, with a view to calumniate them.'

We give this as a curious ſpecimen of the licence of conjecture!—we were going to ſay, *licentiouſneſs*—but the ingenuity of the learned critic forbids our uſing a word which might carry the idea of an ill-natured reflection.

It hath been diſputed among the critics in ſacred literature, whether the true reading in 1 Tim. iii. 16. be *μυϛηριον ος εφανερωθη*, or *μυϛηριον θεος εφανερωϑη*. The word *myſtery* is maſculine in the Eaſtern verſions. Now, the Alexandrian copy of the Greek Teſtament has OC, which was the reading theſe verſions followed. Sir Iſaac Newton, however, has ſhewn, that O *εφανερωθη*, was the reading of all the MSS. before the fifth century: and though Berriman has produced above 50 manuſcripts, beſides thoſe commonly noted, which read Θεος, yet none of them are older than the 10th century. Many interpreters at firſt referred O to *μυϛηριον*, which precedes; but obſerving that a *myſtery* could not be ſaid to be *received into glory*, they made O to be the ſubject of what follows; as thus:—THAT WHICH *was manifeſted in the fleſh* WAS *juſtified in the ſpirit.* O as 1 John i. 3. John i. 4. 46. Ch. iii. 26. 34. Matth. xix. 29. Rom. ii. 2. Wetſtein remarks, that OC and $\overline{\Theta C}$ are ſuppoſed to be interpretations of O; which cannot be ſaid of O for OC and $\overline{\Theta C}$. The different atteſtations of eye-witneſſes concerning OC in the Alexandrian MS. (ſome affirming the former letter to Θ ſome O) was thought to be accounted for at laſt by Profeſſor Wetſtein, who diſcovered that the croſs ſtroke in it, which was diſcovered by ſome, was no other than the middle ſtroke of the Є in ЄYCЄBEIAN, 1 Tim. vi. 3. written on the back page, which appeared through the vellum as written on the O, when held up ſeparately to the light, but was not viſible when laid flat on the next leaf. See Prolegom. p. 21. But this obſervation proves to be not altogether true, as appears from the teſtimony of Dr. Owen, who hath carefully examined the MS. in the King's Library. "The Э (ſays the Doctor) on the back page does indeed cut the O in the front, but not in the ſtrait direction he (Wetſtein) would inſinuate. It is *inclined* a little; ſo that the top of the one comes below the top of the other. . . . The whole appears thus Θ." Dr. Owen, however, acknowledges, very candidly, that, "upon the whole, there is no affirming at preſent how this MS. reads; that is, whether $\overline{\Theta C}$ or OC. But upon comparing $\overline{\Theta C}$ in the ſame page with the word here written, I am firmly of opinion, that they were never the ſame." Mr. Nichols, the Editor, ſays, 'I have repeatedly examined the place in queſtion in the Alexandrian MS. with great attention, and can fully confirm the report of Dr. Owen. The recent ſtroke above the OC is of very modern date, and remains quite black. The O in the *middle of it*, which appears to have had a *dot* in it, rather than a *ſtroke*, is almoſt vaniſhed; and the middle of three lines, immediately under the doubtful paſſage, is almoſt obliterated by the fingers of inattentive examiners.'

We muſt however obſerve, that the Anti-Trinitarians cannot conſiſtently avail themſelves of the ſupport of this very antient copy of the Greek Teſtament; for if in this inſtance it *ſeems* favourable to their hypotheſis, yet in others it expreſsly contradicts it. As a ſtriking proof of this, we refer to John xix. 40.; where, inſtead of *σωμα τȣ Ιησȣ*, it reads *σωμα τȣ Θεȣ*. 'A reading, ſays Dr. Owen, which, however unphiloſophical it may appear, yet plainly proves how firmly the Greek church believed, at that time the DIVINITY of Chriſt.'

In Heb. ix. 28. it is ſaid, *He* [Chriſt] *ſhall appear the ſecond time without ſin.* Dr. Owen ingeniouſly underſtands *χωρις αμαρτιας* in the ſame ſenſe as *χωρισθεισης αμαρτιας*—(ſemoto peccato) *ſin being put away* or *aboliſhed.*—In this verſe 'Chriſt is repreſented as coming down from Heaven, like the Jewiſh High Prieſt from the Holy of Holies (when he had *removed* or *atoned for ſin*), to pronounce peace and ſalvation to the faithful. To this interpretation the following word *απεκδεχομενοις* gives additional weight, for it alludes to the congregation *waiting* in the Temple at the cloſe of the ſervice, for the benediction of the High, or indeed of any inferior Prieſt then officiating.——In John xv. 5. *χωρις εμȣ* is to be interpreted *χωρισθεντες απ' εμȣ.*'

In the Appendix to this work we meet with ſome good notes and illuſtrations from the learned gentlemen, to whom the Editor hath acknowledged his obligations in his Advertiſement to the Reader. The following, of Dr. Markland's, is worth attention: Matth. xxvi. 39. *Πατερ μȣ παρελθετω απ' εμȣ το ποτηριον τȣτο.* 'This is generally interpreted of our Saviour's praying that he might *not die.*' God forbid it ſhould be ſo, when he knew, and had always declared, that he came into the world *on purpoſe to die.* The miſtake hath been owing to interpreters not diſtinguiſhing between *ποτηριον*, which is in this place, and *βαπτισμα*: by this latter is meant *death*, a total *immerſion* in afflictions; as, *when all thy ſtorms and waves are gone over me:* by the former, a *ſmaller* portion of affliction and diſtreſs, leſs than death. The diſtinction is made in Matth. xx. 22. and elſewhere; and by all the Evangeliſts in this place. Now, our Saviour himſelf hath told us (John xi. 42.), that *God always heard him:* and we know from Hebrews v. 7. and from Luke xxii. 43. that he *was* delivered from this *preſent terror* that was upon him, whatever it was: but we know that he was not delivered from death.' The correſponding paſſage in Hebrews (ch. v. 7.) is, *Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears,* to him *who was able to ſave him from death*, AND WAS HEARD IN THAT HE FEARED. εισακȣθεις απο της ευλαβειας. This latter clauſe of the verſe Dr. Markland would render, *having been delivered from his fear.* ακȣθεις is *having been heard:* εισακȣθεις, is *having been heard with effect*; that is, *delivered:* and is ſo uſed, and that frequently, in the LXX. As Chriſt *was actually heard*, and his petition granted, the *cup* and the *hour*, which he prayed to be ſaved from, could not be *death.* ‘To pray againſt *death*, and pray againſt the *fear* of death, are very different things. The former our Saviour never could do; for *how then ſhould the Scripture be fulfilled, that thus it muſt be?* And he knew full well that the redemption and ſalvation of mankind depended upon his *death.* The latter, the *fear* of death, as it does not appear to have been neceſſary to the redemption of mankind, our Saviour might very innocently pray to be delivered from, ſubmitting his own will however to the will of God, as he did: and accordingly he *was delivered from this fear*, by the angel's ſtrengthening him. Luke xxii. 43.’

We have a good illuſtration of John xix. 29. reſpecting the *hyſſop* that was put to our Saviour's mouth at the crucifixion from Mr. S. Weſton. υσσωπω περιθεντες. ‘It doth not appear from the reports of the botaniſts who have travelled into Paleſtine, that the hyſſop of the Holy Land, as hath been ſuppoſed, ever grew to ſuch a height as to be capable of being uſed for a reed, on which both St. Matthew and St. Mark ſay, in the ſame words, the ſpunge was conveyed to our Saviour. And, indeed, if it were ſo, the expreſſion could hardly be admitted. Joſephus * tells us, in his Tract on a *Contemplative Life*, p. 884. ed. fol. that hyſſop was uſed by the Eſſenes, who were abſtemious even to mortification, for the purpoſe of giving a reliſh to their bread and ſalt; by which he inſinuates, that what was bitter and unpleaſant to other palates was a delicacy to them: for hyſſop is a bitter herb, and of a harſh taſte, hot in the mouth, and of a ſtrong ſmell. Now, all the difficulty of this paſſage ariſes from an idea that υσσωπω here muſt mean the ſame with καλαμω in St. Matthew and St. Mark: whereas St. John does not mention the reed; but ſays, that when they had put the ſponge upon hyſſop, *i. e.* when they had added *bitter to the ſour*, or *gall to the vinegar*, they advanced it to his mouth, no doubt, *with* the reed. In St. Matthew and St. Mark, the word is εποτιζεν: in St. John προσηνεγκαν αυτȣ τω στοματι, which makes the repetition of καλαμω leſs neceſſary. Add to this the paraphraſe of Nonnus, who undoubtedly underſtood it in the ſenſe it is here explained.

Ωρεγεν υσσωπω κεκερασμενον οξος ολεθρȣ.’

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* A miſtake for Philo. Rev.

We obſerved in the beginning of this Article, that conjectural criticiſm is too hazardous to be ventured on without great caution, and a very diſtinguiſhed ſhare of natural acuteneſs, and acquired knowlege. Infidels will avail themſelves of this licence when raſhly exerciſed by critics and commentators on the ſacred Scriptures; and will queſtion the whole from the freedom taken with a part. It is difficult to draw the line between a blind and bigoted attachment to the preſent ſtate of the Greek text, and a temerarious and wanton departure from it. It betrays weakneſs to a high degree, to object to every emendation, however well authenticated by ancient MSS. or ancient verſions; and, on the other hand, when a perſon, without ſuch authorities, alters the ſacred text at pleaſure, to ſerve a ſyſtem, or to get rid of a difficulty, he betrays an irreverence for the Divine oracles; and, inſtead of removing, only increaſes the cavils of infidelity, and gives ſome colour to the cautionary pleas of Popery.

Nevertheleſs, Mr. Bowyer's work, particularly in the preſent very improved edition of it, hath its utility in many reſpects: for, on the whole, it may be conſidered as a very valuable repoſitory of hints for emendation and illuſtration, which the *judicious* ſtudent of the New Teſtament may avail himſelf of, and derive improvement and information from; and in this view it merits our recommendation.

ART. VII. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXXI. For the Year 1781. Part II. 4to. 8s. ſewed. Davis. 1782.

EXPERIMENTAL PHILOSOPHY.

Article 15. *New Experiments upon Gunpowder, with occaſional Obſervations and practical Inferences; to which are added an Account of a new Method of determining the Velocities of all Kinds of Military Projectiles, and the Deſcription of a very accurate Eprouvette for Gunpowder:* By Benjamin Thompſon, Eſq; F.R.S.

THIS Article, which occupies nearly one third part of the preſent volume, contains a minute account of an extenſive ſeries of experiments, made with the greateſt care and accuracy, and with an excellent apparatus for the purpoſe of aſcertaining ſeveral intereſting particulars relative to the theory and practice of military projectiles:—ſuch as, the force of gunpowder; the moſt advantageous ſituation of the vent, or touch-hole, in fire-arms; the velocities with which balls or bullets are impelled from them; their recoil, and other intereſting circumſtances.

The velocities of the bullets in theſe experiments were determined by means of a pendulum, againſt which they impinged; according to the method invented by the late ingenious Mr. Robins, improved by the Author; and in which the velocities were computed from the arc of the vibration of the pendulum, as marked by a ribband, or tape.

The Author, however, has likewiſe invented another, and ſeemingly preferable, method of determining the velocities with which balls or bullets are *actually* projected from the gun: for, by Mr. Robins's pendulum, their velocities can only be aſcertained *at ſome diſtance from the gun*; and after they have loſt a part of their initial velocities, from the reſiſtance which they meet with from the air through which they paſs before they ſtrike the pendulum. We ſhall only obſerve, that the Author's method conſiſts in meaſuring the *recoil* of the piece; which for this purpoſe is ſuſpended, in an horizontal poſition, by pendulous rods; the arc of its aſcent, at the time of the diſcharge, being meaſured by means of a ribband.——The Author's new *eprouvette*, or powder-trier, is founded on the ſame principle. The piece being loaded with a given quantity of the gunpowder which is to be examined, and with a bullet of a certain weight; it follows, that the velocity of the bullet, and conſequently the quality of the powder by which it is impelled, may be aſcertained by the quantity of the *recoil*, or by the chord of the arc meaſured by the ribband fixed to the piece.—We ſhall extract from this Article ſuch further particulars as may be rendered intelligible without the inſpection of the figures with which it is illuſtrated.

The Author found, that a barrel charged with 330 grains of powder, but without any bullet, became ſo hot on diſcharging it, that he could ſcarce bear it in his hand; and indeed was evidently much hotter than when the piece was loaded with a bullet: though in this latter caſe the flame muſt have been longer confined in the barrel, and the time of its action on the metal prolonged. He offers ſeveral reaſons, which appear to be ſatisfactory, to ſhew that this extraordinary heat is not communicated to the barrel directly by the powder; the flame of which cannot be ſuppoſed to laſt longer than the 200th or 150th part of a ſecond. The ſmalleſt lead ſhot, he obſerves, is not melted by this flame; and even the fineſt paper frequently comes out of the piece unkindled. He aſcribes a conſiderable part, if not nearly the whole, of this heat to the motion and friction of the internal parts of the metal among themſelves; or to the *ſudden* and violent effort of the powder againſt the inſide of the piece, almoſt *inſtantly* ſucceeded by a return of the metallic particles *into their former* ſituation. The Author obſerves, that the effort of any given charge of powder upon the gun is very nearly the ſame, whether it be fired with a bullet, or not: but if the gunpowder be confined by a bullet, the elaſtic fluid which is generated, meeting with ſome reſiſtance to its eſcape, the metallic particles will return more ſlowly to their places: whereas, in the other caſe, the elaſtic fluid meeting with no obſtacle, the ſudden diſtenſion occaſioned by it will as ſuddenly ceaſe; and the ſtrained metal will reſtore itſelf with a very rapid motion: —in other words, a ſharp vibration, or an *inteſtine friction* (if we may uſe the phraſe) among the particles will enſue, and produce the extraordinary heat which has been obſerved.

To a ſimilar, that is, to a mechanical, cauſe, and not to the flame of the gunpowder, the Author aſcribes the heat of the bullets diſcharged from a gun.——'They may indeed receive ſome ſmall degree of warmth from the flame, and ſtill more perhaps by friction againſt the ſides of the bore; but it is in ſtriking againſt hard bodies, and from the reſiſtance they meet with in penetrating thoſe that are ſofter, that they acquire by far the greater part of the heat we find in them, as ſoon as they come to be at reſt, after having been diſcharged from a gun.'—Bullets are hot, he obſerves, that have been diſcharged from wind-guns, and croſs-bows; eſpecially when they have impinged againſt any hard body. The appearances of touch holes ſeemingly melted and enlarged, after frequent firing, the Author plauſibly accounts for, by aſcribing theſe effects to corroſion, produced by the vapours of the ignited nitre or ſulphur.

From a ſeries of trials made with a view to aſcertain the moſt advantageous ſituation for the vent in fire-arms, Mr. T. concludes, that no regard need be had to any ſuppoſed advantages that gunſmiths and others have hitherto imagined were to be derived from the poſition of the touch-holes; ſuch as diminiſhing the recoil, increaſing the force of the charge, &c.: but that it may be placed indifferently in any part of the chamber, where it will beſt anſwer on other accounts.

The Author attempted to aſcertain the exploſive force of *aurum fulminans*, by making uſe of it, inſtead of gunpowder, for diſcharging a bullet, the velocity of which was meaſured by the pendulum. Concluding, from the tremendous report with which this ſubſtance explodes, that its elaſtic force was vaſtly greater than that of gunpowder, he provided a barrel of uncommon ſtrength; which he charged with one-ſixteenth of an ounce, or ſomewhat more than 27 grains of this powder, together with two leaden bullets weighing 427 grains. The barrel being laid upon a chafing diſh of live coals, the powder exploded; but with a report much inferior to what the Author expected: the noiſe not greatly exceeding the report of a well charged wind-gun. By calculation, he found that the bullets had impinged againſt the pendulum with a velocity of only 428 feet in a ſecond; that the elaſtic force of the fluid generated from this powder, at the inſtant of its production, was only 307 times greater than the mean elaſtic force of common air: whereas, according to Mr. Robins's theory, the elaſtic force of the fluid generated from gunpowder is 1000 times greater than the mean preſſure of the atmoſphere; ſo that the force of *aurum fulminans* (we ſhould add, in *this mode of trial*) appears to be to that of gunpowder, as 307 is to 1000, or as 4 to 13 very nearly.

Though, from ſome late experiments, it appears, that this ſingular powder actually generates, when ignited, four times the quantity of elaſtic fluid that is produced by an equal bulk of gunpowder †; we are not ſurpriſed at the comparative inferiority of its force, as exhibited in the Author's experiment. The nitre, and conſequently the immenſe bulk of dephlogiſticated air contained in gunpowder, enable that compound to burn and explode in veſſels *perfectly cloſe*: but this is not the caſe with *aurum fulminans*, which, expoſed to the ſtrongeſt heat, in a ſtout veſſel which is perfectly cloſed, is *reduced* without noiſe or exploſion. That it exploded therefore at all in the Author's trial, is to be aſcribed only to its having been *imperfectly* confined: though, on the other hand, that very confinement prevented its exploding with ſuch violence, as when it is ignited in the open air.

The Author made ſeveral attempts to increaſe the force of gunpowder, by the admixture of various ſubſtances. He firſt endeavoured to combine the exploſive power of gunpowder with the well known exploſive force of water and other fluids, when reduced to the ſtate of an elaſtic vapour. He accordingly introduced into the middle of the charge ſome air bladders of ſmall fiſhes, in each of which was included a ſmall portion of water: but the force of the charge, inſtead of being greatly increaſed, as might be expected, from the converſion of the water into an elaſtic ſteam, was ſenſibly diminiſhed.

It is not perhaps difficult, after the event, to account for the Author's failure in this experiment: for granting even that the flame of the gunpowder was ſufficiently intenſe, and of ſufficiently long duration, to convert all the water into an elaſtic vapour; it is to be obſerved that this vapour is not *permanently* elaſtic, unleſs the ſides of the veſſel which contains it are heated to the ſame degree that is neceſſary to the production of the elaſtic vapour.

No better ſucceſs, and probably for the ſame reaſon, attended the Author's trials with ſpirit of wine, and mercury; which laſt requires a very extraordinary degree of heat to bring it into, and maintain it in, the ſtate of an elaſtic vapour. The Author had apparently better grounds to expect ſucceſs, on adding 20 grains of ſalt of tartar to 145 grains of gunpowder; as he thus conſtituted a kind of *pulvis fulminans:* but the force of the powder was very ſenſibly leſſened by this addition; as it was likewiſe in ſome ſubſequent experiments, when he mixed ſal ammoniac and braſs duſt with the gunpowder.

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† See the 2d volume of Bergman's *Opuſcula Phyſica & Chemica, lately publiſhed*, p. 162.

The laſt attempt of the Author's was that of 'ſhooting *flame* inſtead of bullets.' Having often obſerved paper to come out of great guns and ſmall arms inflamed; he was led to try whether inflammable bodies, and particularly fluids, might not be ignited, and projected from fire-arms, ſo as to communicate the fire to other bodies at a conſiderable diſtance. On trial, however, he found that he could never ſet dry tow on fire at the diſtance of five yards from the muzzle of the barrel. He repeatedly diſcharged large wads of tow and paper, thoroughly ſoaked in the moſt inflammable fluids, ſuch as *alcohol*, *ætherial ſpirit of turpentine*, *balſam of ſulphur*, &c.; but none of them were ever ſet on fire by the exploſion. He ſometimes diſcharged three or four ſpoonfuls of the inflammable fluid, by interpoſing a very thin wad of cork over the powder, and another over the fluid. The fluid did not take fire, but was projected againſt the wall, and left a mark where it hit.——'If the experiment had ſucceeded,' adds the Author, 'it would have turned out one of the moſt important diſcoveries in the art of war that have been made ſince the invention of gunpowder.'—We rather rejoice that the Author did not ſucceed in this diſcovery; which would not only have made an addition to the horrors of war, already too numerous; but might poſſibly be applied to many miſchievous and dreadful purpoſes in civil life.

Article 26. *Further Experiments on Cold, made at the Macfarlane Obſervatory belonging to Glaſgow College:* By Patrick Wilſon, M. A. &c.

Theſe experiments are a continuation of ſome ſimilar trials made the preceding year; and of which we gave an account in our Number for April 1781, pag. 275: but they cannot be here properly abridged. One fact, however, merits particular notice; we mean, the power of ardent ſpirits of diſſolving ſnow, and thereby producing a very powerful freezing mixture.

A certain quantity of alcohol and of ſnow, which were each at 8 degrees below the freezing point, or at + 24°, being ſuddenly and intimately mixed, the temperature became, in the ſpace of 20 ſeconds, no leſs than —28° *i. e.* 28 degrees below 0 of Fahrenheit's thermometer.—'This is a cold only 12 degrees ſhort of that which Fahrenheit firſt produced by uſing ſpirit of nitre for the experiment.—There was employed only about a pint of alcohol; but the proportion of ſnow was not attended to.'——

Article 29. *A farther Account of the Uſefulneſs of waſhing the Stems of Trees:* By Mr. Robert Marſham, of Stratton, F. R. S.

This ſubject was treated of by the Author in the 67th volume of theſe Tranſactions. In the preſent article he ſhews, that the benefit of cleaning the ſtems of beeches and other trees continues ſeveral years.

Article 31. *Experiments on the Power that Animals, when placed in certain Circumſtances, poſſeſs of producing Cold:* By Adair Crawford, M. D.

The refrigerating power which living animals poſſeſs, is aſcribed by the Author partly to the increaſed evaporation, and to 'the diminution of that power by which the blood in the natural ſtate is impregnated with phlogiſton;' and, in part, to the conſtant reflux of the heated fluids towards the internal parts. The experiments on frogs, &c. here related by the Author, and his reaſonings upon them, cannot conveniently be abridged.

Article laſt. *An Account of ſome Thermometrical Experiments,* &c. *relating to the Cold produced by the Evaporation of various Fluids;—the Expanſion of Mercury;—and a Deſcription of a Thermometrical Barometer:* By Tiberius Cavallo, F. R. S. &c.

The moſt curious part of this Article is the deſcription of the Author's peculiar method of producing an extraordinary degree of cold by the evaporation of fluids, and particularly of *ether*. By this method, even when the atmoſphere was hotter than temperate, he has brought the mercury in the thermometer as low as 3 degrees above 0 F. or 29 degrees below the freezing point. In the ſame manner, in any ſeaſon of the year, he converts a ſmall quantity of water, contained in a thin glaſs tube, into a ſolid and hard cylinder of ice. In bringing the mercury in the thermometer down to + 3°, he obſerves that, if the ether be very good, or capable of diſſolving elaſtic gum, and the thermometer have a ſmall bulb; not above 20 drops of ether are required to produce this effect, in about two minutes; but that nearly the ſame effect may be produced by employing only the common ether in a greater quantity, and for a longer time.

The greatneſs of theſe effects is principally to be aſcribed to the ſmallneſs of the ſtream of ether, which is made to iſſue from the capillary aperture of a tube, which is connected with the vial that contains that fluid. In former experiments of this kind, a great part of the cold that had been generated was loſt, by dipping the thermometer or other veſſel into the body of the comparatively warmer fluid.

The Author gives an account of an eaſy and ſingular method of purifying Vitriolic Ether, communicated to him by Mr.

Winch. To a given quantity of common ether, double the quantity of water is to be added; the liquors are to be agitated, and after reſting three or four minutes, the water is to be ſuffered to run out through the mouth of the inverted bottle. More water is then to be added, and the ſame operation is to be repeated three or four times. The ether, which is now left ſwimming on the ſurface of the water, is ſaid to be exceedingly pure: ſo that ether, which could not affect elaſtic gum, now very readily diſſolves that ſubſtance; and appears to the Author to be purer than any that he has ever met with, that has been made after the beſt uſual method, and in the moſt careful manner. The operation is not however of the œconomical kind; as not above three or four ounces remain after this purification of a pound of common ether. The Author does not inform us, whether theſe remaining three or four ounces can be any further diminiſhed by agitation in water; or whether this purified ether is hereby rendered no longer ſoluble in that fluid. Should this be the caſe, the proceſs is ſo far curious, as well as uſeful; as it indicates an actual decompoſition, in ſome degree, of this ſingular fluid. The water in which the ether has been waſhed ſhould therefore be particularly examined, in order to detect that principle to which the common ether owes its ſolubility in water.

We ſhould not omit to obſerve, however, that the abovementioned reſults are very different from thoſe mentioned by ſome of the lateſt inquirers into this ſubject. Meſſrs. Baumé, Macquer, and others, affirm, that water diſſolves about a tenth part of its bulk of ether; and that, on the other hand, the ether diſſolves a certain portion of the water, ſo as to become more *weak* and *aqueous*. We can ſcarce conceive, that the mere quickneſs with which the ablution is here ſaid to be performed can produce ſo conſiderable a difference in the reſults.

In the remaining part of this Article the Author inveſtigates the expanſion of quickſilver by different degrees of heat; and propoſes the conſtruction of a thermometrical apparatus, which, by means of boiling water, ſhall indicate the height of the barometer to within one-tenth of an inch; ſo as to be commodiouſly employed in the room of the common portable barometer, in meaſuring the heights of mountains, &c.

MISCELLANEOUS PAPERS.

Article 18. *On the Heat of the Water in the Gulph Stream:*

By Charles Blagden, M. D. &c.

The *Gulph ſtream* is a conſtant and rapid torrent, which ſets along the coaſt of North America, to the Northward and Eaſtward; and which is croſſed by all ſhips going from Europe to any of the ſouthern provinces of North America. The water of this ſtream is ſeveral degrees hotter than that of the ſea into which it runs. The Author deſcribes and explains the advantages which ſeamen may derive from the uſe of the thermometer; by means of which, they may accurately aſcertain the time when a ſhip enters that ſtream, and its diſtance from the coaſt, &c.

Article 22. *Some Calculation of the Number of Accidents or Deaths which happen in conſequence of Parturition*, &c.; *taken from the Midwifery Reports of the Weſtminſter General Diſpenſary*, &c. By Robert Bland, M. D.

In this Article the Author deſcribes his method of keeping the regiſter of the midwifery patients in the hoſpital; from which he has formed—a table of natural, difficult, and fatal labours;—a table of the proportion of male to female children, of the number of twins, and of the children that were deficient or monſtrous, and of thoſe that were dead born;—a table of the ages at which women begin and ceaſe to be capable of bearing children;—tables of the number of children born by 1389 women: together with a table of the chance of life from infancy to 26 years of age, &c.

It will be ſufficient to give the titles only of the remaining Articles. Theſe are—Article 16. *Account of a luminous Appearance in the Heavens*; by M. Tiberius Cavallo, F. R. S.—Art. 17. *Account of an Earthquake at Hafodunos near Denbigh*; by John Lloyd, Eſq; F. R. S.—Art. 19. *Account of the Appearance of the Soil, at opening a Well at Hanby in Lincolnſhire*; by Sir Henry C. Englefield, Bart. F. R. and A. S.——Art. 21. *Abſtract of a Regiſter of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland*, 1780; by Thomas Barker, Eſq.—Art. 23. *Account of a Child who had the Small Pox in the Womb*; by William Wright, M. D. F. R. S.——Art. 24. *Natural Hiſtory of the Inſect which produces the Gum Lacca*; by Mr. James Kerr, of Patna——Art. 25. *Account of a Phenomenon obſerved upon the Iſland of Sumatra*; by William Marſden, Eſq.——and Art. 28. *An Account of the Ophidium barbatum Linnei*; by P. M. Auguſtus Brouſſonet, M. D.

The Mathematical and Aſtronomical Papers are reſerved for a future Number of the Review.

ART. VIII. *A Vindication of the Political Principles of Mr. Locke*: in Anſwer to the Objections of the Rev. Dr. Tucker, Dean of Gloceſter. By Joſeph Towers, LL. D. 8vo. 2s. ſewed. Robinſon. 1782.

IT is no very pleaſing taſk—as we ourſelves have often experienced—to follow ſuch a Writer as Dean Tucker through all the doublings of ſophiſtry and miſrepreſentation. Yet, where theſe unfair weapons are employed to wound an eſtabliſhed and *eminent character*, or to attack the fundamental principles of ſocial happineſs and civil ſociety, it is meritorious to ſtand forth in their defence.

In this character Dr. Towers appears in the preſent publication; the advocate of Mr. Locke (one of the greateſt men this country ever produced) and of his political principles, on the prevalence of which depends every valuable intereſt of Britons.

We have not leiſure—nor would it be for the entertainment of our Readers—to follow our Author through all his detections of miſconception, unfair reaſoning, and abuſive cenſure, in the work on which he animadverts. A few ſpecimens will be ſufficient to repreſent Dr. Towers to our Readers in the light of an able and fair diſputant, and an honeſt friend to the rights of mankind.

“ If all mankind,” ſays Dr. Tucker, “ have a right to vote in any ſociety, they have, for the very ſame reaſon, a right to reject the proceedings of the government of that ſociety to which they belong, and to ſeparate from it whenever they ſhall think fit. For it has been inculcated into us over and over, that every man's conſent ought firſt to be obtained, before any law whatever can be deemed to be valid, and of full force.—We have been alſo aſſured that all, and every kind of taxes, are merely *free-gifts*: which, therefore, *no individual giver* is obliged to pay, unleſs he has previouſly conſented to the payment of it. From theſe premiſes it undoubtedly follows, that *every individual member* of the ſtate, is at full liberty either to ſubmit, or to refuſe ſubmiſſion to any, and to every regulation of it, according as he had predetermined in his own mind. For being his own legiſlator, his own governor, and director in every thing, no man has a right to preſcribe to him what he ought to do. Others may adviſe, but he alone is to dictate, reſpecting his own actions. For in ſhort, he is to obey no other will but his own.” “ Theſe,” the Dean adds, “ are ſurely very ſtrange poſitions;” and ſo they moſt certainly are: but they are not the poſitions of Mr. Locke, nor is there any one of his followers, of whoſe writings I have any knowledge, to whom they can with the leaſt reaſon be attributed. Either therefore Dean Tucker has not underſtood the authors whom he has quoted, and concerning whom he has written, or he has wilfully miſrepreſented them. I ſhould be ſorry to ſuppoſe the latter, and it is not eaſy to ſuppoſe the former.

‘ Mr. Locke ſays, that the end of civil ſociety is, “ to avoid, and remedy thoſe inconveniences of the ſtate of nature, which neceſſarily follow from every man being judge in his own caſe, by ſetting up a known authority, to which every one of that ſociety may appeal upon any injury received, or controverſy that may ariſe, and which every one of the ſociety ought to obey *.” He alſo ſays, that “ every man, by conſenting with others, to make one body politic under one government, puts himſelf under an obligation, to every one of that ſociety, to ſubmit to the determination of the majority, and to be concluded by it: or elſe this original compact, whereby he with others incorporated into one ſociety, would ſignify nothing, and be no compact, if he be left free, and under no other ties than he was in before in the ſtate of nature [*]." In another place he obſerves, that "when any number of men have conſented to make one community or government, they are thereby preſently incorporated, and made one body politic, wherein the majority have a right to act and conclude the reſt. For when any number of men have, by the conſent of every individual, made a community, they have thereby made that community one body, with a power to act as one body, which is only by the will and determination of the majority: for that which acts any community being only the conſent of the individuals of it, and it being neceſſary to that which is one body to move one way; it is neceſſary that the body ſhould move that way whither the greater force carries it, which is the conſent of the majority: or elſe it is impoſſible it ſhould act or continue one body, one community, which the conſent of every individual that united into it, agreed that it ſhould; and ſo every one is bound by that conſent to be concluded by the majority [†]." And Dr. Price ſays, that "all laws are particular proviſions or regulations eſtabliſhed by common conſent for granting protection and ſafety [‡]."

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* *Locke on Government*, Book II. ch. vii. § 90.

'When it is ſaid, that taxes are *free gifts*, it is not meant, that they are free-gifts which every individual may either pay or decline as he thinks proper; but that they are the free-gifts of the majority, of the community at large, to the magiſtrate, or executive power, to be employed for the people, and to be granted at their diſcretion. "Governments," ſays Mr. Locke, "cannot be ſupported without great charge; and it is fit that every one, who enjoys his ſhare of the protection, ſhould pay out of his eſtate his proportion for the maintenance of it. But ſtill it muſt be with his own conſent, *i. e.* the conſent of the majority, giving it either by themſelves, or their repreſentatives, choſen by them: for if any one ſhall claim a power to lay and levy taxes on the people, by his own authority, and without ſuch conſent of the people, he thereby invades the fundamental law of property, and ſubverts the end of government [‖]." Such are the ſentiments of Mr. Locke; and Dr. Price muſt be underſtood in the ſame manner, when he ſays, that "in every free ſtate every man is his own legiſlator;" and that "all taxes are free-gifts for public ſervices [§]."

"A tax in the very nature of it," the Dean ſays, "implies ſomething compulſory, and not diſcretionary: ſomething, which is not in our own free choice, but is impoſed by an authority ſuperior to our own [¶]." I ſhall not enquire whether this definition of the nature of a tax be perfectly juſt, but ſhall only remark, that it was never ſuppoſed by Mr. Locke, nor by any of his followers, that it was to be at the option of every individual whether he ſhould, or ſhould not, pay taxes. But in a government conſtituted on the principles of Mr. Locke, the ſuperior authority, by which taxes are to be levied, is the authority and conſent of the majority; every member of the community having voted either by himſelf, or by his repreſentative; and conſequently every individual is under the moſt indiſpenſable obligation to pay the taxes ſo levied.

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[*] Locke on Government, Book II. ch. vii. § 97.

[†] § 95. 96.

[‡] Obſervations on the Nature of Civil Liberty, Part I. § 2.

[‖] Locke on Government, Book II. ch. xi. § 140.

[§] Obſervation on the Nature of Civil Liberty, Part I. § 2.

[¶] P. 49.

‘ Should it be alleged by the Dean, that though, according to Mr. Locke's principles, the members of any community are obliged to obey the laws to which the majority have agreed, yet that they would not be under any ſuch obligation without that conſent, even that ſubterfuge would not avail him; becauſe Mr. Locke maintains, that while men continue in any ſociety, they muſt comply with the laws of it. “ No body doubts,” he ſays, “ but an expreſs conſent, of any man entering into any ſociety, makes him a perfect member of that ſociety, a ſubject of that government. The difficulty is, what ought to be looked upon as a tacit conſent, and how far it binds, *i. e.* how far any one ſhall be looked on to have conſented, and thereby ſubmitted to any government, where he has made no expreſſions of it at all. And to this I ſay, that every man that hath any poſſeſſions, or enjoyment, of any part of the dominions of any government, doth thereby give his tacit conſent, and is as far forth obliged to obedience to the laws of that government, during ſuch enjoyment, as any one under it; whether this his poſſeſſion be of land, to him and his heirs for ever, or a lodging only for a week; or whether it be barely travelling freely on the highway; and, in effect, it reaches as far as the very being of any one within the territories of that government[*].” It is manifeſt from theſe paſſages, that when the Dean of Gloceſter inſinuates to his Readers, that it is the doctrine of Mr. Locke, or that it is a neceſſary conſequence from his doctrine, that individuals are to pay taxes, and to obey the laws, no farther than they pleaſe, he is guilty of a very groſs and flagrant miſrepreſentation.’

In reply to the ridicule which Dean Tucker caſts upon the notion of an original contract between the governors and the governed, Dr. Towers ſays:

‘ It is not neceſſary to examine any ancient records, in order to diſcover what is the true foundation of civil government. In inquiries on this ſubject, the principles of reaſon and of juſtice are our beſt guides; to theſe Mr. Locke has wiſely had recourſe; and on theſe his ſyſtem is founded. As to Dr. Tucker's *Quaſi Contract*, of which he ſeems ſo fond, and on which he deſcants ſo copiouſly, as if it were a new and important diſcovery, it ſeems to be nothing more than a new term, or rather a new application of an old term, and appropriating it to a very common idea. Dr. Prieſtley has delivered a ſentiment ſomewhat ſimilar, but more juſt and comprehenſive, when he obſerved, “ that it muſt neceſſarily be underſtood, whether it be expreſſed or not, that all people live in ſociety for their mutual advantage; ſo that the good and happineſs of the members, that is the majority of the members of any ſtate, is the great ſtandard by which every thing relating to that ſtate muſt be finally determined *.' Government, under every form, muſt be conſidered as a truſt; but that muſt be the moſt juſt and legitimate government, which is founded on the univerſal conſent of the people; and the more authentically that conſent has been given and declared, the more firm and indiſputable muſt be the foundations of that government.

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[*] Locke on Government, Book II. ch. viii. § 120.

'The Dean inquires, "Whether that government is to be juſtly deemed an *uſurpation*, which is not founded on the expreſs mutual compact of all the parties intereſted therein, or belonging thereunto †?" To this it may be anſwered, that as no government can be eſtabliſhed on proper principles, which is not founded on the conſent of the majority of the people; therefore, ſo far as any political conſtitution is otherwiſe founded, ſo far it is an uſurpation. Notwithſtanding this, a political conſtitution may have ſo many advantages, though its origin and foundation may not be preciſely what they ought to be, that it may be very far from being adviſeable to attempt to overturn it. In the preſent imperfect ſtate of things, leſs evils muſt ſometimes be ſubmitted to, for the ſake of avoiding greater. A wiſe man would not engage in a ſcheme to overturn any eſtabliſhed ſyſtem of government, without a probability of ſucceſs, and without a probability of eſtabliſhing a better ſyſtem in its ſtead. When this can be done, when men's minds are ſufficiently enlightened and enlarged, to concur in, and to effectuate ſuch a meaſure, it would certainly be right; becauſe the great intereſts of mankind would thereby be promoted. Nor could the partial intereſts of the ruling powers, in oppoſition to thoſe of the community at large, be any ſufficient reaſon for abſtaining from ſuch a meaſure, whenever there ſhould be a rational proſpect of ſucceſs. The majority of the inhabitants of any country have a right to eſtabliſh that mode of government, which they conceive to be beſt calculated to promote the common benefit: and any forcible attempts, by whomſoever made, to continue a form of government, which the majority of the people do not approve, or which they believe to be pernicious, can only be conſidered as unjuſt attempts to perpetuate an uſurpation.'

In order to reprobate thoſe who maintain the political opinions of Mr. Locke, it has of late been the common practice, to brand them with the obnoxious appellation of republicans. The injuſtice of this proceeding, Dr. Towers well expoſes in the following paragraph:

'Dean Tucker thinks proper, without much decency, and certainly without juſtice, to ſpeak in general terms of thoſe as republicans who adopt the principles of Mr. Locke ‡. It is certain, that a man who embraces thoſe opinions may be a republican; but the generality of thoſe who have been zealous for them in this country, have been warm friends to that mixed form of government which is eſtabliſhed in Great Britain, and to the regal ſucceſſion in the houſe of Hanover. They might wiſh for ſome improvements in the conſtitution, but they had no deſire to eſtabliſh a republic. Many of them thought, that the conſtitution of England was ſo excellently conſtructed, that its laws were ſo well adapted for ſecuring the liberty of the ſubject, and the power of the prince ſo aſcertained and limited, that it was preferable to any republic which had yet been conſtituted. They conſidered, however, the independence and incorruption of the Houſe of Commons, and the legal and conſtitutional reſtraints of the power of the Crown, as neceſſary to the preſervation of the conſtitution, and without which it ceaſed to be entitled to the encomiums that were beſtowed on it. They were ſo far republicans, if that be a reproach, that they thought the King was appointed for the people, and not the people for the King; and they conſidered the intereſt of the former, and the preſervation of their liberties, as the firſt object of the conſtitution. They who ſuppoſe, that the mere will and pleaſure of the King, or his perſonal intereſts, are to be preferred to the general welfare of the nation, are better fitted to be Perſian ſlaves, than citizens of a free country.

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* Eſſay on the Firſt Principles of Government, p. 17.

† P. 4.

‡ P. 24, 25.

'It muſt, however, be acknowledged, that a bad regal adminiſtration has a natural tendency to increaſe the number of republicans. If men find, that even under a mixed form of government, in which the power of the crown is reſtrained and limited by law, and under a family who have no claim to aſcend the throne but what is founded on the rights of the people, thoſe rights are ſtill invaded, and the intereſts of the nation diſregarded; if they find, that no legal reſtraints are a ſufficient ſecurity againſt regal encroachments; that the mere will and pleaſure of the prince, and the gratification of theſe, however pernicious in their object, either by the exertion of power, or by the influence of corruption, is the great buſineſs of adminiſtration; if they find, that the treaſures of the nation are employed in corrupting the repreſentatives of the people, and in the ſupport of the moſt deſtructive meaſures; ſuch a ſtate of things will naturally lead men to ſpeculate, and to inquire, whether a republic might not be conſtituted, better calculated to promote the great intereſts of the people, and ſuperior to any monarchical form of government, however limited or reſtrained? But ſuch is the attachment of the people of this country to their ancient conſtitution and form of government, that there are, comparatively, I believe, but few, even of thoſe who entirely approve of the ſentiments of Mr. Locke, who would not prefer our preſent limited monarchical conſtitution to a republic, if its original principles were adhered to, and a juſt attention paid to the intereſts of the people, and to the preſervation of their liberties.'

Dr. Towers cloſes his remarks with the following juſt and animated eulogy on Mr. Locke and his principles:

'The principles of government laid down by Mr. Locke, though founded upon the ſtrongeſt reaſon, and upon univerſal juſtice, may ſometimes be thought to ſtrike ſo much at the abuſes of men in authority, even thoſe of the moſt elevated rank, and may lead to ſuch vigorous exertions for the abolition of tyranny, by whomſoever exerciſed, or in whatſoever mode, as may excite ſome tremulous apprehenſions in men of narrow views, and of weak and timid minds. But thoſe who have ſufficient ſtrength of underſtanding, and comprehenſion of thought, to take into their views the more enlarged intereſts of humanity, and the great acceſſion of general happineſs, which wiſe and equitable ſyſtems of civil policy and government might introduce amongſt mankind, will conſider the writings of Mr. Locke as having a juſt claim to be claſſed amongſt the moſt valuable productions of modern times, and will ever regard their author, as an ornament and an honour to the country which gave him birth.

'Mr. Locke was rendered truly illuſtrious by his wiſdom and his virtue, by the diſintereſtedneſs and uprightneſs of his conduct, by his love of truth, and by his ardent attachment to the great intereſts of mankind. He analyſed the human mind, explained its operations, and illuminated the intellectual world by the ſagacity of his reſearches. He examined into the foundation of civil government, traced it to its true ſource, and illuſtrated and enforced its genuine principles. He maintained the juſtice, the reaſonableneſs, and the neceſſity of religious toleration, with a clearneſs, a preciſion, and a force of argument, that had not been equalled by any preceding writer. He laboured to elucidate the ſacred ſcriptures, to advance the intereſts of revelation and of virtue, to looſen the bands of tyranny, and to promote the cauſe of liberty, of juſtice, and of humanity. Such was the man, whoſe character as a writer the Dean of Gloceſter has laboured to degrade, whoſe ſentiments he has miſrepreſented, and whoſe opinions he flatters himſelf that he has confuted. But theſe efforts are fruitleſs, and theſe imaginations are vain. The ſentiments of Mr. Locke are founded upon reaſon, truth, and juſtice; and his name will continue to be reverenced, wherever learning, liberty, and virtue, ſhall be held in eſtimation.

'Whatever propenſity there may be in ſome others, as well as in Dr. Tucker, to ſpeak diſreſpectfully of the political ſentiments of Mr. Locke, it is certain, that it was to ſuch principles as his, though not carried to their full extent, that we were indebted for the revolution. It was from an adherence to ſuch principles that Great Britain derived that dignity, and fame, and ſplendour, by which, ſince that period, ſhe has been diſtinguiſhed. It is to a deſertion of theſe principles, that we owe our preſent national degradation. It is to a deſertion of theſe principles, that we owe the loſs of America. And if theſe principles are generally neglected and diſregarded by the people of this country, that public freedom, by which we have been ſo eminently and ſo honourably characterized, cannot be of any long continuance; our dignity and reputation as a people, and our national felicity, muſt be drawing towards a period.'

Every one who is ſenſible of the importance of the general prevalence of the true principles of civil liberty to the proſperity of a ſtate, will rejoice to ſee them regaining their credit and authority; and will congratulate his country on the fair proſpect, which this circumſtance affords us, of the removal of the clouds which have ſo long hung over us, and of the increaſe and perpetuity of our national happineſs.

ART. IX. *A Letter to Lord Aſhburton*, from Mr. Horne, occaſioned by laſt Tueſday's Debate in the Houſe of Commons on Mr. Pitt's Motion. 8vo. 1s. Debrett. 1782.

IF freedom of ſpeech, and writing on all political queſtions, be a privilege to the ſubject, it is at the ſame time a benefit to the ſtate; as it, in ſome meaſure, enables thoſe who are in power to collect the true ſenſe of the people, and to avail themſelves of the wiſdom and penetration of individuals.

Mr. Horne, in this ſenſible pamphlet, propoſes a plan reſpecting the great and generally deſired object of *a more equal repreſentation*, which merits attention. He diſapproves of the idea of allowing every man an equal ſhare in the right of election. He is of opinion, that ſince the ſuperior members of the State have more at ſtake, and contribute more largely towards the public expences, they ſhould have a larger ſhare in the government, than the lower orders of the people. He farther maintains, that, although all the members of a State ought to be *free* and *ſecure*, many of them ſhould be excluded from any ſhare in the government; and particularly mentions, as proper grounds of excluſion, extreme criminality, extreme miſery, extreme dependance, extreme ignorance, and extreme ſelfiſhneſs.

On the baſis of theſe ideas, Mr. Horne propoſes to the public conſideration what he calls, *A very haſty, and very imperfect Hint, or Sketch of a Plan:*

'England * and Wales ſhall be divided † into 513 diſtricts.

'Each diſtrict ‡ ſhall chuſe one repreſentative.

'Every male *native* § of Great Britain or Ireland, at the age of twenty-one years, and who at the *time of election* ſhall have been *rated* for the ſpace of the preceding year, to the land tax or pariſh rates in England or Wales, at 2 *l. per annum*, ſhall be *intitled* to vote for a repreſentative in parliament of that diſtrict in which he is rated.

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* The preſent number of Members for England and Wales in the Houſe of Commons is 513. The Union with Scotland makes it improper to alter the proportion. It has not appeared that Scotland is at all diſſatisfied with the ſtate of its repreſentation: at all events it does not belong to this part of the country, but to that, to ſettle their own repreſentation to their own ſatisfaction.

† The old diviſion of the country need not to be departed from, but will exceedingly facilitate the diviſion into diſtricts, for the purpoſe of repreſentation.

‡ The Public ought never to receive a benefit to the injury of an individual. Excluſive claims of repreſentation have become a ſpecies of property through the connivance of the nation. Very ample compenſation therefore muſt be, and eaſily may be made, to the poſſeſſors of this ſcandalous property.

§ Who are comprehended here under the deſcription of *native?* What proviſions ſhall be made relative to the *rates?*

Theſe queſtions, with a multitude of other queſtions and objections which may be propoſed and offered to every part of this plan, are foreſeen, and may eaſily be determined and obviated.

‘ No election for a repreſentative ſhall be completed by a ſmaller number of votes than 4000 [‖].—Unleſs as hereafter provided.

‘ Every elector, at the time of giving his ſuffrage, *ſhall pay* into the hands of the *preſiding officer* 2 l. 2 s. [¶]

‘ The votes for a repreſentative of each diſtrict ſhall be taken at a *certain* place in each pariſh of the reſpective diſtrict; ſo that each vote may be taken in that pariſh where the voter is rated [*].

‘ Election for repreſentatives in Parliament ſhall be *annual*; and at a certain time of the year [†].

‘ If at any election the number of perſons voting in the diſtrict ſhall fall ſhort of 4000, then all perſons in the ſaid diſtrict, who are rated therein at 20 *l. per annum*, or upwards (and who have *already voted*), ſhall be *intitled* to give a ſecond vote, paying again as before 2 *l.* 2 *s.*

‘ And if, after this ſecond poll, the number of votes ſhall ſtill fall ſhort of 4000; then all perſons rated in the ſaid diſtrict at 50 *l. per annum* and upwards (and who have *already voted* in the firſt and ſecond poll) ſhall be intitled to give a third vote, paying again as before 2 *l.* 2 *s.* [‡]

[‖] The number of inhabitants of England and Wales are calculated at nine millions. One fourth of that number, or 2,250,000 are eſtimated to be males of the age of twenty-one years.

If the number of Members (513) be multiplied by (4000) the number of votes required for each, it will give 2,052,000.

Although a tenth part of theſe ſhould forbear to vote, yet the future part of the plan will furniſh a great overplus of the number of votes for each diſtrict.

[¶] The manner of payment may be eaſily ſettled, and ſo as to make all improper conduct, or miſtake in the payer or receiver, or in the returning-officer, impoſſible, as well as to prevent any poſſible doubt or diſputes concerning the perſon elected.

The election levy can never amount to leſs than four millions one hundred and four thouſand pounds annually.

[*] It is here underſtood, that every perſon may, if he pleaſes, vote in every pariſh in which he is rated; and in every diſtrict.

[†] The annual revenue to the State will more effectually ſecure for ever the annual election of a Parliament, than any laws for that purpoſe which ever were, or can be invented.

[‡] Perhaps it may be found adviſeable, after the ſecond poll, to hold the election no longer in pariſhes, but in the centre of the diſtrict; the perſons who are (if neceſſary) to vote after the two firſt *polls*, might better afford to go from home: all of the higher orders, waiting

'And if, after this third poll, the number of votes ſhall ſtill fall ſhort of 4000; then all perſons rated in the ſaid diſtrict at 100*l.* *per annum* and upwards (and who have already voted in the firſt, ſecond, and third poll), ſhall be intitled to give a fourth vote, paying again, as before, 2*l.* 2*s.*

'And if, after this fourth poll, &c. then all perſons, rated, &c. at 200*l.* &c. (and who have, &c.) ſhall be intitled to give a fifth vote, &c.

'And in like manner, if need be, aſcending for every additional 100*l.* rated an additional vote, paying an additional 2*l.* 2*s.*

'Every repreſentative ſhall receive out of the election levy paid by the electors, the ſum of 400*l.* to be paid to him by the preſiding officer of the reſpective diſtrict.

'If, at the concluſion of the poll, the number of votes given ſhall ſtill fall ſhort of 4000; then the majority of votes given ſhall determine the election: and the deficiency of the ſum of eight thouſand four hundred pounds, ſhall be made good by a proportional aſſeſſment (by the pound, according to the rates) on ſuch *non-voters* who are rated at 20*l.* and upwards in the ſaid diſtrict §.

'The preſiding officer of each diſtrict ſhall, together with his return of the writ, deliver in to the Exchequer the ſum received from the electors (together with the names of thoſe who have polled), except the ſum of 400 l. which he ſhall at the ſame time pay to the repreſentative.

'Each repreſentative ſhall, before he is permitted to take his ſeat in Parliament, produce a voucher from the Exchequer for at leaſt 8000*l.* and for as much more (excluſive of 400*l.*) as ſhall have been paid by the voters at his election.'

Concerning the beneficial effects which would follow from adopting this plan, the projector forms the moſt ſanguine expectations. Probably, however, more difficulties might occur in the execution than he is aware of. It ſeems pretty obvious to object, that the common people would grievouſly complain of being deprived of their right of voting; and that upon this plan there would be no certainty of the full complement of voters, ſince many perſons would chuſe rather to relinquiſh their right of voting, than to pay two guineas for every actual exerciſe of that right. In ſuggeſting theſe difficulties we do not mean, however, altogether to condemn the plan. It may at leaſt afford ſome uſeful hints; and—*valeat quantum valere poteſt.*

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waiting the iſſue of the election on the ſpot, might proceed to the fourth, fifth, or eighth poll, as neceſſary or convenient.

§ The revenue, *at its loweſt amount*, muſt be certain.

ART.

ART. X. *Letters from an American Farmer.* Continued: See Review for June, 1ſt Art.

IN our former Article on this ſubject, we attended the American farmer through a very *pictoreſque* deſcription of the happineſs of his domeſtic ſituation, previous to the commencement of hoſtilities between the colonies and the parent State. We now mean to accompany the ſame intelligent and entertaining companion in ſome amuſements and excurſions, ſuch as an European can form little idea of, and ſuch as cannot fail of ſuggeſting not only to the naturaliſt, but, indeed, to any one who has the leaſt habit of reflection, many uſeful and agreeable ſpeculations. Having ſpoken of his general occupation and employments, he proceeds—

‘ My bees, above any other tenants of my farm, attract my attention and reſpect; I am aſtoniſhed to ſee that nothing exiſts but what has its enemy, one ſpecies purſue and live upon the other: unfortunately our kingbirds are the deſtroyers of thoſe induſtrious inſects; but on the other hand, theſe birds preſerve our fields from the depredation of crows which they purſue on the wing with great vigilance and aſtoniſhing dexterity. Thus divided by two intereſted motives, I have long reſiſted the deſire I had to kill them, until laſt year, when I thought they increaſed too much, and my indulgence had been carried too far; it was at the time of ſwarming, when they all came and fixed themſelves on the neighbouring trees, from whence they catched thoſe that returned loaded from the fields. This made me reſolve to kill as many as I could, and I was juſt ready to fire, when a bunch of bees as big as my fiſt, iſſued from one of the hives, ruſhed on one of the birds, and probably ſtung him, for he inſtantly ſcreamed, and flew, not as before, in an irregular manner, but in a direct line. He was followed by the ſame bold phalanx, at a conſiderable diſtance, which unfortunately becoming too ſure of victory, quitted their military array and diſbanded themſelves. By this inconſiderate ſtep they loſt all that aggregate of force which had made the bird fly off. Perceiving their diſorder, he immediately returned and ſnapped as many as he wanted; nay, he had even the impudence to alight on the very twig from which the bees had drove him. I killed him, and immediately opened his craw, from which I took 171 bees; I laid them all on a blanket in the ſun, and to my great ſurpriſe 54 returned to life, licked themſelves clean, and joyfully went back to the hive; where they probably informed their companions of ſuch an adventure and eſcape, as I believe had never happened before to American bees!’

‘ My bees afford me the moſt pleaſing and extenſive themes; let me look at them when I will, their government, their induſtry, their quarrels, their paſſions, always preſent me with ſomething new; for which reaſon, when weary with labour, my common place of reſt is under my locuſt-trees, cloſe by my bee-houſe. By their movements I can predict the weather, and can tell the day of their ſwarming; *but* the moſt difficult point is, when on the wing, to know whether they want to go to the woods or not. If they have previouſly pitched in ſome hollow trees, it is not the allurements of ſalt and water, of fennel, hickory leaves, &c. nor the fineſt box, that can induce them to ſtay; they will prefer thoſe rude, rough habitations to the beſt poliſhed mahogany hive. When that is the caſe with mine, I ſeldom thwart their inclinations; it is in freedom that they work: were I to confine them, they would dwindle away and quit their labour. In ſuch excurſions we only part for a while; I am generally ſure to find them again the following fall. This elopement of theirs only adds to my recreations; I know how to deceive even their ſuperlative inſtinct; nor do I fear loſing them, though eighteen miles from my houſe, and lodged in the moſt lofty trees, in the moſt impervious of our foreſts. I once took you along with me in one of theſe rambles, and yet you inſiſt on my repeating the detail of our operations: it brings back into my mind many of the uſeful and entertaining reflections with which you ſo happily beguiled our tedious hours.

' After I have done ſowing, by way of recreation, I prepare for a week's jaunt in the woods, not to hunt either the deer or the bears, as my neighbours do, but to catch the more harmleſs bees. I cannot boaſt that this chace is ſo noble, or ſo famous among men, but I find it leſs fatiguing, and full as profitable; and the laſt conſideration is the only one that moves me. I take with me my dog, as a companion, for he is uſeleſs as to this game; my gun, for no man you know ought to enter the woods without one; my blanket, ſome proviſions, ſome wax, vermillion, honey, and a ſmall pocket compaſs. With theſe implements I proceed to ſuch woods as are at a conſiderable diſtance from any ſettlements. I carefully examine whether they abound with large trees, if ſo, I make a ſmall fire on ſome flat ſtones, in a convenient place; on the fire I put ſome wax; cloſe by this fire, on another ſtone, I drop honey in diſtinct drops, which I ſurround with ſmall quantities of vermillion, laid on the ſtone; and then I retire carefully to watch whether any bees appear. If there are any in that neighbourhood, I reſt aſſured that the ſmell of the burnt wax will unavoidably attract them; they will ſoon find out the honey, for they are fond of preying on that which is not their own; and in their approach they will neceſſarily tinge themſelves with ſome particles of vermillion, which will adhere long to their bodies. I next fix my compaſs, to find out their courſe, which they keep invariably ſtrait, when they are returning home loaded. By the aſſiſtance of my watch, I obſerve how long thoſe are returning which are marked with vermillion. Thus poſſeſſed of the courſe, and, in ſome meaſure, of the diſtance, which I can eaſily gueſs at, I follow the firſt, and ſeldom fail of coming to the tree where thoſe republics are lodged. I then mark it; and thus, with patience, I have found out ſometimes eleven ſwarms in a ſeaſon; and it is inconceivable what a quantity of honey theſe trees will ſometimes afford. It entirely depends on the ſize of the hollow, as the bees never reſt nor ſwarm till it is all repleniſhed; for, like men, it is only the want of room that induces them to quit the maternal hive. Next I proceed to ſome of the neareſt ſettlements, where I procure proper aſſiſtance to cut down the trees, get all *my prey ſecured*, and then return home with my prize. *The firſt bees I ever procured* were thus found in the woods, by mere accident; for at that time I had no kind of ſkill in this method of tracing them. The body of the tree being perfectly ſound, they had lodged themſelves in the hollow of one of its principal limbs, which I carefully ſawed off, and with a good deal of labour and induſtry brought it home, where I fixed it up again in the ſame poſition in which I found it growing. This was in April; I had five ſwarms that year, and they have been ever ſince very proſperous. This buſineſs generally takes up a week of my time every fall, and to me it is a week of ſolitary eaſe and relaxation.'——

'We have twice a year the pleaſure of catching pigeons, whoſe numbers are ſometimes ſo aſtoniſhing as to obſcure the ſun in their flight. Where is it that they hatch? for ſuch multitudes muſt require an immenſe quantity of food. I fancy they breed toward the plains of Ohio, and thoſe about lake Michigan, which abound in wild oats; though I have never killed any that had that grain in their craws. In one of them, laſt year, I found ſome undigeſted rice. Now the neareſt rice fields from where I live, muſt be at leaſt 560 miles; and either their digeſtion muſt be ſuſpended while they are flying, or elſe they muſt fly with the celerity of the wind. We catch them with a net extended on the ground, to which they are allured by what we call *tame wild pigeons*, made blind, and faſtened to a long ſtring; his ſhort flights, and his repeated calls, never fail to bring them down. The greateſt number I ever catched was fourteen dozen, though much larger quantities have often been trapped. I have frequently ſeen them at the market ſo cheap, that for a penny you might have as many as you could carry away; and yet from the extreme cheapneſs you muſt not conclude, that they are but an ordinary food; on the contrary, I think they are excellent. Every farmer has a tame wild pigeon in a cage at his door all the year round, in order to be ready whenever the ſeaſon comes for catching them.'

In the following paſſage we have an extraordinary inſtance, and probably the firſt, of that terribly fierce and vindictive inſect the hornet being domeſticated, and inliſted into the ſervice of man:

'In the middle of my parlour I have, you may remember, a curious republic of induſtrious hornets; their neſt hangs to the cieling, by the ſame twig on which it was ſo admirably built and contrived in the woods. Its removal did not diſpleaſe them, for they find in my houſe plenty of food; and I have left a hole open in one of the panes of the window, which anſwers all their purpoſes. By this kind uſage they are become quite harmleſs; they live on the flies, which are very troubleſome to us throughout the ſummer; they are conſtantly buſy in catching them, even on the eyelids of my children. It is ſurpriſing how quickly they ſmear them with a ſort of glue, leſt they might eſcape, and when thus prepared, they carry them to their neſts, as food for their young ones. Theſe globular neſts are moſt ingeniouſly divided into many ſtories, all provided with cells, and proper communications. The materials with which this fabric is built, they procure from the cottony furze, with which our oak rails are covered; this ſubſtance, tempered with glue, produces a ſort of paſteboard, which is very ſtrong, and reſiſts all the inclemencies of the weather. By their aſſiſtance, I am but little troubled with flies. All my family are ſo accuſtomed to their ſtrong buzzing, that no one takes any notice of them; and though they are fierce and vindictive, yet kindneſs and hoſpitality has made them uſeful and harmleſs.'

But, perhaps, there is no part of theſe Letters that to a philoſophical mind will give more pleaſure, or open a more ample ſource of contemplation, than that in which Mr. St. John diſcuſſes the queſtion, what is an American? We are ſorry that the limits of this Article will not permit us to give the whole of this Letter, in which, beſides the principal object of enquiry, are involved many other ſubjects of curious diſcuſſion. We ſhall not ſcruple, however, laying before our Readers the following extract:

'I wiſh I could be acquainted with the feelings and thoughts which muſt agitate the heart, and preſent themſelves to the mind of an enlightened Engliſhman, when he firſt lands on this continent. He muſt greatly rejoice that he lived at a time to ſee this fair country diſcovered and ſettled; he muſt neceſſarily feel a ſhare of national pride, when he views the chain of ſettlements which embelliſhes theſe extended ſhores. When he ſays to himſelf, this is the work of my countrymen, who, when convulſed by factions, afflicted by a variety of miſeries and wants, reſtleſs and impatient, took refuge here. They brought along with them their national genius, to which they principally owe what liberty they enjoy, and what ſubſtance they poſſeſs. Here he ſees the induſtry of his native country diſplayed in a new manner, and traces in their works the embrios of all the arts, ſciences, and ingenuity which flouriſh in Europe. Here he beholds fair cities, ſubſtantial villages, extenſive fields, an immenſe country filled with decent houſes, good roads, orchards, meadows, and bridges, where an hundred years ago all was wild, woody, and uncultivated! What a train of pleaſing ideas this fair ſpectacle muſt ſuggeſt! it is a proſpect which muſt inſpire a good citizen with the moſt heartfelt pleaſure. The difficulty conſiſts in the manner of viewing ſo extenſive a ſcene. He is arrived on a new continent; a modern ſociety offers itſelf to his contemplation, different from what he had hitherto ſeen. It is not compoſed, as in Europe, of great Lords who poſſeſs every thing, and of a herd of people who have nothing. Here are no ariſtocratical families, no courts, no Kings, no Biſhops, no eccleſiaſtical dominion, no inviſible power giving to a few a very viſible one; no great manufacturers employing thouſands, no great refinements of luxury. The rich and the poor are not ſo far removed from each other as they are in Europe. Some few towns excepted, we are all tillers of the earth, from Nova Scotia to Weſt Florida. We are a people of cultivators, ſcattered over an immenſe territory, communicating with each other by means of good roads and navigable rivers, united by the ſilken bands of mild government, all reſpecting the laws, without dreading their power, becauſe they are equitable. We are all animated with the ſpirit of an induſtry which is unfettered and unreſtrained, becauſe each perſon works for himſelf. If he travels through our rural diſtricts, he views not the hoſtile caſtle, and the haughty manſion, contraſted with the clay-built hut and miſerable cabbin, where cattle and men help to keep each other warm, and dwell in meanneſs, ſmoke and indigence. A pleaſing uniformity of decent competence appears throughout our habitations. The meaneſt of our log-houſes is a dry and comfortable habitation. Lawyer or merchant are the faireſt titles our towns afford; that of a farmer is the only appellation of the rural inhabitants of our country. It muſt take ſome time ere he can reconcile himſelf to our dictionary, which is but ſhort in words of dignity, and names of honour. There, on a Sunday, he ſees a congregation of reſpectable farmers and their wives, all clad in neat homeſpun, well mounted, or riding in their own humble waggons. There is not among them an eſquire, ſaving the unlettered magiſtrate. There he ſees a parſon as ſimple as his flock, a farmer who does not riot on the labour of others. We have no princes, for whom we toil, ſtarve, and bleed: we are the moſt perfect ſociety now exiſting in the world. Here man is free as he ought to be; nor is this pleaſing equality ſo tranſitory as many others are. Many ages will not ſee the ſhores of our great lakes repleniſhed with inland nations, nor the unknown bounds of North America entirely peopled. Who can tell how far it extends? Who can tell the millions of men whom it will feed and contain? for no European foot has as yet travelled half the extent of this mighty continent!

‘ The next wiſh of this traveller will be to know whence came all theſe people? they are a mixture of Engliſh, Scotch, Iriſh, French, Dutch, Germans, and Swedes. From this promiſcuous breed, that race now called Americans have ariſen. The eaſtern provinces muſt indeed be excepted, as being the unmixed deſcendents of Engliſhmen. I have heard many wiſh that they had been more intermixed alſo: for my part, I am no wiſher, and think it much better as it has happened. They exhibit a moſt conſpicuous figure in this great and variegated picture; they too enter for a great ſhare in the pleaſing perſpective diſplayed in theſe thirteen provinces. I know it is faſhionable to reflect on them, but I reſpect them for what they have done; for the accuracy and wiſdom with which they have ſettled their territory; for the decency of their manners; for their early love of letters; their ancient college, the firſt in this hemiſphere; for their induſtry; which to me, who am but a farmer, is the criterion of every thing. There never was a people, ſituated as they are, who, with ſo ungrateful a ſoil, have done more in ſo ſhort a time. Do you think that the monarchical ingredients, which are more prevalent in other governments, have purged them from all foul ſtains? Their hiſtories aſſert the contrary.

‘ In this great American aſylum, the poor of Europe have by ſome means met together, and in conſequence of various cauſes; to what purpoſe ſhould they aſk one another what countrymen they are? Alas! two thirds of them had no country. Can a wretch who wanders about, who works and ſtarves, whoſe life is a continual ſcene of ſore affliction or pinching penury; can that man call England or any other kingdom his country? A country that had no bread for him, whoſe fields procured him no harveſt, who met with nothing but the frowns of the rich, the ſeverity of the laws, with jails and puniſhments; *who owned not* a ſingle foot of the extenſive ſurface of this planet? *No! urged by* a variety of motives, here they came. Every thing has tended to regenerate them; new laws, a new mode of living, a new ſocial ſyſtem; here they are become men: in Europe they were as ſo many uſeleſs plants, wanting vegetative mould, and refreſhing ſhowers; they withered, and were mowed down by want, hunger, and war; but now, by the power of tranſplantation, like all other plants, they have taken root and flouriſhed! Formerly they were not numbered in any civil liſts of their country, except in thoſe of the poor; here they rank as citizens. By what inviſible power has this ſurpriſing metamorphoſis been performed? By that of the laws, and that of their induſtry. The laws, the indulgent laws, protect them as they arrive, ſtamping on them the ſymbol of adoption; they receive ample rewards for their labours; theſe accumulated rewards procure them lands; thoſe lands confer on them the title of freemen, and to that title every benefit is affixed which men can poſſibly require. This is the great operation daily performed by our laws. From whence proceed theſe laws? From our government. Whence that government? It is derived from the original genius and ſtrong deſire of the people, ratified and confirmed by the crown. This is the great chain which links us all, this is the picture which every province exhibits, Nova Scotia excepted. There the crown has done all; either there were no people who had genius, or it was not much attended to: the conſequence is, that the province is very thinly inhabited indeed; the power of the crown, in conjunction with the muſketos, has prevented men from ſettling there. Yet ſome parts of it flouriſhed once, and it contained a mild harmleſs ſet of people. But for the fault of a few leaders, the whole were baniſhed. The greateſt political error the crown ever committed in America, was to cut off men from a country which wanted nothing but men!

'What attachment can a poor European emigrant have for a country where he had nothing? The knowledge of the language, the love of a few kindred as poor as himſelf, were the only cords that tied him: his country is now that which gives him land, bread, protection, and conſequence: *Ubi panis ibi patria*, is the motto of all emigrants. What then is the American, this new man? He is either an European, or the deſcendant of an European, hence that ſtrange mixture of blood, which you will find in no other country. I could point out to you a family whoſe grandfather was an Engliſhman, whoſe wife was Dutch, whoſe ſon married a French woman, and whoſe preſent four ſons have now four wives of different nations. *He* is an American, who leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great *Alma mater*. Here individuals of all nations are melted into a new race of men, whoſe labours and poſterity will one day cauſe great changes in the world. Americans are the weſtern pilgrims, who are carrying along with them that great maſs of arts, ſciences, vigour, and induſtry, which began long ſince in the eaſt; they will finiſh the great circle. The Americans were once ſcattered all over Europe; here they are incorporated into one of the fineſt ſyſtems of population which has ever appeared, and which will hereafter become diſtinct by the power of the different climates they inhabit. The American ought therefore to love this country much better than that wherein either he or his forefathers were born. Here the rewards of his induſtry follow with equal ſteps the progreſs of his labour; his labour is founded on the baſis of nature, *ſelf intereſt*; can it want a ſtronger allurement? Wives and children, who before in vain demanded of him a morſel of bread, now, fat and frolickſome, gladly help their father to clear thoſe fields whence exuberant crops are to ariſe to feed and to clothe them all; without any part being claimed, either by a deſpotic prince, a rich abbot, or a mighty lord. Here religion demands but little of him; a ſmall voluntary ſalary to the miniſter, and gratitude to God; can he refuſe theſe? The American is a new man, who acts upon new principles; he muſt therefore entertain new ideas, and form new opinions. From involuntary idleneſs, ſervile dependence, penury, and uſeleſs labour, he has paſſed to toils of a very different nature, rewarded by ample ſubſiſtence.—This is an American.'

[*To be concluded in our next.*]

ART. XI. *Obſervations on Dr. Johnſon's Life of Hammond.* 4to. 1s. 6d. Brown. 1782.

UNWILLING to acquieſce in the deciſions of Dr. Johnſon againſt the poetical pretenſions of Hammond, our Author has gallantly entered the liſts with him, and has, notwithſtanding the Goliath of Literature is his antagoniſt, very ably defended his favourite bard from the furious attacks of the critic.

' The Elegies of Hammond, ſays he, have hitherto been allowed to expreſs the paſſion of Love in the language of nature. The determination of Doctor Johnſon, therefore, cannot be heard without ſurprize, when he declares, that they have neither paſſion, nature, nor manners; and the admirers of theſe poems muſt be ready to conclude, if his opinion be juſt, that there is no inconſiderable defect both in their feelings and their judgments.

' It is remarkable that the learned writer ſhould not have mentioned (for it could not have eſcaped his extenſive reading), that theſe Elegies are cloſe imitations, and in many parts exact tranſlations of ſome of the Elegies of Tibullus. But, perhaps, if he were determined to condemn him, he might be aware, that ſo near an alliance to the Roman poet would obviate the force of his ſeverity, and deſtroy the acrimony of his cenſure.

' Tibullus, whoſe fame the admiration of ages has rendered ſacred and inviolate, has confeſſedly deſcribed the paſſion of love in a manner ſuperior to every other poet. But there is, perhaps, a period, beyond which the deſcription of what we ceaſe to feel, however delightfully repreſented, can no longer amuſe; and it is even poſſible, when paſſion ſhall have totally ſubſided, we may forget there ever was a ſeaſon when the charms of beauty were *enchanting*.

'Where their merits, in other reſpects, are nearly equal, imitative is doubtleſs inferior to original compoſition; and the admirer of Hammond cannot but confeſs, that the luſtre of his poetry would be diminiſhed, were the rays which he has borrowed from Tibullus reſtored to their original ſource: it may, however, with juſtice be contended, that they ſuffer no diminution of ſplendour from the medium through which they paſs.

'To connect the ſpirit with the ſentiments of an original, conſtitutes the chief excellence of a tranſlation. By this union, Hammond certainly obtains a peculiar diſtinction. The ſilence of his biographer in this reſpect, has conferred upon him the higheſt praiſe. If he were *ignorant* of the Elegies being imitations, they muſt bear uncommon marks of originality to elude the penetration of ſo ſagacious a critic; and if he were *apprized* of it, ſince his obſervations breathe nothing but cenſure, it is evident that an acknowledgment was not conſiſtent with his plan.

'I ſhall firſt examine the Ninth Elegy, from which Doctor Johnſon has *impartially* ſelected a quotation. He is very ſevere upon Mr. Hammond's mode of courtſhip. 'A lover who threatens his miſtreſs with dying, he ſays, furniſhes her with a ſufficient excuſe for rejecting him *. Though many have doubtleſs obtained the affections of the fair by milder and more gentle expedients; and probably the Doctor has been one of the happy number †; yet ſhould not humanity have prompted him to expreſs ſome pity for thoſe whom fate had driven to ſuch deſperate extremities?

Haud ignara mali, miſeris ſuccurrere diſco.

VIRG. ÆN.

Touch'd with misfortunes I myſelf have known,
I view, with pity, woes ſo like my own.'

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* The ſentiments of Rouſſeau upon this ſubject are different from thoſe of Doctor Johnſon; and he, I believe, is generally acknowledged to have known ſomething of the female heart. To this reſolution of her lover——*Demain vous ſerez contente, & quoique vous en puiſſiez dire, j'aurai moins fait que de partir*——the charming Eloiſa makes the following reply—*Inſenſé! ſi mes jours te ſont chers, crain d'attenter aux tiens.*

† An inference drawn, we ſuppoſe, from ſome love-verſes of Dr. Johnſon's (for even the Doctor has written his love-verſes; *et in Arcadia ego*, he may ſay), in which, among others, are the following *chaſte* and Arcadian ideas:

While all my wiſh and thine complete,
By turns we languiſh and we burn,
Our ſighs let ſighing gales repeat,
Our murmurs murmuring brooks return.

MIDSUMMER'S WISH, Pearch's Collection.

The critical Reader, on a peruſal of this well-written pamphlet, will agree with us, that the arguments it contains are ſpirited, ingenious, and concluſive.

MONTHLY CATALOGUE,

For AUGUST, 1782.

POLITICAL.

Art. 12. *A Speech of William Jones*[*], *Eſq*; to the aſſembled Inhabitants of the Counties of Middleſex and Surrey, the Cities of London and Weſtminſter, &c[†]. May 28, 1782. 8vo. 6d. Dilly.

IN this judicious and ſpirited oration, Mr. Jones attacks, with ſkill and ſucceſs, ' the only *ſpecious* argument' which, he ſays, he hath any where heard, ' againſt a change in the parliamentary repreſentation of the people,' *viz.* That " a *Conſtitution*, which hath ſtood for ages, ought not to be altered."

' This objection,' he adds, ' appears, on a ſuperficial view, ſo plauſible, and applies itſelf ſo winningly to the hearts of *Engliſhmen*, who have an honeſt prejudice for their eſtabliſhed ſyſtem, without having, in general, very diſtinct ideas of it, that a detection of the *ſophiſm*, for ſuch I engage to prove it, becomes abſolutely neceſſary, &c.'

This very diſcerning orator admits that the *ſpirit* of the Conſtitution ought not to be changed; but he proves that the *form* wants correction: and then proceeds to demonſtrate, ' that the ſpirit of our Conſtitution requires a repreſentation of the people, nearly equal, and *nearly*[‡] univerſal.'

After quoting, among other authorities, in proof of this hypotheſis (in the ſupport of which the Author is countenanced by MANY other able advocates), an act of the Engliſh Legiſlature, paſſed near four hundred years ago[§], and after juſtly exploding and execrating the baneful *feudal principle*[‖], which confined the right of Engliſhmen, with reſpect to the choice of their repreſentatives in parliament, to landed property only.—he cites the opinion of Judge Blackſtone (a man who was never ſuſpected of holding democratical ſentiments), who 'openly allows, in his Commentary, "that the ſpirit of our Conſtitution is in favour of a more complete repreſentation of the people."

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[*] Celebrated for his oriental learning, and other literary accompliſhments.

[†] At the London Tavern.

[‡] Our Author ſays *nearly* univerſal; for he admits, that our Conſtitution, both in form and ſpirit, requires *ſome* property in electors, either real or perſonal, in poſſeſſion or in action; ' but I conſider,' ſays he, ' a *fair trade* or *profeſſion* as *valuable property*, and an *Engliſhman*, who can ſupport himſelf by honeſt induſtry, though in a low ſtation, has often a more independent mind than the prodigal owner of a large encumbered eſtate.'

[§] The *ſeventh* of Hen. IV.

[‖] ' What,' he aſks, ' cauſed the abſurd, yet fatal, diſtinction between property, perſonal and real? The feudal principle. What created another odious diſtinction between *free* and *baſe* holdings, *and thus* excluded copyholds of any value? The feudal principle.

As to the faſhionable doctrine of *virtual* repreſentation, he treats it with the utmoſt deriſion. 'I hold it,' ſays he, 'to be *actual* folly; as childiſh as if they were to talk of *negative* repreſentation, and to contend that it involved any *poſitive* idea. Subſtitute the word *delegation* or *deputation*, inſtead of repreſentation, and you will inſtantly ſee the abſurdity of the conceit. Does a man, who is *virtually*, not *actually*, repreſented, delegate or depute any perſon to make thoſe laws, which may affect his property, his freedom, and his life? None; for he has no ſuffrage. How then is he repreſented according to the principles of our conſtitution? As well might a *Roman* tyrant have urged, that all his vaſſals were repreſented in his perſon: he was augur and high prieſt; the religious ſtate was, therefore, repreſented by him: he was tribune of the people; the popular part of the nation were, therefore, repreſented: he was conſul, dictator, maſter of the horſe, every thing he pleaſed; the civil and military ſtates were, therefore, concentrated in him; the next deduction would have been, that the ſlaves of his empire were free men. There is no end of abſurdities deducible from ſo idle a play upon words.'

We need not here add a word in ſupport of our learned Orator's contemptuous idea of *virtual* repreſentation. The abſurdity of that doctrine was clearly ſhewn by us, in a former review, when diſcuſſing the claims of America, with reſpect to the great queſtion of *repreſentation and taxation.*

Art. 13. *Thoughts on the Propriety of diſſolving the preſent Parliament.* 8vo. 1 s. Fielding. 1782.

The Author expatiates in behalf of that branch of the prerogative by which the Crown can occaſionally ſhorten the duration of Parliaments, in order, by a change of men, to procure a change of meaſures, when the public weal may ſeem to require it; and he inſiſts on the expediency of his Majeſty's exerciſing that right, at this juncture [the beginning of July, 1782], with a view to give full effect to the popular plans of the miniſtry: toward whom he ſuppoſes the preſent Houſe of Commons to bear no cordial affection.—His opinion—but the ſpeculations of any private individual, on the ſubject of ſuch a ſtate-*manœuvre*, can be of little conſequence to the Public.

What introduced an order of men, called *villains*, transferable, like cattle, with the land which they ſtocked? The feudal principle. What excludes the holders of beneficial leaſes? The feudal principle. What made perſonalty, in thoſe times, of little or no eſtimation? The feudal principle. What raiſed the ſilly notion, that the property, not the perſon, of the ſubject was to be repreſented? The feudal principle. What prevented the large proviſion in the act of *Henry* IV. by which *all freeholders* were declared electors, from being extended to *all* holders of *property*, however denominated, however inconſiderable? The ſame infernal principle, which then ſubdued and ſtifled the genuine equaliſing ſpirit of our conſtitution.'

Art. 14. *A Letter of Congratulation* from Britannia to the King, on the Change of the Miniſtry. 8vo. 1 s. Debret.

Britannia had, in June laſt, when this pamphlet was publiſhed, the moſt extravagant expectations from the new Miniſtry. By this time, perhaps, ſhe may have learnt the old ſong of '*Alteration*,'—and—'*Moderation*.'

Art. 15. *The Revolution in* 1782, *impartially conſidered.* 4to. 1 s. 6d. Debret.

The Author ſeverely arraigns and condemns the late adminiſtration, and is extremely ſanguine in his ideas of the virtue and wiſdom of the new miniſtry. This tract was publiſhed, perhaps too precipitately, in *April* 1782.

AFFAIRS OF IRELAND.

Art. 16. *A Speech intended to have been ſpoken*, on the Apellant Juriſdiction of the Houſe of Lords of Ireland. By Lord Viſcount Mountmorres. 8vo. 1 s. Evans, Strand. 1782.

As this Speech was not delivered in the *Houſe*, we muſt conſider it as a ſmall *treatiſe* on the ſubject above mentioned. As ſuch it may be recommended to thoſe who are curious in inquiries relative to the juriſdictive power of the Iriſh Parliament. Lord Mountmorres traces the ſubject, and enters into its hiſtory, from the earlieſt annals of Ireland, ſubſequent to the æra of her firſt connection with England, in the time of our ſecond Henry. He decides the queſtion entirely in favour of the legal independency, the chartered rights and ſupreme juriſdiction, of the Iriſh Houſe of Peers. The act of the 6th of Geo. I. is no ſtumbling-block to his lordſhip; who takes proper notice of that declaratory law, and has exploded it, with a force that will operate at leaſt to the full conviction of every patriotic Iriſhman.

POETICAL.

Art. 17. *Hymns adapted to the Circumſtances of Public Worſhip and private Devotion.* By John Fawcett. Small 8vo. 2 s. bound. Keith. 1782.

We doubt not but theſe effuſions of the pious Muſe will be highly acceptable to thoſe for whoſe entertainment and edification they were immediately deſigned. They are orthodox, though not deeply ſhaded with the horrors of Calviniſm: they are warm and animated, though they do not run into the exceſſes of enthuſiaſm. To mark their faults would be an ungrateful employment; and the piety of the Author's deſign repreſſes the rigour of criticiſm.—As a ſpecimen of Mr. Fawcett's talent for poetry, we give our Readers the following *Hymn on Spring*:

I.

Lo! the bright, the roſy morning
 Calls me forth to take the air;
Cheerful Spring, with ſmiles returning,
 Uſhers in the new-born year.
Nature, now in all her beauty,
 With her gently moving tongue,
Prompts me to the pleaſing duty
 Of a grateful morning ſong.

II.
See! the early bloſſoms ſpringing,
See the jocund lambkins play;
Hear the lark and linnet ſinging
Welcome to the new born day.
Vernal muſic ſoftly ſounding
Echoes through the vocal grove,
Nature now with life abounding,
Swells with harmony and love.

III.
Yonder riſe the lofty mountains
Clad with herbage freſh and green;
Playing round the cryſtal fountains,
There the lowing herds are ſeen.
There the ſtately foreſt bending,
Thrives amidſt the limpid ſtreams;
Whilſt the ſource of day aſcending,
Crowns it with his mildeſt beams.

IV.
Now the kind refreſhing ſhowers
Water all the plains around;
Springing graſs and painted flowers,
O'er the ſmiling meads abound.
Now their vernal dreſs aſſuming
Leafy robes adorn the trees;
Odours now the air perfuming,
Sweetly ſwell the gentle breeze.

V.
Now the tuneful tribes delight us,
Perching on the bloomy ſpray,
And to gratitude invite us
With their ſweetly dying lay.
Praiſe to thee, thou great Creator,
Praiſe be thine from ev'ry tongue;
Join, my ſoul, with every creature,
Join the univerſal ſong!

Art. 18. *Poems on various Occaſions*, conſiſting of original Pieces and Tranſlations. By S. Rogers, A. M. 12mo. 2 Vols. 10s. 6d. Dodſley 1782.

Mr. Rogers appears to be one of thoſe rhymers who have ſomething ready to produce upon every occaſion that preſents itſelf, whether it be the conflagration of London, or the death of his patron's favourite hunter. No ſubject ſeems to come amiſs to him: but, alas! his poetical propenſity is much greater than his powers. When he is ſerious, his gravity borders upon dulneſs; and when he attempts to be facetious, he is very apt to be inſipid; his ſatire is coarſe and malignant; and his wit, ſuch as it is, is too frequently groſs and indecent. His tranſlations are chiefly from Ovid and Martial, and are but indifferent performances. His poems are accompanied by notes, illuſtrations, and anecdotes: of the truth and authenticity of theſe laſt, it is impoſſible for us to be judges.

Art. 19. *Elegy on the Death of the Marquis of Rockingham.* Written by one of his Grace's Domeſtics; as a Tribute to the Memory of the beſt of Men; as a Patriot, a Friend, and a Chriſtian. 4to. 6d. Bew.

Laments the good Rockingham, in ſtrains of the *true* church-yard tenor:—not like the ſtrains of *Gray*!—We revere the piety if not the poetry of this honeſt domeſtic.

NOVELS.

Art. 20. *The unfortunate Caledonian in England:* or the genuine Memoirs of an impreſſed young Gentleman in the Year 1779. Written by himſelf. 8vo. 2s. Wade.

We know not what motives could have tempted the Author to have aſſumed a borrowed character: but we have little ſcruple in declaring, that the Author, inſtead of *having never left Scotland* till *January* 1ſt, 1779, was, probably, *never in* it. In the firſt place, we have not detected a ſingle Scotticiſm from the beginning to the end. 2dly, The Author miſtakes the ſituation of places; and 3dly, *Inſtar omnium,* he calls William Rufus, one of '*our* antient Kings!' A ſturdy Caledonian, full, as all Caledonians are, of the honour and independence of ancient Scotland, would as ſoon have acknowledged the ſovereignty of Nadir Shaw and Queen Oberea. There are ſome leſſer inaccuracies, which we need not mention. The eſſential circumſtances of the ſtory are few. 'The unfortunate Caledonian,' it ſeems, was to have been married on the day aforeſaid; but by the contrivance of his intended father-in-law, who never conſented to the match, he was ſent to London. On his return to Scotland, he was robbed and ſtripped of his cloaths. Having put on thoſe of the highwayman, our *Caledonian* was apprehended in his ſtead, and charged with his crimes. He was however acquitted of a murder, which the former poſſeſſor of his ſhabby trappings had been accuſed of; yet could not eſcape the fate of a vagrant, for he was ſecured and impreſſed. His ſubſequent adventures till he obtained his diſcharge, form the chief part of this volume; but they have little curioſity to amuſe, and little importance to intereſt the mind. Our hero returns to London; hears of his dear Eliza, whoſe cruel father is by this time (very fortunately for love and *all that!*) quiet in the grave; meets her at Durham; and the tragi-comedy, according to the plot of all thoſe things, ends in the marriage of the fond couple.

MISCELLANEOUS.

Art. 21. *The Beauties of Goldſmith:* or, the moral and ſentimental Treaſury of Genius. 12mo. 2s. 6d. Kearſley, 1782.

Theſe *Beauties* conſiſt of detached ſentences, generally ſhort ones, ſelected from the writings of this amiable and unaffected author; and are thrown together in a careleſs diſorder. We acknowledge very freely, that we have not a high opinion of this mode of compilation (of late become hacknied and diſguſtful!) and in the preſent inſtance, we think the judgment of the Editor to be, at leaſt, problematical. In general an unequal writer, an obſcure, or an indecent one, deſerves to be ſent into the world in this mutilated ſtate, and the Editors ought to blot what the Author himſelf ſhould have omitted; but the decent and gentle Goldſmith, whoſe language "angels might have heard, and virgins told," deſerves a better fate. If we do not always admire his knowledge or extenſive philoſophy, we *feel* the benevolence of his heart, and are charmed with the purity of its principles. If we do not follow with awful reverence the majeſty of his reaſon, and the dignity of the long, extended period, we at leaſt catch a pleaſing ſentiment in a natural and unaffected ſtyle.—O Goldſmith! how oft have we lamented thy fate (the fate of hapleſs genius!) while ſome venal and ignorant Procruſtes, who called himſelf of the houſe of Literature, ſtood over thee, to extend or contract thy elegance, till it juſt filled the deſtined ſpace! But never had we more reaſon to lament it than when we found the *fatal ſheers* divide thy beauties in order to transform them into this motley patch-work. Peace to thy manes! May thy future Editor poſſeſs ſome portion of thy own taſte, that, for once, we may ſee thee entire, even though it be with all thoſe *imperfections on thy head*, which thy tyrants would not afford thee ſufficient time to repent of and amend. Gentle ſpirit! till then, farewell!

Art. 22. *Narrative of a Shipwreck on the Iſland of Cape Breton, in a Voyage from Quebec,* 1780. By S. W. Prentiſs, Enſign of the 84th Regiment of Foot. 12mo. 1s. 6d. Richardſon. 1782.

The voyage which is deſcribed in this little volume was undertaken in a leaky veſſel, and in a ſevere ſeaſon, to convey diſpatches to Sir Henry Clinton. Our Author, with the whole crew, was ſhipwrecked, and ſuffered hardſhips which may appear incredible to thoſe who know not the extremes of miſery which the human frame is capable of ſupporting. The meat which was waſhed on ſhore furniſhed the diſtreſſed and famiſhed crew with a repaſt on the fourth day after they 'had eaten any kind of proviſion whatever.' The reſources to avoid cold, and ſuſtain life, amidſt this ſcene of wretchedneſs, almoſt realize the fictions of De Foe in his Robinſon Cruſoe *; and probably exceed the contrivances of Alexander Selkirk, the genuine hero of that admired ſtory. The preſent narrative is very intereſting. It is related with moderation and good ſenſe. The Author hath given us a ſtriking example of unſhaken fortitude; and, at the ſame time, hath diſplayed a fertility of invention, more particularly conſpicuous in the moſt deſperate ſituations. A proof of his readineſs in adopting an expedient truly original, in a very critical juncture, is furniſhed by the following fact: When the boat was rendered very leaky, through the force of the ice, it was found that dry oakum would not oppoſe the entrance of the water with any ſucceſs, and they were furniſhed with no pitch. Our Author then propoſed to his companions, after they had filled the crevices with oakum, to pour water on it, which ſoon freezing, through the ſeverity of the ſeaſon, completely covered the leaks with a cake of ice. This indeed was only a temporary expedient; but it was an expedient that could eaſily be repeated, and for a time completely anſwered their purpoſe. In that almoſt frozen ſea, the ice is with difficulty diſſolved; and it requires, when firmly fixed, a violent blow to ſeparate it.

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* Perhaps it is no unfair ſuggeſtion, that, however romantic this celebrated work appears, it may have furniſhed hints to aſſiſt invention in ſome difficult ſituations. Rev.

The famous partizan,—the cloſeted, confidential friend of Viſcount Sackville *, Monſ. De Luc, is introduced in this narrative; but without any credit to his honour or generoſity. A poor Indian, who ſaved his life, ſtill regrets his failure in paying the promiſed reward From a man who hath kept company with "*honourable* men" —— But we will ſay no more He will be cited at a higher tribunal, where the claims of a poor Indian will not be deſpiſed.

Art. 23. *Genuine Memoirs of the Lives of George and Joſeph Weſton*, now under Sentence of Death in Newgate.—With their Trials at large, at the Old Bailey, July 6, 1782. 8vo. 1 s. Walker.

Memoirs of thieves, ſwindlers, and mail-robbers, are of an inferior ſpecies; but they are not the leaſt uſeful. They ought to be read to put the honeſt and the credulous on their guard againſt ſharpers and rogues, of every deſcription.—The particulars here given, of the villainous exploits of the two Weſtons (famous for robbing the Briſtol mail in January 1781) appear to be tolerably genuine; and were, no doubt, the moſt ſatisfactory that could be procured, at the time, to gratify the curioſity of the public —According to his account, the gentlemen appear to be firſt-rate characters *in their way*

Art. 24. *Humourous Sketches*, Satirical Strokes, and Attic Obſervations. By George Parker, Author of the *View of Society and Manners.* 8vo. 4 s. Hooper.

Mr Parker's *Humourous* Sketches have afforded us leſs entertainment than did the recital of his adventures, in his *View of Society* †, &c. Indeed he has *let us down!*—We hope he will, in future, confine his *ſatirical ſtrokes*, and *attic obſervations*, to the Black Lion in Ruſſel ſtreet; where he may ſet the table in a roar; but let him break off his acquaintance with the preſs, and betake himſelf to ſome *uſeful* employment, which, if fortune favours him, he may be enabled to carry on with more reputation than the idle trade of book-making.

Art. 25. *Memoirs of Sir Finical Whimſy* and his Lady. 4to. 1 s. 6 d. Smith.

Surely the Public are, by this time, tired of Lady W—ſ—y,—whatever may be the caſe with reſpect to her huſband, or her gallants.

PHILOSOPHICAL.

Art. 26. *Firſt Principles of Philoſophy.* For the Uſe of Students. By John Bruce, A. M. Profeſſor of Philoſophy in the Univerſity of Edinburgh. Second Edition. 12mo. 3 s. bound. Cadell. 1782.

Theſe elements of a philoſophical education were noticed in our Review for May 1781 They are now given to the Public in a more enlarged form, and our Readers will be pleaſed with the Author's philoſophical arrangement for the ſtudy of nature; *viz.*

'Theory—The progreſs of the mind in the acquiſition of knowledge, affords the following theory for the ſtudy of nature.—When we obſerve phenomena, and collect facts, we form a hiſtory. When we diſcover the nature and relations of phenomena and of facts, we acquire a ſcience. When we apply the reſult of ſcience, as rules of conduct, we practiſe arts. Hiſtory, ſciences, and arts, appear to be a diſtribution of nature, ariſing equally from the character of the ſubjects, and of our faculties, in acquiring a knowledge of them.

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* *See* General Burgoyne's Account of the expedition from Canada.

† *See Review* for June laſt, p. 475.

'Hiſtory of nature. 1. Intelligent beings; 2. Material phenomena. —1. Intelligent beings—Deity—Man.——DEITY, exiſtence, government.——MAN—his natural hiſtory;—body arranged by—ſtructure—growth and decay—tendencies.——MIND—faculties—progreſs and decline—tendencies.

'Civil Hiſtory.—Governments, their liberty—Civil laws, their juſtice—Public œconomy, its utility.——Literary Hiſtory—Arts, Sciences—their nature, chronology.——Eccleſiaſtical Hiſtory—Natural Religion, its morality—Poſitive Inſtitutions, their morality—Chronology.

'Material phenomena.——PARTICULAR:—Animals—ſtructures—propagation and nutrition—tendencies.——Vegetables:—ſtructure—propagation and nutrition—uſes and effects.——Minerals:—external appearances—intrinſic qualities—uſes and effects.——GENERAL:—The Earth, the Syſtem of Nature—the general qualities of matter—the relative degrees of extenſion and motion.'

The hiſtories of philoſophy have hitherto been the hiſtories of ſects, or of detached diſcoveries—a better outline is drawn in this little work—civil is connected with literary chronology—the ſubjects of civil hiſtory, as they have influenced the progreſs of knowledge, are arranged under the heads of Religion and Government—the ſubjects of the hiſtory of philoſophy are conſidered under the diſtinct titles of Arts, Sciences, and Sects.

NATURAL HISTORY.

Art. 27. *A general Synopſis of Birds.* By John Latham. Vol. I. continued. Alſo Vol. I. Part II. 4to. 2 l. 2 s. coloured *. White. 1782.

Of the former Part of Mr. Latham's Synopſis mention was made in the ſixty-fifth volume of our Review, page 394. The Part that is now publiſhed completes the firſt volume. In addition to what was then ſaid, we may add, that the ingenious and indefatigable Author proceeds with the ſame accuracy with which his publication commenced: the engravings, which are more numerous, are equally well executed; and, if all the copies (as we ſuppoſe they are) be like that which is before us, they are exquiſitely coloured.

Art. 28. *Hiſtory of Quadrupeds.* By Thomas Pennant, Eſq. 4to. 2 Vols. 1 l. 16 s. Boards. White. 1781.

The work which this ingenious and ſpirited Writer has here offered to the Public is properly an improved edition of his *Synopſis of Quadrupeds*, but ſo much enlarged by very numerous additions, as to render a new title juſtly applicable; which, too, as he obſerves, will tend to prevent confuſion whenever theſe works are quoted. An idea may be formed of the new matter with which the preſent publication is enriched, by the liſt of perſons to whom the Author returns his acknowledgments for their communications. Theſe are; Sir Joſeph Banks; Sir Aſhton Lever; John Gideon Loten, Eſq; late Governor in the Dutch Settlements in India; Mr. Zimmerman, Mathematical Profeſſor at Brunſwick; and the celebrated Mr. Pallas, now in the ſervice of the Empreſs of Ruſſia. With ſuch helps, it is not extraordinary that a much more complete liſt of quadrupeds has been formed than ever before appeared in our language, or perhaps in any other. The number of ſpecies now deſcribed amounts to 412.

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* All the three parts may be had, in 2 volumes, at 1 l. 16 s. *uncoloured; or 2 l. 12 s.* 6 d. coloured.

With reſpect to the eaſy and natural *method* followed in this work, as it is the ſame with that of the *Synopſis*, nothing further need be ſaid of it. The account of the manners, uſes, &c. of each animal, annexed to the deſcription, is conciſe; but, in general, contains the moſt intereſting particulars known concerning them. On the whole, much entertainment and inſtruction may be derived from this book, which, we doubt not, will be conſidered by naturaliſts as a ſtandard in its kind, till the bounds of knowledge in this branch are much extended by future reſearches.

A very conſiderable number of plates is given in the work, which ſeem in general to convey faithful and ſtriking images of the ſeveral ſubjects.

LAW.

Art. 29. *The Trial of the Hon. Mrs. Catherine Newton*, Wife of John Newton, Eſq; a Daughter of the Right Hon. and Rev. Lord Francis Seymour; at the Conſiſtory Court of Doctors Commons: on a Libel and Allegations, charging her with the Crime of Adultery with Mr. Iſham Baggs, a young Oxonian; Mr. Brett, a Player; Thomas Cope[*], &c. &c. Containing the whole of the Evidence. In Two Parts. 8vo. 2 s. 6 d. each. Etherington, &c. 1782.

The ſentence pronounced by the court was, " That John Newton, Eſq; ſhould be divorced from bed, board, and mutual cohabitation with Catherine Newton, his wiſe."

MEDICAL.

Art. 30. *De Morbis quibuſdam Commentarii.* Auctore Clifton Wintringham, Baronetto, M. D. Colleg. Medic. Londinenſ. & Pariſienſ. Socio, Societatis Regiæ Sodali, & Medico Regio. 8vo. 4 s. boards. Cadell. 1782.

The reſpectable Author of this volume has prefixed to it the following notice to the Reader.

" Commentarios inſequentes edendo id tantùm voluit auctor, eas notationes indicare, eaſque admonitiones interponere, quibus morborum quorundam diſtinctio, præſagitio, et ſanatio, certiores forent; utpotè quas ægrotorum curatio per annos quadraginta, tam urbe Londinenſi et ejus ſuburbanis privatim, quàm in valetudinariis militaribus peregrè appoſitas et indubias reddidiſſe videatur."

Theſe commentaries are drawn up in the form of aphoriſms, not arranged in any particular order, only in general ſo as that thoſe relating to the ſame ſubject follow each other. Much deference is undoubtedly due to the learning and long experience of the Author;

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[*] *Her coachman.* Her footman, alſo, and a Captain Acland, are *named in the title-page;*—' and divers other perſons.'

yet in many points it can ſcarcely be doubted, that both the theory and practice of the art are improved ſince the date of his obſervations. The Boerhaavian doctrines prevail through the whole, and ſeem conſiderably to influence the practical concluſions.

Art. 31. *The Works of Joſeph Elſe*, Surgeon to St. Thomas's Hoſpital, and Member of the Royal Academy of Surgery of Paris. Containing a Treatiſe on the Hydrocele, and other Papers on different Subjects in Surgery. To which is added, an *Appendix*, containing ſome Caſes of the Hydrocele, with a Compariſon of the different Methods of treating it by Cauſtic and Seton. By George Vaux, Surgeon. 8vo. 2s. 6d. Johnſon. 1782.

This republication of the works of the late ingenious Mr. Elſe will, we doubt not, be acceptable to the friends of that art which he practiſed with ſo much reputation. As they were noticed by us at their firſt appearance, it is unneceſſary for us to give our Readers any further information concerning them.

The ſhort Appendix, by Mr. Vaux, is deſigned to ſhew, from actual experience, the preference due to Mr. Elſe's method of curing the Hydrocele by cauſtic, to that by ſeton, which Mr. Pott has recommended. The ſuperior advantages of the former are here aſſerted in the moſt poſitive manner, and ſeem confirmed by ſome caſes which allowed a fair compariſon of the ſucceſs of both methods.

RELIGIOUS.

Art. 32. *Strictures on a Pamphlet*, entitled, "The State and Behaviour of Engliſh Catholics from the Reformation to the Year 1780," wherein the falſe Inſinuations of that Pamphlet in forming a doctrinal Union between the Church of England and the Church of Rome are refuted; the Proteſtant Aſſociation vindicated from ſeveral Calumnies thrown upon it in that Work: and an Enquiry who were principally concerned in the execrable Riots in June 1780. 8vo. 2s. Dilly. 1782.

We have ſo fully delivered our ſentiments on the principal ſubjects diſcuſſed in this performance, that a repetition of them would be judged in every view ſuperfluous. Our ſentiments are in no reſpect altered; but are rather confirmed by every obſervation we make, and from every reflection into which we are led, whether political or eccleſiaſtical—whether as members of ſociety at large, or of the Proteſtant Church in particular.

There is nothing new nor ſtriking in the *argumentative* or *declamatory* part of this pamphlet. The Author's reading hath been partial and confined; and his principles appear to be narrowed by a bigoted education, and ſhaded by the prejudices of a darker age.

All that is new in this publication relates to the hiſtory of the Proteſtant Aſſociation—we are preſented with copious extracts from the Minutes of that Society: its letters, petitions, reſolutions, &c. &c. In juſtice however to the members of the Aſſociation, we think it fair to tranſcribe what our Author hath advanced in anſwer to inſinuations which have been thrown out againſt the general band of aſſociators reſpecting the riots in 1780. 'After the riots were ſuppreſſed, and many perſons who had been concerned in them were in cuſtody, and the Proteſtant Aſſociation, who had been the means of aſſembling ſo large a multitude, had denied the leaſt connection with the rioters, and Government was not in poſſeſſion of any proof that would criminate the Committee or Aſſociation; it was determined to arrange the names of the London Proteſtant Petition in alphabetical order, and print it. A copy of this book I have now before me. It is a handſome 4to volume, conſiſting of 289 pages, and each page of three columns of names. Had any perſon, who had ſigned the Petition, been amongſt the rioters, and brought to trial, he muſt by this means have been at once detected: but it is a certain fact, that of 44,000, who ſigned the Proteſtant Petition, not one was found amongſt the perſons either tried, executed, or ſlain: and not one of the perſons who were tried or executed were ever at any meeting of the Aſſociation. This is to me a moſt ſatisfactory proof of their innocence. Had they been concerned as a body, it is not poſſible that every individual ſhould have eſcaped. It is ſo truly aſtoniſhing, that it is with difficulty the fact gains credit. But the fact is certain. The Aſſociation has a multitude of enemies, who have diligently laboured to convict them; but hitherto, and for ever, they muſt labour in vain. . . . . . But though none were brought to trial, it may be ſaid, yet ſome might be ſlain. None were found among the dead; none were ever miſſing. The Papiſts who were tried, hanged, and found among the dead, are a demonſtration that they were more concerned as rioters than the Proteſtant Aſſociation.'

The ingenious Author of the pamphlet on which theſe *ſtrictures* were written *, often ſneers at the members of that Aſſociation, as perſons wholly illiterate and ignorant. His Anſwerer is evidently hurt at ſo contemptuous an inſinuation, and attempts to retort it by a ſtroke of irony. 'As to your aſſertion, that *the aſſociators were not qualified to combine ideas*; their inferiority to you muſt readily be acknowledged. You and your party can conceive, as an undoubted truth, that a piece of bread is an *entire man*, is *a God*, is a *proper object of worſhip*; and that an old man, that dwells at Rome, has received a commiſſion from heaven to deliver to the civil magiſtrate to be put to death, and to condemn to the torments of hell, all that think and practiſe otherwiſe. Here is a combination of ideas for which the Proteſtant Aſſociators, ſuch is the dulneſs of their conceptions, acknowledge an utter incapacity!'

The Writer concludes his pamphlet by drawing the main force of his arguments together in the form of a queſtion; *viz.* 'Whether Papiſts can be good ſubjects to a Proteſtant ſtate, and eſpecially when there is a Popiſh pretender to the throne? To the reſolution of this queſtion the following queries may be propoſed. Is not the King of Great Britain, according to the canons of the Council of Trent, a heretic, and anathematized?—May not an anathematized prince, when circumſtances favour, be rightfully depoſed for the intereſt of the church? Ought not a good Papiſt to deſire the welfare of the church, and conſequently the depoſition of ſuch princes, whenever the times will admit?—And to theſe I beg to add—Is it not altogether fitting, that, in a Proteſtant State, men of ſuch principles as theſe, be laid under certain reſtraints?'—*What* reſtraints?—Let the Author anſwer this, and we will undertake to anſwer all his queries.

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* For an account of the *State and Behaviour of the Engliſh* Catho-ſee *Review* for June 1781, p. 401.

Art. 33. *A Plain and Short Account of the Nature of Baptiſm, according to the New Teſtament*; with a curſory Remark on Confirmation, and the Lord's Supper. By Gilbert Wakefield, B. A. late Fellow of Jeſus College, Cambridge, and Claſſical Tutor at Warrington. 12mo. 1 s. Johnſon. 1781.

The preſent tract is divided into three chapters. The firſt ſtates, that 'Baptiſm, as performed by John the Baptiſt, and by the Apoſtles of Jeſus Chriſt, was the immerſion of the whole body under water.' The 2d, that 'it appears highly probable, from a review of the New Teſtament, and from conſidering the nature of the inſtitution itſelf, that baptiſm was not performed upon infants in the days of Chriſt and his Apoſtles.' The arguments made uſe of under theſe heads are ſuch as have been common to this controverſy ever ſince the ſubject of it hath been made a matter of diſpute in the Chriſtian church. The 3d chapter affects to prove, that 'baptiſm, at whatever age, and in whatever form adminiſtered, *is now*, and *always was* UNNECESSARY and IMPROPER to be practiſed on the offspring of Chriſtian parents.' In this more ſingular part of the argument our Author follows the track of the celebrated Arian, Mr. Emlyn; though he hath not thought proper to hint at the obligation, or even to mention the name of his ingenious and worthy predeceſſor.

Mr. Wakefield, according to the cuſtom of gentlemen of the laſt houſe of Reformation, rings changes on CREDULITY and SUPERSTITION; BIGOTRY and ENTHUSIASM; IGNORANCE and INSINCERITY; IMPOSITION and SLAVERY, and all the cant of thoſe who, thinking themſelves in full poſſeſſion of REASON and TRUTH, look down with ſovereign contempt on all who have not arrived to their ſtandard of aſſurance, and who number modeſty and candour among the virtues of the Chriſtian.

'I challenge (ſays this champion) any man to ſhew the inconſiſtency of my concluſions with the Scriptures of the New Teſtament. To them only I make my appeal. Whoever is unable to do this, and ſhall abuſe and condemn me, I make no ſcruple to call a FOOL.'

We ſhall not undertake to repreſs the ardour of this Writer (who ſeems to ſuſpect that 'he may be called indiſcreet by ſome, conceited by others, and profane by many'), nor ſhall we endeavour to baffle the force of his argument by any laboured diſcuſſions of the ſubject. We think the original command, to preach the Goſpel to every creature, and the connecting baptiſm with faith and repentance, which are neceſſary, not for one æra of time, or for one claſs of people, but for all, and that too to the end of time, a ſtrong preſumption at leaſt in favour of the perpetuity and univerſality of this rite. And this preſumption, ſo far from being contradicted, is confirmed, by the other directions reſpecting baptiſm in the New Teſtament. Mr. Wakefield may laugh at this obſervation, and, if he pleaſe, may put his *terrible* menace in execution, and call us FOOLS!!! If he does, we hope we ſhall not be eager to follow an example which candour and decency will not approve.

SERMON

Preached at the Cathedral Church of Hereford, before the Contributors to the General Infirmary at Hereford, July 3, 1781. By A. Rudd, M. A. Prebendary of Hereford, and Maſter of the Grammar-School. 8vo. 1s. Hereford, printed.

This Sermon, publiſhed by deſire, is ingenious and ſenſible. The following paſſage we inſert in the Author's words: ‘ In examining the hiſtory of other kingdoms, particularly the ancient, and comparing their eſtabliſhments and practices with thoſe of our own age and nation, if it be found that there *be* more in the former of glory and grandeur, it muſt yet be allowed, that the later ages of the world have cultivated the arts of humanity with ſuperior ſucceſs. If we attend, for inſtance, to the manners and inſtitutions of the Romans, during the moſt proſperous condition of the empire; if we review their public buildings and monuments of art, we ſhall be ſtruck, even from the idea that their ruins give us, with the extent of their deſigns, and the ſucceſs with which they were executed,—the remains of their architecture, however, are calculated only to inſpire us with notions of their *magnificence*; *ſuperb temples*, *ſumptuous villas*, and *triumphal arches*, forming the whole of this auguſt ſcene; no hiſtorian has mentioned, and no mouldering ruin authoriſes us to ſurmiſe that they had any *houſes of compaſſion*, where age might repoſe or ſickneſs be relieved.’—The rights of the poor were, he adds, at this ſeaſon, totally diſregarded.—This leads him to ſpeak of the happy alteration introduced by the mild genius of Chriſtianity. The Sermon is well fitted to the occaſion.

CORRESPONDENCE.

⁂ The pamphlet concerning which P. D. makes enquiry came to hand, and will be duly noticed. It waits its turn, in company with a crowd of other publications, which have not yet been able to gain admittance.

††‡ The Reviewers preſent their compliments to the gentleman who ſigns “ Your humble Servant and *Reader*,” and wiſh it were in their power to give him any information concerning the books after which he enquires. They have not yet met with the “ Latin ſyſtem of Philoſophy, written by Dagoumer;” nor do they know that the “ Theological Diſſertations, by Teyler's Society at Haarlem,” is publiſhed.

⁂ The Concluſion of JENYNS's *Diſquiſitions* in our next; together with the *Anſwer* to the 7th Diſquiſition. Alſo Mr. Scott's Poetical Works.—The Hiſtory of the Bible, by a Lady, is under conſideration.

☞ The Remainder of Rouſſeau's CONFESSIONS, with the *Reveries of the* SOLITARY WALKER, in our next. The former part of this article was given in our laſt APPENDIX.

Erratum in our Laſt.

P. 70, Art. 21, l. 18, *del.* the words, ‘ *as a kind of degradation.*’

THE

MONTHLY REVIEW,

For SEPTEMBER, 1782.

ART. I. *An Enquiry into the Authenticity of the Poems attributed to Thomas Rowley.* In which the Arguments of the Dean of Exeter and Mr. Bryant are examined. By Thomas Warton, Fellow of Trinity College, Oxford, and F.S.A. 8vo. 2s. Dodſley. 1782.

AS we have already given our own ſentiments ſo fully on this ſubject, in our account of the performances of Dr. Milles and Mr. Bryant, nothing now remains for us, but to give a fair repreſentation of the ſentiments of others who have appeared in this curious controverſy. The work before us, though not the firſt in the liſt, in the order of publication, yet being the firſt in point of conſequence, it merits precedence in our Review.

‘ My Readers (ſays the Author of this elegant and liberal Enquiry) will obſerve, that I have not only ſuppoſed the poems to be ſpurious, but to have been forged by Thomas Chatterton, the youth by whom they were firſt diſcovered and circulated. They will alſo be pleaſed at the ſame time to remember, that my adverſaries have drawn an unfair concluſion from the reverſe of theſe two ſuppoſitions, that is, the antiquity of the poems and the incompetence of Chatterton. From theſe two points, improperly blended and involved, Mr. Bryant and Dr. Milles are perpetually ſtarting a dilemma, that becauſe the poems could not have been written by Chatterton, therefore they muſt neceſſarily be the compoſition of Rowley.’ However, we think the ſuppoſition of a third perſon's co-operating with Chatterton to be highly improbable; and as to the conjecture which hath been ſtarted by ſome, that this youth was *only made an inſtrument of another's ingenuity and impoſture*, it appears in every view we can take of it, to be totally groundleſs; and the difficulty complained of on the ſide of the two other hypotheſes, will here be increaſed tenfold.

Mr. Warton diſtributes his arguments under the following heads: I. Style, compoſition, and ſentiment. II. Metre. III. Ancient language. IV. Hiſtorical alluſions. V. Battle of Haſtings, and Ella, a tragedy. VI. Compariſon of Chatterton's poems with the poems attributed to Rowley. VII. Miſcellaneous obſervations. VIII. Character and circumſtances of Chatterton.

> ' Theſe poems exhibit (ſays our ingenious Enquirer, under the firſt head) both in connection of words and ſentences, a facility of combination, a quickneſs of tranſition, a rapidity of apoſtrophe, a frequent variation of form and phraſe, and a firmneſs of contexture, which muſt have been the reſult of a long eſtabliſhment of the arts and habits of writing. The verſification is equally vigorous and harmonious; and is formed on a general elegance and ſtability of expreſſion. It is remarkable, that whole ſtanzas ſparkle with that brilliancy, which did not appear in our poetry till towards the middle of the preſent century. The lines have all the tricks and trappings, all the ſophiſtications of poetical ſtyle, belonging to thoſe models which were popular when Chatterton began to write verſes. Our old Engliſh poets are minute and particular. They do not deal in abſtraction and general exhibition, the effects of affectation and a reſtleſs purſuit of novelty. They dwell on realities. Even in the courſe of narration or deſcription, where poets of the 14th or 15th centuries would have uſed the literal expreſſion, and repreſented the ſubject by the mention of natural circumſtances, the writer of theſe pieces adopts ideal terms and artificial modes of telling a fact; and too frequently falls into metaphor, metaphyſical imagery, and incidental perſonification.'

Mr. Warton produces from theſe poems a variety of inſtances of the perſonification of abſtract terms, and of a ſpecies of metaphyſical imagery, totally unknown to the ancient poets of this country. He particularly obſerves, that ' the appearance of theſe images is not only tranſient and incidental, as ariſing out of the courſe or tenour of a narrative or ſpeech; but the Author's propenſity to perſonification is ſometimes indulged to a far greater extent.' A very ſtriking ſpecimen of this is afforded by the beautiful chorus in the tragedy of Goddwyn, in which the poet gives a moſt animated portrait of FREEDOM; and in the groupe of her attendants we ſee " pale-eye'd AFFRIGHT;" " POWER with his *heafod* pointed to the ſkies;" " WAR, gore-fac'd WAR; and ENVY armed."

> ' Our ancient Engliſh bards (ſays Mr. Warton) abound in unnatural conceptions, ſtrange imaginations, capricious extravagancies, and even the moſt ridiculous inconſiſtencies. But Rowley's poems preſent us with no incongruous combinations, no mixture of manners, inſtitutions, uſages, and characters. They have no violent or groſs improprieties. In our old poets, Ovid and St. Auſtin are ſometimes cited in the ſame line. Our old poets are perpetually confounding *Gothic* and claſſical cuſtoms, knight errantry and ancient hiſtory, *Scripture and romance*, religion and chivalry. They make no diſ-

tinction between ſacred or profane perſonages, between ſaints and heroes, the warriors of the Iliad and the Round Table, conjurors and logicians. Helen and the Holy Virgin are often compared for beauty; for proweſs, Sir Triſtram and Joſhua; and for wiſdom Merlin and Ariſtotle. When a ſeries of illuſtrious lovers is enumerated, Sampſon and Dalilah, David and Bathſheba, and Solomon with all his concubines, are arranged in company with Dido and Eneas, Medea and Jaſon, and Hercules and Deianira. In Gower's *Confeſſio Amantis*, Ulyſſes is ſuppoſed to have learned rhetoric of Cicero. In Lydgate's metrical *Lyfe of our Lady*, there are two long chapters "Howe Joſeph wente to ſeeke a mydwyfe, and how our Lady receyved the mydwyves." The ſame poet, a ſcholar and an eccleſiaſtic, and till our *late diſcoveries*, one of the firſt poetical luminaries of the 15th century, makes Priam found a chauntry in the capital church of Troy for Hector's ſoul. Such was then the condition of writers and readers, that Lydgate, in another poem, has ſeriouſly verſified the Rubrics of the Miſſal, which he applies to the god Cupid; declaring, that he frequently meditated, with great delight and edification, on the holy legend of thoſe conſtant martyrs, who were not afraid to ſuffer a lingering death for the faith of that omnipotent deity. Do we find any of theſe weakneſſes, theſe palpable abſurdities in Rowley?'

Under this head the Author examines the particular words and formularies of expreſſion which prove the poems to be modern. Among a number of other modern words, the following are particularly noticed: *puerilitie*; *bred*, for educated or brought-up; *optics*, for eyes; *Latiniſed piece*, for a literary performance, a poem or a play; *tragick ſand*; *proto-ſlain*; *ſucceſs*; *tragedy*; *great*, in the ſenſe of moral eminence, &c. &c. Modern formularies, and modern combinations, are equally conſpicuous. "*Thus* Leofwine."—"*Thus he.*" "O Alfwolde, *ſay*, how ſhall I ſing of thee." "*Oh! Gods!*" "*Ye Gods!*" "Now by the *Gods.*" "*Gods!* how the Saxons." "*Turn* thee." "Oh! Turgott, *whereſoe'er* thy ſprite." "Oh! thou, *whate'er* thy name." "Oh! thou, *where'er* thy bones," &c. &c. This mode of addreſs is too artificial for Rowley's age. To enumerate the Author's compound epithets, ſuch as the "owlett's *eve-ſpeckt* wing," the "*ſpire-girt* town," and a thouſand others would be tedious and trifling.

'Before I cloſe this head, ſays our Author, I muſt remark that in extenuation of the objection ariſing from the ſmoothneſs and elegance of Rowley, it is pretended, that his native aſperities have ſometimes been ſoftened and modernized, and perhaps the defects of the MSS. interpolated by the officious hand of Chatterton—If this be true, where is the value or curioſity of this boaſted diſcovery of ancient Engliſh poetry? If a modern corrector has been at work, he has apparently been ſo very buſy as to leave but little or none of the original. His file has worn what it poliſhed. . . . . If the poetry before us ſhould have been only corrected or interpolated by parts, I believe there will be no difficulty in drawing the line of diſtinction between the reſpective property of Rowley and Chatterton: for ſuch corrections and interpolations appear to conſiſt not only in words and hemiſtics, but in a ſuite of ſtanzas, in paſſages of conſiderable length, and ſuch as have been the favourites of the Public, and have been diſtinguiſhed for their poetical beauties.'

Under the ſecond head, which treats of the metre of theſe poems, Mr. Warton lays down a few general obſervations, which we think ſufficient to diſprove the antiquity that hath been given them. 'The ſtanza of old Engliſh poetry is moſt commonly formed of lines of equal feet, and conſtantly preſerves a uniform recurrence of the ſame ſyſtematic alternation of rhyme. The *Song to Ella* is compoſed in that devious and irregular meaſure which hath been called the Pindaric. What ſhall we think of a Pindaric ode in the reign of Edward IV.? It is well known, that this novelty was reſerved for the capricious ambition of Cowley's Muſe.' Mr. Warton very juſtly obſerves, that it is more than probable that the ſuppoſed Rowley was perfectly unacquainted with the Theban bard; that the firſt Latin verſion of his Odes was by John Lonicer, about the beginning of the 16th century: but if it is inſiſted on that Rowley had read Pindar in the original Greek, the maintainers of ſo ſtrange and groundleſs a poſition may be aſked, how it ſhould have happened that the Engliſh ſhould have borrowed nothing from the Grecian bard except the licentious exuberance of his Lyrics?

'The ſtanza, ſays our Author, of the *Battle of Haſtings*, of the *Tournament*, and of the tragedies of *Ella* and *Goodowyn*, conſiſts of ten lines. It is conſtructed of two quatrains, rhyming alternately, and theſe are cloſed with an Alexandrine. The long ſtanza, or *ottava rima* of Chaucer, never exceeds eight lines. Lydgate's is commonly confined to ſeven, and is the ſame that is called by Gaſcoigne, a critic and poet of the decline of the 16th century, *Rithme Royal.* But neither Chaucer nor Lydgate cloſe with the Alexandrine. Spenſer, with the addition of the Alexandrine, and ſome difference in the alternation of the rhymes, is the firſt that extended the ſtanza to nine lines. At length Prior, who lived more than two centuries after Rowley, in his Ode on the Queen, augmented Spenſer's ſtanza with a tenth line, preſerving his Alexandrine. This laſt, of which examples have been multiplied, was our poet's model.' Mr. Warton alſo obſerves, that *the unvaried and habitual exactneſs of the modulation of the final Alexandrine* in the Poems of Rowley, excludes their claim to antiquity. 'Had the ſuppoſed Rowley written Alexandrines, he would not have exceeded Spenſer, and equalled Dryden in the muſic of verſification.'

It is farther remarked, that the *great variety* of metre found in theſe poems is an objection to their authenticity. 'From the ſublime irregularity of the Pindaric, and the ſtately ſolemnity of the *rithme royal*, our Poet ſometimes deſcends to ſport in *lighter* ſtanzas.' An inſtance is given from an ode (ſaid to have been written by Sir Tyb Gorges) in the tragedy of Ella.

Mie huſbande, Lord Thomas, a forreſter boulde
As ever clove pynne or the baſkette, &c. &c.

This mode of verſification Mr. Warton ſuppoſes to have been borrowed from a ballad on the Vicar of Taunton in Durfey's *Pills to purge Melancholy*, written about the end of the laſt century.

With reſpect to the perpetual recurrence of ancient language in Rowley's poems, Mr. Warton juſtly obſerves, that ‘ it is affected and unnatural. Antiquated expreſſions are engrafted on preſent modes of ſpeech. " Old Edward's armour beams on Cibber's breaſt." He hath given a hardneſs and ſtiffneſs even to obſolete language. He ſays, in ſpeaking of the ancient builders of Briſtol:

" And eche dygne builder *dequac'd* onn mie mynde.

That is, each illuſtrious builder daſh'd upon my mind.' The concluſion muſt be, that he borrowed his language from gloſſaries and etymological Engliſh lexicons, and not from life or practice. But he borrowed without ſelection or diſcernment.'

Mr. Warton might have confirmed this remark, by producing many examples of Chatterton's very injudicious choice of words from dictionaries which explain them by ſome *equivocal* term. We have inſtanced this more particularly in the word *calk*: and *dequace* is another proof of it. He found its general meaning was—*to daſh*. Now, though *dequace* hath one fixed and definite ſignification, yet *daſh* hath not—at leaſt in modern ſpeech. We ſay in common—" He *daſhed* away:" or " he *daſhed* into it:" or (by a bolder licence of expreſſion) " it *daſhed* upon him." It means ſome ſudden or rapid impulſe; ſome ſhewy or noiſy feat. But its primary meaning, to *injure*, *break*, or *deſtroy*, alone expreſſes the ſignification of *dequace*; and it is further to be noticed, that it is actually made uſe of in this its true ſignification by Chatterton in another part of theſe poems;—a plain and deciſive proof that he picked up the word at a venture; and becauſe *daſh* might be underſtood in more ſenſes than one, he weakly imagined that the ſame liberty might be taken with *dequace*.

Under this head, our learned Enquirer attempts to obviate ſome objections of Mr. Bryant to Chatterton's explanation of ſeveral words in the poems:—and we think he hath ſucceeded on the whole; though we are yet puzzled about the *lordyng toad*. It is a difficulty: and we honeſtly acknowledge ourſelves to be incapable of removing it. We ſuſpect that he met ſomewhere or other with the epithet *lordyn* (for *lourdan*) in connection with the toad, whoſe *ſluggiſhneſs* it expreſſes. As he could not find it, when *thus* ſpelled, in his dictionary or gloſſary, he gueſſed at its meaning as well as he could; and ſuppoſed it referred to ſome poſture of body which was rare and uncommon, and tended to give ſome appearance of ſpirit and dignity to the animal.—This ſolution is not however quite ſatisfactory; but it is the beſt we can give.

Mr. Warton next examines the hiſtorical alluſions—which are ſuppoſed to contain a fund of references to curious hiſtorical facts, now forgotten. He ſuppoſes that Chatterton's knowledge of the Raven-ſtandard of the Danes was derived from Thomſon's *Maſque of Alfred*, and his idea of writing a play on a Daniſh ſtory might have been ſuggeſted by this very maſque, as he is allowed to have been a reader of Thomſon. In theſe poems Ella is called ‘the Warden of Briſtol caſtle in the time of the Daniſh wars;’ whereas Briſtol, before the conqueſt, was a very inconſiderable place, and is never once mentioned in our hiſtories of thoſe bloody engagements which were fought all about its neighbourhood, between the Saxons and the Danes. It did not begin to flouriſh, or to be fortified, till after the total extinction of the Anglo-Saxon government.

The various incidents in the Battle of Haſtings, together with the names of the heroes, may be met with in theſe Engliſh hiſtories to which Chatterton may be ſuppoſed to have had acceſs. Mr. Warton, we have already obſerved, is the firſt that hath pointed out Fuller's *Church Hiſtory* as a book which could give this youth a great part of the information he needed. ‘Meanwhile (ſays our Enquirer with great ſhrewdneſs) how comes it to paſs that ſo many of the Normans are mentioned in this poem, and ſo few of the Saxons? It is ſtrange, that the original Author, Turgott, an Anglo-Saxon, ſhould not have commemorated more of his countrymen. Why doth he dwell ſo largely, and almoſt ſolely, on the names of his enemies?—For this plain reaſon, Chatterton had no long roll of *Saxon* names to which he might refer. Of the Normans he had a liſt of eight hundred, from which he might chuſe at pleaſure. Not twenty Saxon names, including Harold's three brothers, Toſti, Girtha, and Leofwyne, known from our hiſtorians, are here recited. . . . . . He took his few Saxon names by memory, from plays, poems, novels, hiſtories, and other books of entertainment.’ We have taken [*] notice of one great reſource he had in Camden; a work he was known to have conſulted.

Our Author next proceeds to the more particular examination of the *Battle of Haſtings*, and the *Tragedy of Ella*. The former he examines in the view of an imitation of Pope's Homer; and the latter he demonſtrates, by a train of the juſteſt reaſoning to be totally inconſiſtent with the ſtructure and form, language, ſentiments, and alluſions, of any poems whatever of the age of Edward IV.—‘in which age, if any plays exiſted, they were nothing more than a ballad, or ſolitary recital without plot or dialogue, and incapable of repreſentation.’—‘It is another inſurmountable objection to the antiquity and authenticity of Ella, that the ſubject is hiſtorical or civil. Repreſentations of religious ſubjects were only faſhionable in the reign of Edward IV. And theſe, excluſive of the ſubject, by no means reſembled what we call a play. They made a part of the great drama of ſuperſtition. Rowley, as a prieſt, was very unlikely to have begun this heterodox innovation, and to have been the firſt to compoſe a play not religious. The pious Mayor of Briſtol never would have patroniſed ſo profane a Confeſſor. Churches were the chief theatres before the Reformation; and the *dygne Maiſtre* Canynge, the builder of a church, would have more naturally employed the dramatic talents of Rowley to decorate the new edifice with the exhibition of a ſplendid MYSTERY. If Rowley had penetration and taſte, yet he had caution, he had prudence, and a reverence for his eſtabliſhment. But Rowley proceeds ſtill farther. He openly defends his new attempt, not in a palliative apology, but in a peremptory declaration of his opinion of the abſurdity of ſcriptural plays.'—' Upon the whole of this head, ſays Mr. Warton, if there are ſuch things as principles of analogy, if the rules which criticiſm has eſtabliſhed for judging of the age of a poem, are beyond the caprice of conjecture, then are the *Tragedy of Ella* and *the Battle of Haſtings* modern compoſitions; if they are ancient, then are the elegancies of Gibbon's ſtyle coeval with the deplorable proſe of Caxton.'

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[*] Vid. Review for July.

The ſixth head of this Enquiry is particularly engaged in *the compariſon of Chatterton's poems with the poems attributed to Rowley.* ' It has been urged, and for an obvious reaſon, that the poems acknowledged by Chatterton to be his own compoſition, are of a caſt much inferior to thoſe which he produced as written by Rowley. If this be true, we ſhould remember, that Chatterton laviſhed all his powers on the counterfeit Rowley, with whom he intended to aſtoniſh or deceive the world; and that his Miſcellanies were the temporary progeny of indigence, inconvenience and diſtraction: that the former pieces were compoſed with one uniform object in view, in a ſtate of leiſure and repoſe, through the courſe of nearly one year and a half; and the latter amidſt the want of common neceſſaries, in diſquietude, and in diſſipation, at the call of bookſellers, and often on occaſional topics within four months.' Mr. Warton, however, ' will not grant this boaſted inequality. If there is any, at leaſt the ſame hand appears in both. The Miſcellanies contain many ſtrokes of uncommon ſpirit and imagination, and ſuch as would mark any boy of 17 for a genius. Let me add, that both collections contain an imagery of the ſame ſort.' After the compariſon of ſome of Chatterton's avowed pieces with the poems attributed to Rowley, in which he proves, that the latter are by no means uniform, he obſerves, ' that imagination in a young mind is not always juſt.'—' In the meantime, ſays he, in proving that Rowley has his faults as well as Chatterton, I am not conſcious that I have exaggerated matters by an unfair diſplay of the worſt paſſages. My opponents have certainly done this, in their attempts to expoſe the defects of Chatterton's acknowledged poetry, and of its inferiority to Rowley.' In a note, there is this remark, which we cannot omit: ' I muſt here obſerve, that Mr. Bryant has contraſted the firſt twenty lines of Chatterton's *Conſultad*, with a paſſage taken, as he ſays, from a poem called the Conſultation, written by one of Chatterton's intimate friends, and of the ſame age. The contraſt is intended to ſhew, how much Chatterton was outdone by ſome of his young friends on a ſimilar ſubject. [Vid. Bryant's Obſervations, p. 491, *ſeq.*] But, as I am informed by Mr. Steevens, the lines quoted by Mr. Bryant from the *Conſultation*, are ſtolen with little alteration, by Chatterton's friend, whoever he was, from the beginning of "*Patriotiſm*, a Mock-heroic, in ſix Cantos," publiſhed in 1765, reprinted the next year, and written by Mr. Thomas Bentley, the Critic's ſon.' We have compared the lines, and find the plagiariſm to be groſsly and flagrantly palpable.

The ſeventh head of enquiry conſiſts of miſcellaneous obſervations, all tending to prove, that theſe poems cannot be ancient. The Author obſerves, that 'they contain no Gothic learning, ſuch as the pedantry of a Gothic prieſt in the 15th century would have exhibited. There are no alluſions or references to the claſſics of the dark ages. . . . In theſe poems we have no religion. . . . . They have no prolix devotional epiſodes, ſuch as would have naturally flowed from a writer of Rowley's profeſſion and character. Inſtead of addreſſes to the *Holy Virgin*, we have long and laboured invocations to Truth, to Hope, to Content, and other divinities of the Pagan Creed, or rather of the creed of modern poetry. Rowley would have interſperſed his poetry with texts of Scripture. . . . . We miſs the marks of another ſort of reading in thoſe poems, and which a real Rowley would have ſhewn, I mean of old romances.' It is miſſed too where it might have been expected, and would have been found, if an ancient Engliſh poet had been the author, viz. in the *Tournament*.——Mr. Warton very juſtly concludes, that 'if ſuch a poet as Rowley had exiſted in the 15th century, he would have been idolized by his age, he would have been complimented by cotemporary writers, his works would have been multiplied by numerous manuſcripts—would have been printed by Caxton, who diligently ſought after all the poetry of his times, and would have deſcended in repeated editions to poſterity. His life would have been written by Bale, who mentions obſcure authors, now deſervedly forgotten; and by the claſſical Leland, he would have been undoubtedly recorded as the great and rare ſcholar, who underſtood Greek in the reign of Edward IV. That this collection of poems ſhould ſubſiſt in one copy only, and that unſeen, nor ever once tranſcribed for ſo long a period, is incredible.'

A cauſe for their concealment hath, however, been alleged by ſome learned antiquarians. "There are, ſay they, ſtrong marks of party in theſe poems, and therefore they were ſuppreſſed." 'It is, ſays Mr. Warton, too true, that our Author is ſometimes a Yorkiſt, and ſometimes a Lancaſtrian. But we will ſuppoſe that his Yorkiſm predominated. He was therefore of courſe proſcribed in the reign of Henry VII. Why were not the works of the Lancaſtrian Lydgate, the great and perpetual panegyriſt of Henry VI. exterminated by Edward IV.; or condemned to an inacceſſible cheſt, ſecured by ſix locks? This reaſoning, I fear, is too refined.'

The 8th and laſt head of this Enquiry treats particularly of *the character* and circumſtances of Chatterton. 'It is aſked, with ſome degree of plauſibility, " how could Chatterton, who was educated at a charity ſchool, where only writing and arithmetic were taught, produce ſuch fine pieces of poetry, which ſhew marks of more liberal purſuits, and ſtudies of another nature ?" In the ſame general way of putting a queſtion, it may be aſked, How could that idle and illiterate fellow Shakeſpeare, who was driven out of Warwickſhire for deer-ſtealing, write the tragedy of Othello? I give as general an anſwer, the powers of unconquerable mind outgo plans of education and conditions of life. The enthuſiaſm of intellectual energy ſurmounts every impediment to a career that is preſſing forward to futurity.' After this general poſition, Mr. Warton attends to a few particulars reſpecting the ſituation, character, and genius of Chatterton; and from all clearly deduces an evidence in favour of the principal object of this Enquiry, viz. *that he was the real Author of the Poems attributed to Rowley.*—Moſt of the particular obſervations are thoſe on which we have already dilated in our remarks on Dean Milles. With reſpect to the opportunities which Chatterton had for conſulting books, an anecdote of conſiderable importance in the controverſy is related in the preſent Enquiry. 'During Chatterton's life-time the *Old Library* at Briſtol was of univerſal acceſs: and I am, ſays Mr. W. moſt credibly informed, that he was introduced to it by Mr. Catcott, a clergyman of Briſtol, who wrote on the Deluge, the brother of Mr. George Catcott.' In the ſecond edition of this pamphlet Mr. Warton obſerves, that Mr. Catcott, the clergyman, always looked on Chatterton's pretenſions with ſuſpicion, and regarded the poems which he attributed to Rowley, as the ſpurious productions of his own pen.

We have already mentioned Mr. Rudhall's teſtimony to the forgery of Chatterton in the paper reſpecting the bridge, firſt publiſhed in Farley's Journal. We have, at the concluſion of this Enquiry, the account confirmed, with ſome intereſting particulars, by Mr. Herbert Croft, Author of the ingenious piece called *Love and Madneſs*. It contains a ſtrong evidence of Chatterton's *Propenſity*; and affords an earneſt of his future genius in this line of literary impoſition. 'I will not, ſays Mr. Warton, affront the common ſenſe of my readers, by making many remarks on a tale that ſpeaks for itſelf. A man is brought to the bar for counterfeiting ancient writings. An advocate for the priſoner ſhifts the accuſations, and contends, that he could not be guilty, becauſe it was impoſſible that ſuch methods as he practiſed for making the counterfeit could *ſucceed*. The *attempt* muſt not be confounded with the *ſucceſs*. The attempt is readily granted, and that alone is ſufficient for conviction. But Chatterton really did ſucceed in his deception, and impoſed on many of his friends by this artifice. And it is but a dangerous apology in defence of a forger, to ſay, that *he was diſpoſed to exerciſe his inventive genius*. That Chatterton *played tricks*, according to Dr. Milles's account, with a piece of parchment, and wrote on it in an old hand, is an anecdote which had better been ſuppreſſed in a vindication of his veracity. But by Mr. Croft's letter, from the atteſtation of the ſame very credible witneſs, it appears, that Chatterton *diſguiſed* SEVERAL *pieces of parchment with* *the appearance of age.* For what purpoſe?' After all, this ingenious writer thinks, that the argument ought rather to be referred to *internal* than *external* evidence, ſince the latter, as he very juſtly obſerves, 'hangs out light, ſometimes falſe, and frequently feeble, and ſeldom ſerves to any other purpoſe than to embarraſs our reaſoning, to miſlead the inquiſitive, and to amuſe the ignorant.'

The ingenious Enquirer's apology for entering ſo particularly into this diſpute introduceth the preſent work. However, we take the liberty of removing it to the cloſe; and we tranſcribe it as our own juſtification, for having been ſo large and diffuſive in an argument that ſome perſons perhaps may deem unworthy of ſuch particular and elaborate diſcuſſion. 'A diſpute about an unknown prieſt, who could compoſe poliſhed Engliſh verſes in the 15th century, and a blue-coat boy of Briſtol, newly converted into an attorney's clerk, who could imitate the language of Chaucer and Lydgate, may perhaps appear too trifling to admit any farther diſcuſſion. Inſignificant as it may ſeem, the determination of theſe queſtions AFFECTS THE GREAT LINES OF THE HISTORY OF POETRY, AND EVEN OF GENERAL LITERATURE. If it ſhould at laſt be decided that theſe poems were really written ſo early as the reign of King Edward IV. the entire ſyſtem that hath hitherto been framed concerning the progreſſion of poetical compoſition, and every theory that has been eſtabliſhed on the gradual improvement of taſte, ſtyle, and language, will be ſhaken and diſarranged.'

It is in this important light we view this very ſingular controverſy (which hath indeed been honoured with the attention of gentlemen of the firſt erudition in the republic of letters); and if ſome of our more incurious Readers ſhould be offended at us for having entered ſo largely into the diſcuſſion of what cannot afford entertainment to perſons of their taſte, we can only ſay, that we have Readers of every deſcription to pleaſe; and that it is our ambition ſometimes to pleaſe Readers of a higher claſs, though, as Mr. Warton obſerves, our ſchool is in general *the ſchool of the people.*

ART. II. *An Inquiry into the State of Medicine, on the Principles of Inductive Philoſophy.* With an Appendix; containing Practical Caſes and Obſervations. By Robert Jones, M.D. 8vo. 5s. 3d. Boards. Cadell, &c. London; Elliott, Edinburgh. 1781.

WHEN the late work of Dr. Brown (*Brunonis Elementa Medicinæ*) came before us, we can truly ſay, we ſat down to it with as little of a party ſpirit as Candour herſelf could require. If our account of it was ſhort and unſatisfactory, we readily acknowledge, that, not comprehending the principles of it ourſelves, we deſpaired of making them intelligible to our Readers. When, therefore, we learned that theſe principles were to be unfolded and explained in a new publication, we *were pleaſed* with the occaſion as well of ſatisfying ourſelves, as of obliterating ſome cenſure we were informed we had incurred. In what degree the work before us hath anſwered theſe expectations, is now to be ſhewn.

Dr. Jones has divided his work into two parts; the *preparatory* and the *ſcientific*. The former is compriſed in four chapters, the contents of which we deſigned to have analyſed for the information of our Readers; but they are ſo extremely rambling, and ſo little to the purpoſe, that they defy every attempt of this kind. All we learn, amidſt plentiful abuſe of preceding medical teachers and practitioners, and large quotations from Lord Bacon, is, that the improvement of medicine is to be expected from the two ſciences of natural philoſophy and logic, and the application of the inductive method.

In chapter 5th, after a good deal more of very ſimilar introductory matter, and a modeſt compariſon or two of Dr. Brown to Newton, we are introduced to the fundamental truth upon which his ſyſtem is built, ' the moſt univerſal conception which the mind can attain, viz. this extenſive law in nature, *That all the powers operating upon the animal and vegetable kingdoms, and creative of all their phenomena, ſtimulate*.' And what is *ſtimulus?* Upon what does it act? What are its effects? If we aſk theſe and twenty more queſtions, ſuggeſted by the ſubject, not a ſingle explanation is afforded us; the magic word *ſtimulus*, or *excitement*, which ſeems to be uſed ſynonimouſly with it, is to remove every difficulty that has perplexed all former philoſophers, and to convey correct and perfect ideas of the whole animal œconomy.

Every thing, then, *ſtimulating*, the difference being only in degree; and a certain degree of *ſtimulus* being alone neceſſary to life and health; it follows, both that there can be only two kinds of diſeaſe, viz. exceſs or defect of ſtimulus; and only two modes of operation of every thing uſed by way of diet and medicine, viz. adding to, or taking from, the degree of ſtimulus ſubſiſting. And this is the whole of the Brunonian doctrine; which, however it may be commended for its conciſeneſs and ſimplicity, will probably be thought, by thoſe who pay any attention to it, as little remarkable for clearneſs, as for conſiſtency with the phenomena of nature.

Nor will even the laboured application of the *Newtonian axioms* to this ſyſtem of medicine gain it much credit, when the few equivocal, and even ludicrous facts, by which it is attempted to be ſupported, are examined. Some of theſe are of ſuch a nature, that nothing but the blindeſt credulity and weakneſs could have led to their publication. What ſhall we think of the judgment of that pupil who could gravely exhibit a view of his teacher ſending for a number of his choſen diſciples in order to get drunk before them, that he might ſhew the effect of ſtimulants in removing the pain of the gout? We are told, that after the doſe began to operate, the Doctor walked acroſs the room without feeling the leaſt inconvenience from his gouty foot; but the relator has forgot to let us know how he felt when he became ſober again. A ſimilar caſe to this, is one of an old gentlewoman, who, after being much afflicted with indigeſtion and vomiting, was left by Dr. Brown 'in a ſtate of happineſs,' after a doſe of laudanum and three glaſſes of ſpirits. The ſame comfort was repeatedly obtained, and the patient at laſt 'aſſured him, in a tone of emphaſis, that ſhe would never for the future depart a hair's-breadth from his directions.' A fact equally curious, of which one of Dr. Brown's Engliſh pupils muſt have informed him, is, 'that in ſome counties of England, the farmers would not engage their ſervants unleſs they undertook to be very dextrous in ſwallowing the moſt nutrient animal food.' We have heard ſomething of this *dexterity*, which among the vulgar has the appellation of *bolting*; but we always underſtood, with much more probability, that the wages of the labourer were proportionally leſſened on account of this hoggiſh practice.

What is equally extraordinary is, that in the narration of theſe ridiculous and extravagant ſtories, from the whole tenor of the language, one would conclude, that the neceſſity of good meat and drink, to preſerve health and ſtrength, was never made public but in Dr. Brown's lectures and writings; ſtill leſs that the uſe of ſtimulant medicines and nutritious diet in diſeaſes was known to any other medical author. It is indeed expreſsly ſaid, that though Sydenham underſtood the nature of *phlogiſtic* diſeaſes; yet that neither he, nor any phyſician ſince his time, had a right notion of a much more numerous claſs, which the Author of this new ſyſtem pleaſes to diſtinguiſh by the title of *aſthenic* (as if there was any diſeaſe which did *not* diminiſh the vital ſtrength): an aſſertion which muſt have ariſen from no common degree of either impudence or ignorance. Nor can it rationally be ſuppoſed that much improvement in the mode of treating caſes of debility will be made by one, who, under the general undefined term, *ſtimulus*, confounds the action of ſubſtances the moſt different in ſenſible effects; thoſe, to wit, which give a temporary impulſe to the animal ſpirits, and thoſe which add to the quantity, and amend the quality, of the ſolids and fluids of the body.

But as ſome good may be educed out of much evil, we may expect that the very free uſe of *diffuſible ſtimulants*, recommended by Dr. Brown in all aſthenic diſeaſes, will, at leaſt, conduce to a more thorough knowledge of their nature and effects, eſpecially of thoſe which he conſiders as the principal of the tribe, *as ſpirits* and *opium*. And in ſome deſperate caſes, as in the loweſt ſtage of nervous and putrid fevers, where more cautious practice affords little or no hope, and ſome ſudden and violent change is the only chance of giving a turn to the diſeaſe, it may be worth the attention, even of a ſober phyſician, to try what can be done by a method, which in other circumſtances he would think unjuſtifiably raſh and hazardous.

Above half of the volume before us is made up of an Appendix, containing caſes, with remarks. The firſt of theſe are ſome ſelected from the practice of the Royal Infirmary in Edinburgh, as objects of criticiſm and cenſure; the latter are ſuceſsful ones treated on Dr. Brown's plan by himſelf or his partizans. We think it no breach of charity to ſay, from circumſtances ſufficiently manifeſt in this book, that we have no great reliance either on the fidelity or judgment of its Author; and therefore cannot implicitly admit the force of arguments drawn from theſe alleged facts. As there is a good deal of illiberality, ſo there is ſome ſhrewdneſs, in the obſervations on parts of the Infirmary practice. Indeed there is ſo much of the latter, as convinces us that they cannot be the work of the oſtenſible Author of the whole volume, whoſe credulous ſimplicity, and empty pedantry in other places, exhibits a mind of a very different ſtamp. Every one, however, muſt ſee that it is highly unfair to attribute to the whole profeſſion miſtakes (if any ſuch there are) in the practice of a ſingle perſon. Yet this is the conſtant mode of arguing of the preſent Writer, and the grand artifice he uſes in exalting Dr. Brown above all paſt and preſent phyſicians.

We ſhould now diſmiſs this article, to the mutual ſatisfaction, we doubt not, of our Readers and ourſelves; were we not called to the more particular conſideration of one of the caſes related in it, by the publication of the following pamphlet.

ART. III. *A Letter to Dr. Robert Jones of Caermarthenſhire,* in Anſwer to the Account which he has publiſhed of the Caſe of Mr. John Braham Iſaacſon, Student of Medicine, and to the injurious Aſperſions which he has thrown out againſt the Phyſicians who attended Mr. Iſaacſon. By Andrew Duncan, M. D. &c. &c. 8vo. 1 s. Elliot, Edinburgh; Longman, &c. London. 1782.

THE circumſtances of the caſe in which both Dr. Duncan and Dr. Jones agree, are the following: Mr. Iſaacſon was attacked by a fever. A friend of his requeſted the attendance of Dr. Duncan; to whom was ſoon after joined Dr. Munro. After they had for ſome time attended together, Mr. Jones, who was a friend of the patient's, alarmed at his dangerous ſtate, and prejudiced in favour of the Brunonian method of treatment, wiſhed to have it put in practice; but did not chuſe to propoſe it to the attending phyſicians. He therefore privately tampered with the nurſe, and perſuaded her to give the patient large doſes of opium. Here is ſome variation in the ſtory; the nurſe, in her depoſition, annexed to Dr. Duncan's pamphlet, aſſerting, that Dr. Jones himſelf gave the only doſe of laudanum the patient had. This, however, is not material. It further appears, that the patient growing worſe, and the nurſe refuſing to adminiſter any more of theſe ſecret doſes, Mr. Jones got her to Dr. Brown's houſe, where the Doctor himſelf talked to her a long time on the neceſſity of proceeding in his method, and was very urgent with her to comply with his directions.

All this Dr. Jones himſelf, in the work above reviewed, relates, and with much apparent ſelf-complacency; the difference as to fact between Dr. Duncan and him being chiefly, whether or no the Brunonian plan was really adminiſtered, and was the cauſe of the patient's recovery? As far as we can depend upon the nurſe's and landlady's teſtimony, it certainly was not; for they aſſert, that except part of one doſe of laudanum, poured in by Jones when the patient was delirious, nothing elſe was given, either as drink or medicine, but what the attending phyſicians directed.

But waving this part of the queſtion, who can read without the utmoſt indignation the cool avowal of ſuch an infamous violation of every principle of honour and decency in the conduct of members of the medical profeſſion to each other? If the zeal and ignorance of a young man can be pleaded in Mr. Jones's exculpation as to his intention; yet, certainly, his raſh vanity in taking upon him, then only a ſimple ſtudent in medicine, to interfere in the practice of two men of eſtabliſhed reputation, and give a moſt important medicine from his own ſole judgment, deſerves the ſevereſt chaſtiſement. But what can be ſaid in favour of Dr. Brown—a teacher of youth, —a pretender to uncommon honeſty—who could warmly promote ſuch a ſcheme of baſeneſs and treachery? We have ſome compaſſion for Dr. Jones, who has raſhly forfeited all future eſteem among his brethren, probably without being aware of it; but we look with horror on his maſter.

With reſpect to Dr. Duncan, his conduct in the affair ſeems to have been open and ſpirited; and the degree of acrimony with which he writes, may well be excuſed from the provocation.

ART. IV. *An Enquiry into the Source from whence the Symptoms of the Scurvy and of Putrid Fevers ariſe*; and into the Seat which thoſe Affections occupy in the Animal Œconomy; with a View of aſcertaining a more juſt Idea of Putrid Diſeaſes than has generally been formed of them. By Francis Milman, M. D. F. R. S. Fellow of the Royal College of Phyſicians, and lately one of Dr. Radcliffe's Travelling Phyſicians. 8vo. 3 s. ſewed. Dodſley. 1782.

THIS ingenious and learned Writer, whoſe labours have formerly come within our notice *, has here engaged in an enquiry of capital importance in the medical art, and with reſpect to which his opinions widely differ from thoſe of many eminent men, and indeed of the faculty in general.

After a Preface, containing ſome general remarks on the want of preciſion in the ideas commonly prevailing of putrid acrimony in the animal fluids; and a ſhort Introduction; the Author proceeds to his firſt chapter, *Of the prediſpoſing Cauſes of the Scurvy.* Theſe, as ſtated by him, are, preceding illneſs; indolence; fatigue; cold and moiſture; lowneſs of ſpirits.

In the next chapter he treats *Of the occaſional or exciting Cauſes of Scurvy.* Theſe are ſaid to be principally three: a diet of difficult digeſtion: food containing but little nouriſhment: and certain paſſions of the mind. Under the head of diet, he ſtrongly ſupports the opinion that a ſea-diet is prejudicial only as it is of difficult digeſtion, not on account of the ſalt it contains.

His third chapter is on the *Prevention of the Scurvy.* The means for this purpoſe chiefly refer to the Author's idea of the cauſes as above laid down. Captain Cook's authority is, as might be ſuppoſed, much referred to.

Chap. 4, is entitled, *Of certain Opinions which have been maintained with reſpect to the proximate Cauſe of the Scurvy.* Here Dr. Milman begins to open ſome of his peculiar opinions reſpecting this diſeaſe; adducing ſeveral ingenious arguments to prove that there is no gradual accumulation of putridity in the fluids of ſcorbutic perſons, as Sir John Pringle conceived.

The next chapter, *Of certain Properties of the muſcular Fibres of the Body*, only gives a ſhort account of the nature of the vital power in muſcles, and its oppoſite ſtates of too great and too little activity.

In chapter 6th, the Author gives an account of the *ſymptoms of the ſcurvy*, with his *opinion of the proximate cauſe deduced from them.* His concluſion is delivered in the following words: 'That the ſcurvy is not a diſeaſe of the fluids, but of the ſolids; that its ſeat is in the muſcular fibre; that its proximate

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* See *Monthly Review* for *January* 1780.

cauſe conſiſts in a gradual diminution of the vital power by the remote cauſes of this diſeaſe; that the torpor, weakneſs, &c. obſerved in all the functions, are the firſt effects of the proximate cauſe, the diminution of the vital power; and that the ſubſequent diminiſhed coheſion between the particles of the muſcular fibres, and the tendency of theſe to putrefaction, are links of the chain, and are ultimately derived from the ſame ſource.'

In the two next chapters, the *general character of putrid fevers*, and their *predispoſing cauſes*, are juſt touched upon.

Chap. 9th treats *of the occaſional or exciting cauſes of putrid fevers, and of the means of defeating their operations.* The cauſes pointed out are chiefly ſuch as diminiſh the vital powers; and the means of prevention are accommodated to theſe cauſes. Doubts are ſuggeſted with regard to the effects of antiſeptics, as ſuch, uſed by way of preſervative. It is juſtly remarked, that the Turks, and the inhabitants of the ſouthern parts of Europe, are not preſerved from peſtilential diſeaſes by a diet almoſt entirely vegetable and aceſcent.

In chapter 10, are diſcuſſed *certain opinions which have been maintained with reſpect to the nature of the proximate cauſe of putrid fevers.* The notion that contagious matter received into the ſyſtem acts as a putrid ferment on the fluids, is examined, and refuted by various arguments: as, that antiſeptics are not antidotes againſt peſtilential diſeaſes; that the blood and ſecretions are not found putrid in them; that the ſymptoms of theſe diſeaſes are thoſe of general debility, and defect of vital power, &c. From theſe premiſes are drawn the following concluſions:—'That the muſcular fibres are the ſeat of putrid diſeaſes—that the diminution of the vital power inherent in thoſe fibres is the proximate cauſe, is the general and immediate ſource in the animal œconomy from which their ſymptoms ariſe—that the ſimilitude and affinity between certain appearances attending all putrid diſeaſes are owing to their occupying the ſame ſeat, and to their being derived from the ſame origin in the ſyſtem—and that the peculiarities which have been obſerved to occur in the various ſpecies of thoſe diſeaſes, may probably ariſe from the different manner in which their ſeveral remote cauſes may affect the vital power.'

The origin of the ſcurvy is the ſubject of the next chapter; in which the Author endeavours to prove, that it is not a modern diſeaſe, but was known and deſcribed by the ancients. The *Convolvulus* of Hippocrates, in his opinion, comes the neareſt to an exact deſcription of the ſcurvy.

The concluding chapter is on *the cure of the ſcurvy and putrid fevers.* In this, the Author has collected a number of *facts* from Dr. Lind, and other writers of reputation, to ſhew that the efficacy of the remedies moſt ſucceſsful in theſe caſes, has not been in proportion to their antiſeptic powers, but rather to their tonic and ſtimulant qualities, or their ſtrengthening and nutritious ones.

We have given a more particular account of this performance, becauſe we think it entitled, both from the importance of its ſubject, and the merit of its Author, to the ſerious attention of the Faculty. Poſſibly, upon an accurate diſcuſſion, it would be found that greater ſtreſs, in the courſe of argument, has been laid upon ſome ſingle facts than they can well bear; while others have been too ſlightly paſſed over or neglected;—faults, which the ſupport of an hypotheſis almoſt unavoidably, in ſome degree, brings with it. On the whole, however, it cannot be denied, that ſome very forcible reaſoning has been employed in ſhaking to the foundation the opinions of Pringle, and his followers.

We cannot avoid mentioning a trifling matter, which gave us ſome diſguſt. Large quotations are inſerted from an author in the Italian language, without tranſlation. This may, perhaps, be regarded as a ſort of air of ſuperiority in Dr. Milman, not very civil to his readers, who cannot reaſonably be expected to know all thoſe modern languages which a *Radcliffe travelling phyſician* has had ſo favourable an opportunity of acquiring. As honeſt Dogberry ſays, "Give God thanks, and make no boaſt of it."

ART. V. *A General Hiſtory of Muſic.* From the earlieſt Ages to the preſent Period. By Charles Burney, Muſ. D. F.R.S. Vol. II. 4to. 1 l. 11 s. 6 d.* Boards. Robſon. 1782.

THOSE who *really* intereſt themſelves in the hiſtory of that delightful art which is the ſubject of this work, and who wiſh for genuine and original information concerning it, in part obtained from the prior reſearches of other inquirers, but very conſiderably augmented and enriched by the moſt extenſive perſonal inquiries of the Author himſelf—cannot fail to receive abundant gratification from the peruſal of this ſecond volume of his General Hiſtory. The Author's powers, and opportunities, are now well known to the world, by the publication of his firſt volume, as well as of the muſical journals which preceded it: ſo that with reſpect to this ſecond volume, we ſhall only, for the preſent, obſerve that the contents, of it are ſuch as might be expected from one who is fully maſter both of the theory and practice of the art concerning which he writes; poſſeſſed of as much curioſity to inquire into its hiſtory and progreſs, as probably falls to the ſhare of any of his readers; and who has evidently ſpared neither time, trouble, nor expence, to procure that information, which he has here ſo agreeably communicated to his readers.—To uſe his own expreſſion, when ſpeaking of a brother hiſtorian, ' he has ſought information at the ſource, and has not contented himſelf with the muddy ſtream of ſecond-hand ſcience.'

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* This is the price to Non-ſubſcribers.

Before we proceed to give an account of the contents of this volume, we ſhould obſerve, that the Author has committed an arithmetical miſtake (at which, however, we apprehend, the moſt intelligent of his readers will rather rejoice), in not having rightly calculated the number of ſheets into which he expected he might compreſs the reſults of his long and laborious reſearches, together with his own reflections upon the different ſubjects. According to his original plan, the work ought to have been completed in this ſecond volume; he has however brought down the hiſtory of muſic no lower than the middle of the ſixteenth century. A cool compiler could have made a much better eſtimate; but your men of genius, and original thinkers, write under impulſes which ſet all figures and calculations at defiance. The Author's own account of the cauſe of this miſtake, and of his future intentions, cannot be better expreſſed than in his own words:

' My original intention was, to compriſe the whole work in two volumes; but I ſoon diſcovered, with ſome degree of ſhame and mortification, that to have beſtowed no more pages on *modern* Muſic, concerning which we have ſo much *certain* information, than upon the *ancient*, of which, ſo little can now be even *conjectured*, would be like allowing one volume, in a hiſtory of England, to the Heptarchy, and only one to all ſubſequent times.

' At firſt, imagining that there would be no need of compreſſion, and, indeed, not ſeeing the whole compaſs of my ſubject, I ranſacked antiquity for whatever materials it could furniſh, relative to the Muſic of the Greeks and Romans, of which the effects have been ſo ſplendidly deſcribed, and which have long remained, and it is to be feared, ever will remain, enigmas to all who have the misfortune to be born too late for the Strains of Swans and Sirens. When I quitted theſe enquiries, to ſurvey the reſt of my labours, I ſaw " Alps on Alps ariſe," which it was impoſſible to aſcend without great pains and perſeverance; however, as only one could be aſſailed at a time, I ſtill was obliged to work in detail at particular parts, without beſtowing much attention on the *whole:* and in this manner a Second Volume has been produced. If I committed an error, in allotting too many pages of my work to the ancient Muſic, it would have been ill-corrected, by beſtowing too few on the modern. Thus, as one error produced a Second Volume, before the completion of my Deſign, ſo will a Second produce a Third; which, ſoon after the cloſe of the Firſt, appeared inevitable, unleſs all proportion of the whole to its parts, had been ſacrificed.

' It has never been my wiſh, or intention, to be always in the *Preſs*; or to keep memory and reflection on the rack, at the expence of every moment of leiſure for enjoyment or amuſement. My induſtry, in this undertaking, has not been ſtimulated by profit, and the reputation of an author becomes daily leſs alluring, as reflection ſhews it to be more uncertain. Yet, a repugnance to abandoning, unaccompliſhed, an enterprize, for which ſuch pains and expence have been beſtowed in procuring materials, would be ſtill an incitement to new efforts, though every other ſhould fail.

‘ This apology, for the amplification of my original plan, ſeems due to my firſt Subſcribers. I have been obliged, extremely againſt my inclination, to depart from the letter of my Propoſals; but as it has been done with no ſelfiſh or ſiniſter views, my wiſh being only to render my work more worthy the honour of their patronage, I venture to hope, that no great moral turpitude will be found in the addition, at ſome future time, of a THIRD VOLUME.’

In the firſt chapter, our Hiſtorian treats of the introduction of Muſic into the Church, and of its progreſs there previous to the time of Guido. It is in the rituals of the Church alone that any traces of the progreſs of this art are to be found.——‘ The propenſity which the early Chriſtians had to ſinging pſalms and hymns, may be gathered from *Acts* xvi. 25.; where St. Paul himſelf and Silas are deſcribed ſinging in a dungeon.’ —Lucian ſpeaks of the pſalm-ſinging rage of the firſt Chriſtians; and Pliny the Younger accuſes them of ſinging, or rather *chanting*, hymns to Chriſt, as *to a God*.

The Author thinks it probable that the muſic of the Pagan hymns, or that which had been uſed in the temple-worſhip of the Greeks and Romans, was adopted into the churches of the Chriſtians; particularly when Chriſtianity became the religion of the State, under Conſtantine, in the fourth century; at which time the *Ambroſian Chant* was eſtabliſhed at Milan.

‘ As Chriſtianity,’ ſays the Author, ‘ was firſt eſtabliſhed in the Eaſt, which was the reſidence of the firſt Emperors who had embraced that faith; and as the whole was regulated by the counſel and under the guidance of *Greek* Fathers, it is natural to ſuppoſe, that all the rites and ceremonies originated there, and were afterwards adopted by the Weſtern Chriſtians: and St. Ambroſe is not only ſaid by St. Auguſtine [Confeſſ. L. ix. C. 7.] to have brought thence the manner of ſinging the hymns, and chanting the pſalms which he eſtabliſhed at *Milan*, and which was afterwards called the *Ambroſian Chant*; but Euſebius tells us, that a regular choir, and method of ſinging the ſervice were firſt eſtabliſhed, and hymns uſed, in the church at Antioch, the capital of Syria, during the time of Conſtantine; and that St. Ambroſe, who had long reſided there, had his melodies thence. Theſe melodies, and the manner of ſinging them, were continued in the church, with few alterations, till the time of Gregory the Great;’ who reformed the chant about the year 600.

‘ Notwithſtanding the imperfection of the ſcales, and little variety of keys in the eccleſiaſtical chants; ſecular muſic,’ ſays the Author, ‘ ſeems for many ages to have had no other rules; but to have been ſtrictly confined to a few keys in the Diatonic genus, without the liberty of tranſpoſitions. Hence came the timorous pedantry of excluding all other keys and ſcales but thoſe uſed in the church; which kept every kind of melody meagre and inſipid, and in ſubjection to the rules of eccleſiaſtical chanting. For it appears, that the only major keys uſed in *Canto Fermo* are C, and its two fifths F and G; and the only minor keys A, E, and D; and in four of theſe keys the ſcale is deficient, as there is no ſeventh, or *Note-ſenſible* to G, A, or D. This accounts for ſo ſmall a number of the twenty-four keys which the *general* ſyſtem, and ſcale of modern muſic furniſh, having been uſed by the old compoſers; as well as for the temperament of the organs by which theſe modes were afterwards accompanied. And as all muſic in parts ſeems, for many ages after the firſt attempts at counterpoint, to have been compoſed for the ſervice of religion upon *Canto Fermo* and its principles, it likewiſe accounts for the long infancy and childhood of the art, till it broke looſe from the trammels of the church, and mounted the ſtage as a ſecular amuſement.'

Tame and monotonous as this muſic muſt have been, one can ſcarce imagine that in our own times any perſon could have been found deſirous of reviving it; or diſpoſed to fetter modern muſic with the tight and heavy chains with which eccleſiaſtical antiquity had confined and oppreſſed it. Nevertheleſs, ſo late even as the preſent century, this barbariſm, ſays the Author, 'has had its partiſans: for the late Dr. Pepuſch was deſirous of *reſtoring* muſic, by the revival of theſe eccleſiaſtical ſcales, to its *original imperfection*; and has given rules for compoſing in all keys without flats and ſharps, in imitation, it ſhould ſeem, of the *Lipogrammatiſts* of antiquity, who wrote long poems without the admiſſion of a particular letter.—But, at preſent, if the greateſt maſter of modern harmony, with the moſt fertile genius for melody, were to torture his brain in order to compoſe in all the keys, without the uſe of other ſounds than thoſe of the Diatonic ſcale of C natural; when, with the moſt unwearied labour, and determined perſeverance, he had extracted the eſſence of theſe modes, and formed it into an elaborate compoſition, he would ſtill have much more difficulty in finding lovers of muſic with dulneſs and patience ſufficient to hear it performed, than he had in producing it.'

The Author next inconteſtably proves the admiſſion of *inſtrumental* muſic into the public ſervice of the church, in the time of Conſtantine.—'They' [the Chriſtians] ſays Euſebius, 'ſing, not only with the voice, but upon an inſtrument of ten ſtrings, and upon the Cithara.'

The Author next diſcuſſes the ſubject of muſical *notation* during this period, which he illuſtrates by ſeveral ſpecimens; with reſpect to which he juſtly obſerves, that a few examples of ſuch muſic will perhaps ſuffice to enquirers reaſonably curious in Gothic antiquities; and that indeed ſuch as *can* be decyphered may comfort the Reader of taſte for the unintelligible ſtate of the reſt.—'The hiſtory of barbarians can furniſh but ſmall pleaſure or profit to an enlightened and poliſhed people: and the eccleſiaſtical chants of the early and middle ages of Chriſtianity have no other conſtituent part of good muſic, than that of moving in ſome of the intervals belonging to the Diatonic ſcale; nor do any ſtronger marks of ſelection and deſign appear in them, than might be expected in a melody formed by a fortuitous concourſe of muſical ſounds. And, indeed, theſe chants bear nearly the ſame proportion to a marked and elegant melody, as a diſcourſe drawn from Swift's *Laputan Mill*, would do with one written by a Locke or a Johnſon.'

In the 2d chapter our Hiſtorian treats of the invention of Counterpoint, and the ſtate of muſic from the time of *Guido* (who lived about the year 1022) to the formation of the *Time-table*. To Guido the invention of Counterpoint has been aſcribed by almoſt every one who has written on the preſent ſyſtem of muſic: but there is nothing more difficult, ſays the Author, than to fix ſuch an invention as this upon any individual.—'An art utterly incapable of being brought to any degree of perfection, but by a ſlow and gradual improvement, and the ſucceſſive efforts of ingenious men during ſeveral centuries, muſt have been trivial and inconſiderable in its infancy; and the firſt attempt at its uſe neceſſarily circumſcribed and clumſy.'

'Guido, however, is one of thoſe favoured names to which the liberality of poſterity ſets no bounds. He has long been regarded in the Empire of Muſic as *Lord of the Manor*, to whom all ſtrays revert; not indeed as chattels, to which he is known to have an inherent right and natural title, but ſuch as accident has put into the power of his benefactors: and when once mankind have acquired a habit of generoſity, unlimited by envy and rival claims, they wait not till the plate or charity-box is held out to them, but give freely and unſolicited whatever they find without trouble, and can relinquiſh without loſs or effort.'

In order, however, to aſcertain how much modern muſic has been indebted to this celebrated Monk, our muſical Hiſtorian, Antiquary, and Critic, *reviews* the works that have been attributed to him; and gives ſome examples of his harmony extracted from them; with reſpect to which he obſerves, that it would be equally abſurd and hopeleſs to try theſe firſt wild eſſays of harmony by the improved rules of modern compoſition; but that, nevertheleſs, they will ſufficiently enable us to judge with what truth it has been ſo often aſſerted, that Guido was the inventor of Counterpoint or muſic in parts.—'What improvements, adds the Author, he might afterwards make are not known; but he muſt have taken large ſtrides, if from theſe uncouth and feeble attempts he advanced into the regions of pure harmony; or indeed produced any thing that the ear could now tolerate. Nothing can be more pleaſant, after ſeeing theſe ſpecimens, than the pomp with which Dr. Brown preſents this Monk to his readers—"After many centuries had paſſed in darkneſs, GUIDO AROSE! and with a *force of genius* ſurpaſſing that of all his predeceſſors, *invented* the art of Counterpoint, or compoſition in parts."——Our Hiſtorian afterwards ſhews that 'ſuch attempts at ſimultaneous harmony as he has exhibited, rude, feeble, and indigeſted as they appear, are to be found in treatiſes that have been preſerved of much earlier writers.'

The Author next inquires into the other inventions aſcribed to Guido; particularly that of the *gammut*, or the Greek gamma added to the ſcale; *lines* and *clefs*; the *harmonic hand*, *hexachords*, and *ſolmiſation*; *points*, *counterpoint*, *diſcant*, and *organizing*; and the *polyplectrum*, or ſpinet. On the whole, the Author ſhews that the ſcience and practice of muſic have certainly had great obligations to him: for though 'hiſtorical integrity muſt ſtrip Guido of ſome of the muſical diſcoveries that careleſs inquirers had beſtowed on him, and though his claims to others are rendered doubtful; yet his name ſhould ſtill remain reſpectable among muſicians for the ſervices he did their art, in the opinion of his cotemporaries, and others who have given teſtimonies of their approbation very ſoon after the period in which he lived.'

On this, as well as other occaſions, the Author apologiſes for the dulneſs of theſe diſquiſitions:—' but however dull,' he adds, 'ſuch diſquiſitions may appear to miſcellaneous readers; they certainly conſtitute the *buſineſs* of my hiſtory. Theſe are facts, the reſt but flouriſhes; for it is unfortunate with reſpect to the muſic of the middle ages, as well as of the ancient Greeks and Romans, that when ſo little is known, there ſhould ſtill remain ſo much to be ſaid.'—' Mere muſic, however, ſays nothing to eyes that cannot read, or ears unable to hear it. To ſuch, therefore, as are both blind and deaf to muſical ſigns and ſounds, and contentedly ignorant of both, I fear this chapter will be very far from amuſing. But as there are many things belonging to a work of this kind, which though few will read, yet, if omitted, many would miſs; I ſhall endeavour to animate myſelf with the hopes that the few will at leaſt have curioſity and perſeverance ſufficient to travel with me to the duſty ſhelves of Gothic lore, and to the gloomy cells of Monks and Friars, where I am forced with great toil, and ſmall expectation, to ſeek my materials.'

This apology of the Author's was ſcarce neceſſary. He is far from being anſwerable for any part of the dulneſs of which he here ſpeaks; as every Reader muſt perceive that, while he appears to poſſeſs all the plodding perſeverance of the moſt phlegmatic antiquary, the crabbed features of antiquity are ſoftened by the pencil of this artiſt; who gives them intelligence, expreſſion, and a varniſh, that does not merely render them leſs forbidding, but even, on many occaſions, highly pleaſing, and even alluring. Indeed, we recollect few inſtances, where the antiquity of the middle ages appears ornamented with ſo becoming and elegant a dreſs, as in the preſent production.

[*To be continued.*]

ART. VI. *The Poetical Works of John Scott, Eſq.* 8vo. 10s. 6d. Boards. Buckland. 1782.

TO the anonymous publications of this ingenious poet we have had frequent opportunities of bearing very ample teſtimony. It is with pleaſure we now ſee them acknowledged, and collected into a volume; which, beſides what have formerly been printed, is enriched by the addition of *Amœbæan Eclogues*, *Oriental Eclogues*, *Odes*, *Epiſtles*, *Sonnets*, and *Miſcellaneous Pieces*. Of the Amœbæan Eclogues the one is entitled the Deſcribers, the other the Agriculturiſt. In theſe the Writer has endeavoured to introduce ſuch rural imagery as ſeems hitherto to have eſcaped notice. Of his ſucceſs the Reader will judge by the following ſpecimen:

> ' December's froſt had bound the fields and ſtreams,
> And Noon's bright ſun effus'd its chearful beams:
> Where woodland, northward, ſcreen'd a pleaſant plain,
> And on dry fern-banks brouz'd the fleecy train,
> Two gentle youths, whom rural ſcenes could pleaſe,
> Both ſkill'd to frame the tuneful rhyme with eaſe,
> Charm'd with the proſpect, ſlowly ſtray'd along,
> Themſelves amuſing with alternate ſong.
>
> FIRST.
>
> Theſe pollard oaks their tawny leaves retain,
> Theſe hardy hornbeams yet unſtripp'd remain;
> The wintry groves all elſe admit the view
> Thro' naked ſtems of many a varied hue.
>
> SECOND.
>
> Yon ſhrubby ſlopes a pleaſing mixture ſhow;
> There the rough elm and ſmooth white privet grow,
> Straight ſhoots of aſh with bark of gloſſy grey,
> Red cornel twigs, and maple's ruſſet ſpray.
>
> FIRST.
>
> Theſe ſtony ſteeps with ſpreading moſs abound,
> Grey on the trees, and green upon the ground;
> With tangling brambles ivy interweaves,
> And bright mezerion * ſpreads its cluſt'ring leaves,
>
> SECOND.
>
> Old oaken ſtubs tough ſaplings there adorn,
> There hedge-row plaſhes yield the knotty thorn;
> The ſwain for different uſes theſe avail,
> And form the traveller's ſtaff, the threſher's flail.

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* Mezerion, Laureola Sempervirens: *vulg.* Spurge Laurel. This beautiful little evergreen is frequent among our woods and coppices. Its ſmooth ſhining leaves are placed on the top of the ſtems in circular tufts or cluſters. Its flowers are ſmall, of a light green, and perfume the air at a diſtance in an agreeable manner. It blows very early in mild ſeaſons and warm ſituations. The common deciduous Mezerion, frequently planted in gardens, though very different in *appearance, is another ſpecies of this genus.*

FIRST.

Where yon brown hazels pendent catkins bear,
And prickly furze unfolds it bloſſoms fair,
The vagrant artiſt oft at eaſe reclines,
And broom's green ſhoots in beſoms neat combines.

SECOND.

See, down the hill, along the ample glade,
The new-fallen wood in even ranges laid!
There his keen bill the buſy workman plies,
And bids in heaps his well-bound faggots riſe.'

To deſcribe the manners, and habits of life, of a people, and the ſcenery of a climate that is known, and known too but imperfectly, by the deſcription of others, is a taſk of conſiderable difficulty. Of the numerous attempts of this kind, whether in poetry or proſe, there are few, we believe, will ſtand the teſt of examination. Should it, poſſibly, be objected to Mr. Scott, that in his Oriental Eclogues he has not wholly eſcaped the impropriety of ſometimes blending European with Aſiatic ideas, he has, however, other beauties that will more than atone for what, perhaps, in an Engliſhman might be unavoidable. As a proof of this we ſhall adduce the following extract from Serim, or the Artificial Famine, an Eaſt Indian Eclogue, together with the Introduction prefixed to it.

' The following account of Britiſh conduct and its conſequences, in Bengal and the adjacent provinces, ſome years ago, will afford a ſufficient idea of the ſubject of the following Eclogue. After deſcribing the monopoly of ſalt, betel-nut, and tobacco, the Hiſtorian thus proceeds: " Money, in this current, came but by drops; it could not quench the thirſt of thoſe who waited in India to receive it. An expedient, ſuch as it was, remained to quicken its pace.—The natives could live with little ſalt, but not without food. Some of the agents ſaw themſelves well ſituated for collecting the rice into ſtores; they did ſo. They knew the Gentoos would rather die, than violate the precepts of their religion by eating fleſh. The alternative would therefore be, between giving what they had, and dying. The inhabitants ſunk; they that cultivated the land, and ſaw the harveſt at the diſpoſal of others, planted in doubt; ſcarcity enſued; then the monopoly was eaſier managed. The people took to roots, and food they had been unaccuſtomed to eat. Sickneſs enſued. In ſome diſtricts, the languid Living left the bodies of their numerous Dead unburied."—Short Hiſtory of Engliſh Tranſactions in the Eaſt Indies *, p. 145.

' The above quotation ſufficiently proves, that the general plan of the following Poem is founded on fact. And, even with regard to its particular incidents, there can be little doubt, but that, among the

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* An account was given of this " *Short* Hiſtory," in our Review, a few years ago. It contains ſome very affecting narratives; according to which the name of *Britons* muſt be as horrid and odious to the *Eaſt-Indians*, as that of the *Spaniards* to the Peruvians and Mexicans.

varied miſeries of millions, every picture of diſtreſs, which the Author has drawn, had its original.

' O Guardian Genius of this ſacred wave[*]!
' O ſave thy ſons, if thine the power to ſave!'
So SERIM ſpoke, as ſad on Ganges' ſhore
He ſat, his country's miſeries to deplore——
' O Guardian Genius of this ſacred wave!
' O ſave thy ſons, if thine the power to ſave!
' From Agra's tow'rs to Muxadabat's[†] walls,
' On thee for aid the ſuffering Hindoo calls:
' Europe's fell race controul the wide domain,
' Engroſs the harveſt, and enſlave the ſwain.
' Why riſe theſe cumbrous piles along thy tide?
' They hold the plenty to our prayers denied!
' Guards at their gates perpetual watch maintain,
' Where Want in anguiſh craves relief in vain.
" Bring gold, bring gems," the inſatiate plunderers cry;
" Who hoards his wealth by Hunger's rage ſhall die."
' Ye Fiends! ye have raviſh'd all our little ſtore;
' Ye ſee we periſh, yet ye aſk for more!
' Go ye yourſelves, and ſearch for gold the mine;
' Go, dive where pearls beneath the ocean ſhine!
' What right have ye to plague our peaceful land?
' No ſhips of ours e'er ſought your weſtern ſtrand:
' Ne'er from your fields we ſnatch'd their crops away,
' Nor made your daughters or your ſons our prey.
' Not ev'n in thought we quit our native place——
' A calm, contented, inoffenſive race!
' By Avarice led, ye range remoteſt climes,
' And every nation execrates your crimes.'

* * * *

' This beauteous clime, but late, what plenty bleſt!
' What days of pleaſure, and what nights of reſt!
' From Gola's ſtreets, fam'd mart of fragrant grain!
' Trade's chearful voice reſounded o'er the plain;
' There now ſad Silence liſtens to the waves
' That break in murmurs round the rocky caves.
' Sweet were the ſongs o'er Jumal's level borne,
' While buſy thouſands throng'd to plant the corn;
' Now tenfold tax the farmer forc'd to yield,
' Deſpairs, and leaves unoccupied the field.
' Sweet were the ſongs of Burdwan's mulberry grove,
' While the rich ſilk the rapid ſhuttle wove;
' Now from the loom our coſtly veſtments torn,
' The inſulting robbers meaneſt ſlaves adorn.

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[*] The Hindoos worſhip a God or Genius of the Ganges.

[†] Muxadabat, or Morſhedabat, a large city of India, about two hundred miles above Calcutta. The name is commonly pronounced with the accent on the laſt ſyllable: Muxadabat. I have taken the liberty to accommodate this, and ſome few other words, to my verſe, by altering the accentuation; a matter, I apprehend, of little conſequence *to the Engliſh reader.*

‘ In Malda's ſhades, on Purna's palmy plain,
‘ The hapleſs artiſts, urg'd to toil in vain;
‘ Quit their ſad homes, and mourn along the land,
‘ A penſive, pallid, ſelf-diſabled band [*]!’

* * * * *

‘ The year revolves—and Bishen's [†] Faſt invites
‘ On Ganges' marge to pay the ſolemn rites;
‘ All, boons of Bishen, great Preſerver, crave;
‘ All, in the ſacred flood, their bodies lave:
‘ No more, alas!—the multitude no more
‘ Bathe in the tide, or kneel upon the ſhore;
‘ No more from towns and villages they throng,
‘ Wide o'er the fields, the public paths along:
‘ Sad on our ways, by human foot unworn,
‘ Stalks the dim form of Solitude forlorn!——
‘ From Ava's mountains Morn's bright eyes ſurvey
‘ Fair Ganges' ſtreams in many a winding ſtray:
‘ There fleecy flocks on many an iſland feed;
‘ There herds unnumber'd paſture many a mead;
‘ (While noxious herbs our laſt reſource ſupply,
‘ And, dearth eſcaping, by diſeaſe we die)
“ Take theſe,” ye cry, “ nor more for food complain;
“ Take theſe, and flay like us, and riot on the ſlain!”
‘ Ah no! our Law the crime abhorr'd withſtands;
‘ We die—but blood ſhall ne'er pollute our hands.
‘ O Guardian Genius of this ſacred wave!
‘ Save, ſave thy ſons, if thine the power to ſave!’
So Serim ſpoke—while by the moon's pale beam,
The frequent corſe came floating down the ſtream [‡].
He ſigh'd, and riſing turn'd his ſteps to rove
Where wav'd o'er Nizim's vale the coco-grove:

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[*] “ Thoſe who now made the things the Engliſh moſt wanted, were preſſed on all ſides—by their own neceſſities, their neighbours, and the agents employed to procure the Company's inveſtments, as the goods ſent to Europe are called. Theſe importunities were united, and urged ſo much, ſo often, and in ſuch ways, as to produce, among the people in the ſilk buſineſs, inſtances of their cutting off their thumbs, that the want of them might excuſe them from following their trade, and the inconveniences to which they were expoſed beyond the common lot of their neighbours.”——Hiſtory of Engliſh Tranſactions in the Eaſt Indies.

[†] Bishen, Bistnoo, or Jaggernaut, is one of the principal Hindoo deities. “ This faſt, dedicated to him, is called the Sinan Jattra, or general waſhing in the Ganges; and it is almoſt incredible to think the immenſe multitude, of every age and ſex, that appears on both ſides the river, throughout its whole courſe, at one and the ſame time.”——Vide Mr. Holwell, vol. ii. p. 124. 128.

[‡] The Hindoos frequently caſt the bodies of their deceaſed into the Ganges; with the idea, I ſuppoſe, of committing them to the diſpoſal of the *God or Genius* of the River.

There, 'midſt ſcorch'd ruins, one lone roof remain'd,
And one forlorn inhabitant contain'd.
The ſound of feet he near his threſhold heard;
Slow from the ground his languid limbs he rear'd:
' Come, Tyrant, come! perform a generous part,
' Lift thy keen ſteel, and pierce this fainting heart!
' Com'ſt thou for gold? my gold, alas, I gave,
' My darling daughter in diſtreſs to ſave!
' Thy faithleſs brethren took the ſhining ſtore,
' Then from my arms the trembling virgin tore!
' Three days, three nights, I've languiſh'd here alone—
' Three foodleſs days, three nights to ſleep unknown!
' Come, Tyrant, come! perform a generous part,
' Lift thy keen ſteel, and pierce this fainting heart!'
" No hoſtile ſteps the haunt of Woe invade,"
SERIM replied—and, paſſing where the glade
A length of proſpect down the vale diſplay'd
Another ſight of miſery met his view;
Another mournful voice his notice drew!
There, near a temple's recent ruin, ſtood
A white-rob'd Bramin, by the ſacred flood:
His wives, his children, dead beſide him lay—
Of Hunger theſe, and thoſe of Grief the prey!
Thrice he with duſt defil'd his aged head;
Thrice o'er the ſtream his hands uplifted ſpread:
' Hear, all ye Powers to whom we bend in prayer!
' Hear, all who rule o'er water, earth, and air!
' 'Tis not for them, tho' lifeleſs there they lie;
' 'Tis not for me, tho' innocent I die:—
' My Country's breaſt the tyger, Avarice, rends,
' And loud to you her parting groan aſcends.
' Hear, all ye Powers to whom we bend in prayer!
' Hear, all who rule o'er water, earth, and air!
' Hear, and avenge!———
' But hark! what voice, from yonder ſtarry ſphere,
' Slides, like the breeze of Evening, o'er my ear?
' Lo, BIRMAH's * form! on amber clouds enthron'd;
' His azure robe with lucid emerald zon'd;
' He looks celeſtial dignity and grace,
' And views with pity wretched human race!'
" Forbear, raſh man! nor curſe thy country's foes;
" Frail man to man forgiveneſs ever owes.
" When MOISASOOR † the fell, to Earth's fair plain
" Brought his deteſted offspring, Strife and Pain;

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* BIRMAH is a principal Deity of the Hindoos, in whoſe perſon they worſhip the Divine attribute of Wiſdom. From the beſt accounts we have of India, the intelligent part of the natives do not worſhip "ſtocks and ſtones," merely as ſuch; but rather the Supreme Exiſtence, in a variety of attributes or manifeſtations.

† MOISASOOR: the Hindoo Author of Evil, ſimilar to our Satan.

“ Revenge with them, relentleſs Fury, came,
“ Her boſom burning with infernal flame!
“ Her hair ſheds horror, like the comet's blaze;
“ Her eyes, all ghaſtly, blaſt where'er they gaze;
“ Her lifted arm a poiſon'd crice [*] ſuſtains;
“ Her garments drop with blood of kindred veins!
“ Who aſks her aid, muſt own her endleſs reign,
“ Feel her keen ſcourge, and drag her galling chain!”
‘ The ſtrains ſublime in ſweeteſt muſic cloſe,
‘ And all the tumult of my ſoul compoſe.
‘ Yet you, ye oppreſſors! uninvok'd on you [†],
‘ Your ſteps, the ſteps of Juſtice will purſue!
‘ Go, ſpread your white ſails on the azure main;
‘ Fraught with our ſpoils, your native land regain;
‘ Go, plant the grove, and bid the lake expand,
‘ And on green hills the pompous palace ſtand:
‘ Let Luxury's hand adorn the gaudy room,
‘ Smooth the ſoft couch, and ſhed the rich perfume—
‘ There Night's kind calm in vain ſhall ſleep invite,
‘ While fancied omens warn, and ſpectres fright:
‘ Sad ſounds ſhall iſſue from your guilty walls,
‘ The widow'd wife's, the ſonleſs mother's calls;
‘ And infant Rajahs' bleeding forms ſhall riſe,
‘ And lift to you their ſupplicating eyes:
‘ Remorſe intolerable your hearts will feel,
‘ And your own hands plunge deep the avenging ſteel [‡].
‘ (For Europe's cowards Heaven's command diſdain,
‘ To Death's cold arms they fly for eaſe in vain.)
‘ For us, each painful tranſmigration o'er,
‘ Sweet fields receive us to reſign no more;
‘ Where Safety's fence for ever round us grows,
‘ And Peace, fair flower, with bloom unfading blows;
‘ Light's Sun unſetting ſhines with chearing beam;
‘ And Pleaſure's River rolls its golden ſtream!’
Enrapt he ſpoke—then ceas'd the lofty ſtrain,
And Orel's rocks return'd the ſound again.’
A Britiſh ruffian, near in ambuſh laid,
Ruſh'd ſudden from the cane iſle's ſecret ſhade;

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[*] Crice, an Indian dagger.

[†] The Reader muſt readily perceive the propriety of this turn of thought, in a Poem deſigned to have a moral tendency. There is much difference between a perſon wiſhing evil to his enemy, and preſaging that evil will be the conſequence of that enemy's crimes. The firſt is an immoral act of the will; the ſecond, a neutral act of the judgment.

[‡] The Hindoo religion ſtrongly prohibits ſuicide. Mr. Holwell gives us the following paſſage from the Shaſtah: “ Whoſoever, of the delinquent Debtah, ſhall dare to free himſelf from the mortal form wherewith I ſhall incloſe him; thou, Sieb, ſhalt plunge him into the *Onderah for ever*: he ſhall not again have the benefit of the fifteen *Boboons of* purgation, probation, and purification.”

‘ Go to thy Gods!’ with rage infernal cried,
And headlong plung'd the hapleſs Sage into the foaming tide.’

The Mexican prophecy is a ſpirited production. On the approach of Cortez to the neighbourhood of Mexico, the Emperor Montezuma ſent a number of magicians to attempt the deſtruction of the Spaniſh army. As the ſorcerers were practiſing their incantations, a dæmon appeared to them in the form of their idol Tlcatlepuca, and foretold the fall of the Mexican empire. On this legend is founded the poem, of which this is the concluſion.

‘ Ceaſe the ſtrife! ’tis fruitleſs all,
‘ Mexico at laſt muſt fall!
‘ Lo! the dauntleſs band return,
‘ Furious for the fight they burn!
‘ Lo! auxiliar nations round,
‘ Crowding o'er the darken'd ground!
‘ Corſes fill thy trenches deep;
‘ Down thy temple's lofty ſteep
‘ See thy prieſts, thy princes thrown—
‘ Hark! I hear their parting groan!
‘ Blood thy Lake with crimſon dyes,
‘ Flames from all thy domes ariſe!
‘ What are thoſe that round thy ſhore
‘ Launch thy troubled waters o'er?
‘ Swift canoes that from the fight
‘ Aid their vanquiſh'd monarch's flight;
‘ Ambuſh'd in the reedy ſhade,
‘ Them the ſtranger barks invade;
‘ Soon thy lord a captive bends,
‘ Soon thy far-fam'd empire ends [*];
‘ Otomèca ſhares thy ſpoils,
‘ Tlaſcalà in triumph ſmiles [†].
‘ Mourn, devoted city, mourn!
‘ Mourn, devoted city, mourn!
‘ Ceaſe your boaſt, O ſtranger band,
‘ Conquerors of my fallen land!
‘ Avarice ſtrides your van before,
‘ Phantom meagre, pale, and hoar!
‘ Diſcord follows, breathing flame,
‘ Still oppoſing claim to claim [‡];

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[*] When the Spaniards had forced their way to the centre of Mexico, Guatimozin, the reigning emperor, endeavoured to eſcape in his canoes acroſs the Lake; but was purſued and taken priſoner by Garcia de Holguin, captain of one of the Spaniſh brigantines.

[†] The Otomies were a fierce, ſavage nation, never thoroughly ſubdued by the Mexicans. Tlaſcalà was a powerful neighbouring republic, the rival of Mexico.

[‡] Alluding to the diſſenſions which enſued among the Spaniards, after the conqueſt of America.

'Kindred Dæmons haſte along!
'Haſte, avenge my country's wrong!'
Ceas'd the voice with dreadful ſounds,
Loud as tides that burſt their bounds;
Roll'd the form in ſmoke away,
Amaz'd on earth th' exorciſts lay;
Pondering on the dreadful lore,
Their courſe the Iberians downward bore;
Their helmets glittering o'er the vale,
And wide their enſigns fluttering in the gale.'

But there is not, perhaps, in the whole of this pleaſing miſcellany any thing more expreſſive of the philanthropical affections, and the comprehenſive benevolence of this amiable Writer, than the following little ode, with which we ſhall conclude this Article:

I hate that drum's diſcordant ſound,
Parading round, and round, and round:
To thoughtleſs youth it pleaſure yields,
And lures from cities and from fields,
To ſell their liberty for charms
Of tawdry lace, and glittering arms:
And when Ambition's voice commands,
To march, and fight, and fall, in foreign lands.

I hate that drum's diſcordant ſound,
Parading round, and round, and round:
To me it talks of ravag'd plains,
And burning towns, and ruin'd ſwains,
And mangled limbs, and dying groans,
And widows tears, and orphans moans;
And all that Miſery's hand beſtows,
To fill the catalogue of human woes.'

This work, which is very elegantly printed, is embelliſhed by a variety of beautiful engravings, particularly a frontiſpiece by Bartolozzi, from a deſign of Angelica Kauffman's.

We were diſappointed to find that the beautiful little hymn which was printed at the end of the firſt edition of the Elegies deſcriptive and moral, is not admitted into the preſent collection.

ART. VII. *An Eſſay on Human Liberty.* By John Rotheram, M. A. Rector of Houghton le Spring, Vicar of Seaham, and Chaplain to the Right Rev. John Lord Biſhop of Durham. 8vo. 1 s. Robſon. 1782.

IT hath been ſuggeſted, that our Review of a former work of this Author, on the *Diſtinction between the Soul and Body of Man*, was partial and ſevere. We can readily allow, that it could not meet the wiſhes, and perhaps it did not anſwer the expectations, of the Writer or his friends. We are, however, totally unſconſcious of all intention to miſrepreſent his performance;

ance; nor had we the leaſt bias, from diſaffection towards him, to ſhade our account with prejudice and ill-nature. We are determined to follow our own opinions; and whether we condemn or approve, we hope ever to be guided by impartial conviction. We may be miſtaken; but we will not wilfully miſlead.

The language of the preſent performance is elegant and pleaſing; and the reaſoning may be comprehended without any deep attention. But we cannot beſtow on it the praiſe of exactneſs. The Author is ſometimes apparently acute; but that acuteneſs is rather verbal than philoſophical: and however concluſive his arguments may appear at firſt ſight to a ſuperficial enquirer, yet, they will ſoon be detected by the more profound metaphyſician.

Mr. Rotheram defines '*human liberty*' to be a '*limited* power of ſelf-direction.' We will not quibble at the contradiction, even in the very terms of the propoſition. The *limitation* was uſeleſs, and appears inapplicable. If the power of action, or the different exertions of the more material parts of this machine are limited, this reſtriction certainly cannot effect our reaſoning about the power of the leſs material agent. If the mind is free, and its determinations are the reſult of its own faculties, without any previous and preponderating influence, it has an *unlimited* or indefinite power of direction; though the *effects* of that direction may be limited from the imperfect conſtruction of the material organs.

The ſecond ſection of this eſſay treats of *neceſſity*. His argument under this head is recapitulated by the Author. We ſhall give it to the Reader in his own words:

'From what hath been ſaid, two arguments ariſe in favour of liberty. 1. If not free, we muſt be neceſſary Agents. If neceſſary, it ſhould ſeem that we muſt be conſcious of the neceſſity. For where we are laid under any reſtraint, or force, we have a ſtrong and inſtant perception and feeling of it. In thoſe caſes then where we are not conſcious of our being ſubject to any force or conſtraint, we muſt be free. 2. We have an idea of liberty which ſuppoſes a prototype. That prototype exiſts no where if not within ourſelves; and hence ariſes another ſtrong preſumption and argument of our freedom.'

The firſt of theſe arguments reſts on a ſlight foundation. A very little acquaintance with the incorporeal principle and its effects will ſhew us, that we are *not conſcious* of many things which really take place in the human ſyſtem. We are not conſcious that we ſee objects double. The impreſſion, or rather the ſenſe of it, is loſt by habit. We are not conſcious that the objects which fancy forms in the ſtate between ſleeping and waking, or in a reverie, are entirely *within* us. We are, indeed, aware of a reſtraint, if we are tied to our chair; or of an impulſe, if we are dragged along: but we are not always aware of the more tacit calls of affection, or of the repulſes of averſion. They frequently operate inſenſibly; and neceſſarily influence our choice and refuſal at a time when we are not ſcrutinizing their effects, and have no apprehenſion of their prevalence over our wills.——The conſciouſneſs of our liberty would, however, be no proof of its exiſtence in the extent in which our Author is diſpoſed to grant it. *That* conſciouſneſs, ſuppoſing it to exiſt, is at the utmoſt but one link in the great chain of nature; and may be neceſſary, according to the ſettled order of things, for the conduct and happineſs of rational beings in the preſent ſtate. It may be *one* of thoſe means which Providence hath ordained to accompliſh its wiſe and beneficent ends in the government of moral agents. Conſidered in this light, no argument can be derived from it in ſupport of that *liberty* which, in ſome degree or other ſuppoſes the will of man to be independent of all foreign impulſe; and ſo far as it is in *this* view free, ſo far alſo it muſt be even independent of the will of the Deity himſelf.

The 2d argument which the Author employs in the eſtabliſhment of his theory is of no weight. He hath heard of negative ideas and abſtract terms; and is he not aware that the *oppoſite* of any idea is often equally vivid with that of which we have the exact prototype? He has doubtleſs an idea of a perfect equilateral triangle, and yet he never ſaw one mathematically exact. If the prototype of liberty really exiſts *only within us*, our buſineſs is to enquire into the origin of that idea, before we can draw the ſame concluſion with this Author. We ſee, indeed, apparent liberty in every bird that flies, and every fiſh that ſwims. It is the buſineſs of reaſon to enquire whether this liberty be real or imagined.

The Author's arguments for this *limited freedom* are drawn firſt from our feelings; ſecondly, from our deliberations and reflections, or rather from our appearing to poſſeſs a power of chuſing. This argument is ſtrengthened, thirdly, by an enquiry into the origin and effect of the motives by which we are influenced. His next view is taken from the common affairs of human life; and the variety of characters generally obſerved in the world. The Author next treats of human and divine laws, and reaſons from them how abſurd it would be to hold out rewards and threaten puniſhments for that conduct, which is neceſſarily determined independent of the will of the agent.

Theſe arguments have been repeatedly urged by the defenders of liberty, and as often examined and replied to by the advocates for neceſſity.

The Author concludes his eſſay with a view of the different nature and tendency of the two ſyſtems of liberty and neceſſity:—how far it is juſt we leave the Reader to determine.

'If man be a neceſſary agent then all the fineſt movements of the ſoul are no better than a curious contrivance of ſprings and levers, playing upon each other, and put in motion by the firſt outward impulſe. Man is then only a part, but ſtill an admirable part, of the grand machine of nature; whoſe operations are totally different from every other machine, and therefore inexplicable by any known principles of mechanical powers, as he is enabled to look inward upon himſelf, as well as abroad upon all outward objects.

'In this view, he is totally diſabled from all improvement of himſelf. He muſt go like every other machine, as he is wound up, and as he happens to be impreſſed and touched by other contiguous bodies. Then there is an end of all great and generous views; all ardour of improvement is loſt; and all deſire of excellence extinguiſhed. We have nothing to do but to ſit down and ſlumber; and to give ourſelves up to a Turkiſh life of indolence and inaction.

'But if we are free, then how changed is the ſcene! and what new motives crowd in upon the mind to ſtir it up to action! Then do we ſtand in the midſt of the Almighty's works, ſurveying their harmony and beauty, and looking inward upon ourſelves with a feeling of liberty, are conſcious of the dignity of our nature, when comparing with that neceſſary agency which circulates through all parts of the univerſe the native freedom of our own minds.

'This view of things awakens us from our ſlumber and rouſes us to a life of action. Then the importance of our actions is firſt made known to the mind. We feel our capacity of improvement, and are ſtirred up to a noble emulation in the race of glory. We ſeek, and perhaps we obtain, the rewards of an approving mind, of an applauding world, and of a merciful and forgiving Deity.'

All this is very well for the pulpit; and we give Mr. Rotheram credit for oratory *ad captandum vulgus.*

ART. VIII. Mr. JENYNS's *Diſquiſitions on ſeveral Subjects*: continued. See our laſt.

HAVING followed this ingenious Writer in his ſportive excurſions into the regions of metaphyſics, it now remains, that we attend him in his more ſerious walks through the fields of theology and politics.

In his *fifth Diſquiſition* he treads the fanciful ground of analogy, and points out many reſemblances between the material and the moral world, which are more adapted to amuſe the imagination, than to afford ſatisfaction to the philoſophical inquirer.

The *ſixth Diſquiſition* is of more importance, and requires a fuller examination: the topic is *Rational Chriſtianity.* The Writer here brings a heavy charge againſt a body of Chriſtians whom he diſtinguiſhes by the appellation of Rationaliſts:

'To ſeveral learned and ingenious Writers, ſome doctrines of the Chriſtian religion have appeared ſo contradictory to all the principles of reaſon and equity, that they cannot aſſent to them, nor believe that they can be derived from the Fountain of all truth and juſtice. In order therefore to ſatisfy themſelves and others, who may labour under the ſame difficulties, they have undertaken the arduous taſk of reconciling revelation and reaſon; and great would have been their merits, had they begun at the right end, that is, had they endeavoured to exalt the human underſtanding to the comprehenſion of the ſublime doctrines of the Goſpel, rather than to reduce thoſe doctrines to the low ſtandard of human reaſon; but, unfortunately for themſelves and many others, they have made choice of the latter method, and, as the ſhorteſt way to effect it, have, with inconſiderate raſhneſs, expunged from the New Teſtament every divine declaration, which agrees not exactly with their own notions of truth and rectitude; and this they have attempted by no other means, than by abſurd explanations, or by bold aſſertions that they are not there, in direct contradiction to the ſenſe of language, and the whole tenour of thoſe writings; as ſome philoſophers have ventured, in oppoſition to all men's ſenſes, and even to their own, to deny the exiſtence of matter, for no other reaſon, but becauſe they find in it properties which they are unable to account for. Thus they have reduced Chriſtianity to a mere ſyſtem of ethics, and retain no part of it but the moral, which in fact is no characteriſtic part of it at all, as this, though in a manner leſs perfect, makes a part of every religion which ever appeared in the world. This ingenious method of converting Chriſtianity into Deiſm, cannot fail of acquiring many reſpectable proſelytes; for every virtuous and pious man, who would be a Chriſtian if he could, that is, who reverences the name of Chriſtianity, but cannot aſſent to its tenets, is glad to liſt under the ſtandard of any leader, who can teach him to be a Chriſtian, without believing any one principle of that inſtitution.

'Whoever will look back into the theological annals of this country, will find, that during the laſt century, the faſhionable philoſophers were for the moſt part Atheiſts, who aſcribed every thing to chance, fate, or neceſſity; excluſive of all intelligence or deſign: theſe mighty Giants, who fought againſt Heaven, being at length overthrown by the abſurdity of their own principles, and the ſuperior abilities of their adverſaries, retreated, about the beginning of the preſent, to the more tenable fort of Deiſm; but here again, being frequently worſted, they at laſt took ſhelter under the covert-way of rational Chriſtianity, where they now make their ſtand, and attack revelation with leſs odium, and more ſucceſs, than from the open plains of profeſſed Deiſm, becauſe many are ready to reject the whole ſubſtance of the Chriſtian inſtitution, who would be ſhocked at the thought of relinquiſhing the name.'

In the ſame ſtrain of cenſure he afterwards ſays:

‘ Of all men, who are called Chriſtians, the Rationaliſt ſeems to have the leaſt pretence to that denomination: the Church of England acknowledges the belief of all the doctrines of this inſtitution in her Articles, though in them they are ill explained, and worſe expreſſed; the Church of Rome aſſents to them all, but adds many without ſufficient authority; the Calviniſt denies them not, but diſgraces them by harſh, obſcure, and abſurd comments; the Quaker admits them, but is bewildered by enthuſiaſtic notions of partial inſpirations; and the Methodiſt ſubſcribes to them all with the utmoſt veneration, but (inconſiſtently) depreciates the merit of moral duties, at the ſame time that he inſiſts on the practice of the moſt rigid; but the Rationaliſt reprobates the whole, as impious, ridiculous, and contradictory to the juſtice of God, and the reaſon of man. Nor is he leſs adverſe to the ſpirit, than to the letter of this religion: the true Chriſtian is humble, teachable, and diffident; the Rationaliſt is aſſuming, obſtinate, and ſelf-ſufficient: the Chriſtian hopeth all things, feareth all things, and believeth all things; the Rationaliſt hopeth for nothing, but from his own merits, feareth nothing from his own depravity, and believeth nothing, the grounds of which he cannot perfectly underſtand. Why then muſt he be a Chriſtian? no man is now compelled to come in, nor more obliged to be a Chriſtian, than a Free-Maſon; the belief of it is not neceſſary to his advancement in life, nor his progreſs in any profeſſion; we know, that he may be a lawyer, a phyſician, or even a divine, without it. If, on an impartial enquiry, he is a religious and moral Deiſt, why not own it? Such were Socrates, Plato, and Cicero; and it is ſtill a character by no means diſgraceful to a virtuous man. I blame no one for want of faith, but for want of ſincerity; not for being no Chriſtian, but for pretending to be one, without believing. The profeſſed Deiſt gives Chriſtianity fair play; if ſhe cannot defend herſelf, let her fall; but the rational Chriſtian aſſaſſinates her in the dark: the firſt attacks Chriſt, as did the multitude, with ſwords and ſtaves; the latter, like Judas, betrays him with a kiſs.’

Why is all this acrimonious obloquy (for ſuch charges, unſupported by facts, cannot deſerve a milder term) caſt upon men, who have at leaſt profeſſed themſelves friends to Chriſtianity? The names of *Grotius* and *Le Clerc*, of *Locke* and *Clarke*, of *Lardner* and *Foſter*, and of many other diſtinguiſhed advocates for rational Chriſtianity of the paſt and preſent times, are too reſpectable to be branded with the opprobrious epithets of inconſiderate, raſh, aſſuming, obſtinate, ſelf-ſufficient, and hypocritical: they have given too many UNEQUIVOCAL proofs of their faith in Chriſt, and their attachment to the Chriſtian cauſe, to be reproached with a deſign ‘ to attack revelation under the covert way of rational Chriſtianity,’ with ‘ pretending to be Chriſtians without believing,’ and with ‘ aſſaſſinating Chriſtianity in the dark.’ To reproaches of this kind no reply can be neceſſary.

In refutation of the charge which he brings againſt theſe rational Chriſtians—for having ‘ expunged from the New Teſtament every divine declaration which agrees not with their own notions of truth and rectitude'—having attempted this by no other means than by abſurd explanations, or by bold aſſertions that they are not there, in direct contradiction to the ſenſe of language, and the whole tenor of thoſe writings—and having 'converted Chriſtianity into Deiſm,' and 'taught men to be Chriſtians without believing any one principle of that inſtitution;'—in refutation of theſe accuſations, an appeal may with confidence be made to their writings. In theſe, their ſyſtem of Chriſtianity has long lain before the Public, not in *bold aſſertions*, but in diſcourſes and commentaries, where the ſenſe of the language of Scripture, and the tenor of the ſacred books, are diſcuſſed at large, with ſome ſhew, at leaſt, of good ſenſe and critical penetration, and with ſome appearance of learning. Before our Diſquiſitor took upon him to condemn the doctrines and ſpirit of theſe rational Chriſtians, he ought to have been at the pains to refute their explanations of Scripture; or, however, to refer his readers to ſome able commentator, by whom this labour, too burdenſome for a modern Eſſayiſt, has been ſucceſsfully undertaken. Till this is done, impartial judges will think, that the cenſure reverts upon the head of the cenſor, who has dared to accuſe without evidence, and to condemn without examining into the merits of the cauſe.

For aught that yet appears—in theſe Diſquiſitions at leaſt—the account which the Rationaliſts have given of Chriſtianity may be the true one. And, till this point is determined againſt them, it will generally be thought by thoſe who are ſincere believers in Chriſtianity, that that explanation of the Scriptures which makes them agree with our natural ideas of religion and morals, is as likely to be the true one, as that which aſcribes to them doctrines contrary to the principles of reaſon. It will be commonly underſtood, that they are as true friends to Chriſtianity, who believe it on rational grounds, and explain it in a manner conſiſtent with common ſenſe, as thoſe who aſſert, with our Author, that the doctrines of Chriſtianity are 'ſo adverſe to all the principles of human reaſon, that, if brought before her tribunal, it muſt inevitably be condemned.'

After this ſufficiently *bold* aſſertion, the Writer proceeds, in his uſual paradoxical ſtrain, to decry the uſe of reaſon in religion:

> 'If we give no credit to its divine authority, any attempt to reconcile them [reaſon and revelation] is uſeleſs; and, if we believe it, preſumptuous in the higheſt degree. To prove the reaſonableneſs of a revelation, is in fact to deſtroy it; becauſe a revelation implies information of ſomething which reaſon cannot diſcover, and therefore muſt be different from its deductions, or it would be no revelation. If God had told us, that we come into this world in a ſtate of perfect innocence, void of all propenſities to evil; that our depravity

proceeds entirely from the abuſe of that free-will, with which he has been pleaſed to endue us; that, if in this life we purſue a virtuous conduct, we have a right to be rewarded, and if a vicious, we may expect to be puniſhed in another, except we prevent it by repentance and reformation, and that theſe are always in our own power—if God had informed us of nothing more, this would have been no revelation, becauſe it is juſt what our reaſon, properly employed, might have taught us: but if he has thought proper, by ſupernatural means, to aſſure us, that our ſituation, our relations, our depravity, our merits, and our powers, are all of a kind extremely different from what we imagine; and that his diſpenſations towards us are founded on principles which cannot be explained to us, becauſe, in our preſent ſtate, we are unable to comprehend them; this is a revelation, which we may believe, or not, according to our opinion of its authority; but let us not reaſon it into no revelation at all.'

According to our Author, then, all the labour which our learned Apologiſts for Chriſtianity have employed in proving its reaſonableneſs, hath only ſerved to deſtroy its foundations. No man (except perhaps the Author of *Chriſtianity not founded on Argument*) ever underſtood the right method of defending revelation, till the Author of the *View of the internal Evidence*, diſcovered, that the beſt argument for the belief of Chriſtianity is, that its doctrines are contradictory to common ſenſe. Formerly it was a generally received opinion, that it was the deſign of revelation, to reveal myſteries; that is, to make that which was before either not at all, or very imperfectly, known, to be clearly underſtood and believed; and accordingly it was commonly ſaid, that " where myſtery begins, religion ends:" but we are now taught, that the myſtery of revelation conſiſts alone in thoſe doctrines which diſagree with the concluſions of reaſon. Before our Diſquiſitor's great diſcovery, it was thought to be ſome proof of the truth of any ſuppoſed revelation, if its doctrines were confirmed by the deciſions of reaſon, and if its diſcoveries were ſuch as were not inconſiſtent with the preconceptions of thoſe rational faculties which are the firſt gift of heaven; and it was commonly underſtood that the abſurdities of Mahometaniſm, and of many other pretended revelations, were a ſufficient ground for rejecting them, without farther examination. But it is now a ſettled maxim, that revelation muſt teach doctrines contrary to reaſon. Conſequently, the more abſurd any religion is, the greater claim it has to be received as from heaven: and when our reformers ſtruck the doctrine of tranſubſtantiation out of our creed, they robbed Chriſtianity of the moſt ſacred badge of its divinity.——What honours, what triumphs, ought not to be decreed to ſuch an Apologiſt!

If, after all, any ſhould retain ſo much partiality for the old method of defence, as ſtill to attempt ' the arduous taſk of reconciling *revelation with reaſon*;' let them not for this be pronounced aſſuming, obſtinate, and ſelf-ſufficient: let not our Diſquiſitor continue to charge them with *diſhoneſty* and *hypocriſy*, leſt ſome cenſor, equally bold with himſelf, ſhould take upon him to determine a queſtion, which for our part we leave undecided; Whether it be more probable, that the man, who profeſſes to believe in Chriſtianity as a divine religion, becauſe it is agreeable to reaſon and worthy of God, is a hypocrite, than that he, who maintains that the beſt proof of its divine authority is, that it teaches doctrines adverſe to the principles of human reaſon, is a ſincere believer.

Of the *ſeventh* Diſquiſition, which treats on *Government and Civil Liberty*, notice will be taken in the next Article.

In the *eighth*, on *Religious Eſtabliſhments*, our Author ſets out with ſome juſt obſervations, amongſt which it gives us pleaſure to find the following explicit avowal of the principles of toleration:

> ‘ The eſtabliſhment of one religion ought always to be accompanied by an unlimited toleration of all others, on the principles of both juſtice and policy; of juſtice, becauſe, although every government has a right to beſtow her protection and emoluments on any mode of religion which ſhe moſt approves, ſhe can have no right to enforce the belief or exerciſe of that, or to prohibit the profeſſion of any other, by compulſive penalties; of policy, becauſe ſuch a toleration is the moſt effectual means of putting an end to all religious diſſenſions, which ſpringing, for the moſt part, from a love of ſingularity and contradiction, thrive under perſecution, and, when they ceaſe to be oppoſed, they ceaſe to exiſt.
>
> If ſome eſtabliſhment is thus neceſſary, ſo muſt be ſome teſts, or ſubſcriptions, by which the friends of this eſtabliſhment may be diſtinguiſhed, and the principles of thoſe who are admitted into it aſcertained; without which it would be no eſtabliſhment at all: but every wiſe government will take care to make theſe as comprehenſive as the nature of their inſtitutions will admit, in order to leſſen the number of her enemies; for moſt aſſuredly ſuch will all be who are excluded. Whoever are enemies to the religious conſtitution of any country, whatever they may pretend, can never be friends to its civil; for it is impoſſible that an honeſt man, who believes his own religious profeſſion to be true, and moſt acceptable to his Creator, ſhould ever be cordially attached to a conſtitution which diſcourages the exerciſe of it, and patronizes another, which appears to him to be falſe and impious. Extend this comprehenſion as widely as poſſible, it will exclude many pious and worthy perſons, who are tenacious of different principles; and narrow it to any degree, it will ſtill admit all thoſe who have none: nor is it inexpedient that they ſhould be admitted; for every ſtate has a right to avail itſelf of their aſſiſtance, who, though they are not ſo good men, may be better ſubjects; as theſe may be induced by intereſt to ſupport the conſtitution of their ountry, while thoſe are compelled by principle to ſubvert it.’

Upon this paſſage it is neceſſary to remark, that the obſerva-, ‘ that whoever are enemies to the religious conſtitution of this country can never be friends to its civil,' is contradicted by the uniform conduct of Proteſtant Diſſenters from the time of the Revolution, who have always, even in the moſt difficult times, notwithſtanding their diſapprobation of the national eſtabliſhment, been firm ſupporters of the Britiſh conſtitution.

After his uſual manner of reaſoning, our Author, having aſſerted, very juſtly, that every eſtabliſhed religion muſt be imperfect, argues from hence againſt all attempts to improve our own: which is in effect ſaying, that becauſe nothing human can be abſolutely perfect, therefore we ought not to go on towards perfection. He maintains, that a religious eſtabliſhment is ſufficiently perfect 'if it contains nothing repugnant to the principles of ſound morality, and the doctrine of Chriſt;' but ſeems not to be aware, that, through the increaſe of knowledge, it may become the general opinion, that any particular eſtabliſhed religion teaches doctrines repugnant to Chriſtianity; and that, when this is the caſe, ſuch an eſtabliſhment *muſt* be reformed, or muſt loſe its authority and uſefulneſs.

In deſcribing the conſequences which would follow from the abolition of religious eſtabliſhments, our author thus indulges his imagination:

'No uniform mode of public worſhip could there be adopted; no edifices built or repaired for the celebration of it, nor miniſters maintained to perform it, except at the will of an ignorant and diſcordant multitude, the majority of whom would chuſe rather to have neither worſhip, churches, or miniſters, than to incur the expences which muſt attend them. Every man, who had any ſenſe of religion, would make one for himſelf; from whence innumerable ſects would ſpring up, each of which would chuſe a miniſter for themſelves; who, being dependent for ſubſiſtence on the voluntary and precarious liberality of his congregation, muſt indulge their humours, ſubmit to their paſſions, participate of their vices, and learn of them what doctrines they would chuſe to be taught; and conſequently none but the moſt ignorant and illiterate would undertake ſo mean and beggarly an employment. A people thus left to the dominion of their own imaginations and paſſions, and the inſtructions of ſuch teachers, would ſplit into as many ſects and parties, diviſions and ſubdiviſions, as knavery and folly, artifice, abſurdity and enthuſiaſm, can produce; each of which would be attacked with violence, and ſupported with obſtinacy by all the reſt.'

If this reaſoning be good, it will go ſo far as to prove toleration to be pernicious: for wherever different religious ſects are tolerated, there will be many who will 'chuſe their own miniſters,' and will be 'left to the dominion of their own imagination, and the inſtruction of ſuch teachers' as they have choſen. But, though the experiment has been long and fairly tried, the inconveniences which our Author apprehends, exiſts no where but in his own fancy. It is not true, that teachers of ſeparate congregations are obliged to 'ſubmit to their paſſions, and participate of their vices:' it is not true, that the employment of ſuch teachers is more 'mean and beggarly' than that of a regular curate who ſtarves upon 30*l. per annum:* it is not true, that this employment is 'undertaken by none but the moſt ignorant and illiterate.'

Our Diſquiſitor attempts to eſtabliſh a diſtinction between religion as it concerns the ſtate, and as it concerns individuals, which he intimates a ſuſpicion that thoſe whom it concerns will not have 'ſagacity ſufficient' to comprehend. Would it not have been kind, if, when our Author condeſcended to addreſs theſe *weak* brethren, he had vouchſafed to write in a manner adapted to their underſtandings?

The ſubſtance of what is advanced in this Diſquiſition is, That it is for the benefit of ſociety that there ſhould be ſome eſtabliſhed form of religion; that, although ſuch forms are neceſſarily imperfect, it is the duty of a good citizen to conform to them, unleſs he thinks them contrary to ſound morality and the doctrine of Chriſt; that an eſtabliſhed religion muſt reſt upon the ground of ſupernatural authority; that it is more eligible to make a true than a factitious religion the baſis of it; and conſequently, that Chriſtianity ought to be eſtabliſhed.

All this being admitted as true, it may be reaſonably aſked, what neceſſity is there for eſtabliſhing one ſect or form of Chriſtianity rather than another? Would it not fully anſwer all the valuable purpoſes of a religious eſtabliſhment, to require from its miniſters an acknowledgment of the divine authority of the Chriſtian revelation, and a conformity to a plan of worſhip drawn up in ſuch general terms, that it might without ſcruple be adopted by Chriſtians of every denomination. Of ſuch a REFORMATION all the rational friends of Chriſtianity, both within and without the eſtabliſhment, are earneſtly deſirous: and, whatever may be the opinion of the Author of theſe Diſquiſitions concerning them, they are too numerous and too reſpectable a body to be treated with neglect.

ART. IX. *An Anſwer to the Diſquiſition on Government and Civil Liberty*, in a Letter to the Author of Diſquiſitions on ſeveral Subjects. Small 8vo. 1s. Debrett. 1782.

IN the Diſquiſition to which this pamphlet is a reply, the Author undertakes to refute certain principles of government, which, before he examines them, he pronounces abſurd, falſe, miſchievous, and as inconſiſtent with common ſenſe as with all human ſociety. Theſe principles he reduces to the five following propoſitions; 1. That all men are born equal; 2. That all men are born free; 3. That all government is derived from the *le*; 4. That all government is a compact between the governors and the governed ; and, 5. That no government ought to laſt any longer than it continues to be of equal advantage to the two contracting parties ; that is, to the governed as to the governors.

The futility of the Diſquiſitor's objections to theſe principles is expoſed in this anſwer with ſo much ſtrength and acuteneſs, that we ſhall content ourſelves with referring our Readers to this ſenſible and ſpirited piece, for a full refutation of whatever the Author of the Diſquiſitions has advanced in oppoſition to the eſtabliſhed principles of civil liberty ; and ſhall only add a few ſpecimens of the manner in which he has executed the taſk.

In reply to what the Diſquiſitor advances againſt the firſt propoſition, his Reſpondent ſays :

' You ſpeak of the different ſituations in which men are born with reſpect to beauty, health, wiſdom, genius, fortunes, and honours, and profeſs that you cannot underſtand how they can be ſaid to be born equal ;—nor was there ever a man of common ſenſe who could underſtand it ; nor can you produce a ſingle author of any credit, or of no credit, from Ariſtotle to the newſpaper politicians of the preſent times, who ever contended that men were born to this kind of equality. No, Sir, the ſtate of equality we ſpeak of is quite a different thing ; it is that ſtate " wherein all power and juriſdiction is reciprocal; no one having more than another," it reſpects that freedom from ſubordination, which, antecedent to civil compact, belongs to every individual of our ſpecies, who is arrived at years of diſcretion ; it has not the moſt diſtant relation to one man's being two feet taller, or twice as ſtrong as another ; the tall man may overlook the little man, but he has not thereby acquired the right of prohibiting him the uſe of his eyes ; the ſtrong man may overcome the weak one in a ſingle combat, but that gives him no right to commence it ; he can have no right to kick and cuff his fellow, becauſe he may be able to do it with impunity.

' Power, wealth, and wiſdom, may be the means of introducing a ſubordination amongſt mankind, but this ſubordination muſt be *voluntary* on one ſide, or it will be nothing but *unjuſt force, rank tyranny*, on the other. You are born a duke, marquis, earl, viſcount, baron, or, what is more deſpotic than all theſe put together, a Tory country gentleman ; you have power enough to do a peaſant, or a mechanic, any poor plebeian, an injury ;—but did your birth, when it gave you the power, give you alſo the right of doing it ? You are born to wealth ; thank your anceſtors for your good fortune, but do not think that it entitles you to domineer over him who was born to none. You are poſſeſſed of a great natural genius, your brain has been caſt in a better mould than that of your neighbour ; thank God for your intellectual pre-eminence ; uſe your wiſdom for your own benefit and the good of others ; but leave them to be judges of that good ; they may have no reliſh for the good which your wiſdom may point out ; you can be no judge of their feelings, can have no right to compel them to be wiſe in your way againſt their will.

' But this natural freedom from ſudordination, and that is the equality contended for, is ſo clear, that no more need be ſaid on the ſubject, and you yourſelf ſeem to admit it, when you aſk,—" but, ſuppoſing they were all born equal, would this prove, what is always intended to be proved by it, that they ought always to continue ſo?"—Intended! by whom? I never yet ſaw a writer on the ſubject who had any intention of the kind. You again miſtake, I will not ſay miſrepreſent, for that implies a principle of which I hope you are incapable; but you miſtake the meaning of your opponents, and diſplay your valour in fighting a phantom of your own forming. Who has ever ſaid that men, becauſe they were born equal, *ought*, were under an obligation, to continue equal? Becauſe we do not grant that any man has a *natural* right to rule over another, muſt we of neceſſity grant that he cannot have an adventitious one? You have no right to rule me, nor have I any right to rule you; we are at this inſtant in a ſtate of equality with reſpect to each other, the next may introduce a ſtate of ſubordination; for my own advantage I make an agreement with you, for a ſum of money, or other conſideration, I give you a right to diſpoſe of my time and labour; I am no longer your equal, but it was my own voluntary act which made me your inferior. Men are born equal; for their own advantage, for the ſake of enjoying peace and protection, they elect a magiſtrate; they are no longer his equals, but it was their own voluntary act which made them his inferiors; and they *ought* (if that be the meaning of your *ought*), they *ought to be permitted to continue equal* till they have conſtituted to themſelves a ſuperior.——You triumphantly aſk, " muſt no man *aſſume* power over another becauſe they were born equal?" I plainly tell you, no—he muſt not;—if he does, he *aſſumes* what he has no right to: God has not given him the right, man cannot give it him; nor can he acquire it by any other means than the conceſſion of him over whom it is to be exerted. This conceſſion is the only firm and true principle of civil ſubordination; it will laſt, and bow down a man's neck to the *voluntary* yoke of legal government, when the ſtruggles to ſhake off an *involuntary* bondage, ſhall burſt into a thouſand pieces the chains of deſpotiſm. Thus may you ſee that this mighty argument, drawn from the equality of mankind, by which all powers and principalities are eſtabliſhed on their ſureſt baſes, is entirely true, and cannot be too often or too ſolemnly introduced, eſpecially when " *many abſurd principles concerning government* and ſlavery, *have of late been diſſeminated with unuſual induſtry*."

The ſecond propoſition the Anſwerer thus ſupports:

' The proof of this is included in that of the former: For, if all men are born equal to each other, with reſpect to their want of power over each other, they certainly muſt be equally free: where there is no *natural* ſubordination, there can be no *natural* government, for government of every kind implies ſubordination, and where there is no natural government there is natural freedom. In your endeavours to refute this propoſition, you have not, indeed, trifled with Sir Robert Filmer, by attempting to prove that men are not born naturally free, from children being born in ſubjection to their parents, or in deriving royal deſpotic authority from the paternal authority of Adam, you have not plagued your readers with this ſolemn nonſenſe; but you certainly do trifle with their patience, in *proving* the little claim man can have to freedom, from his being confined in the womb, ſwathed by his nurſe, flogged by his ſchoolmaſter, or hanged by his magiſtrate. All this is humour, but it is not argument: it is wit, but without judgment: I cannot employ my time in refuting it.—You grow ſerious, and repreſent a factious and turbulent diſpoſition, and an impatience of controul, as diſqualifying a man from being a member of a future celeſtial community.—So, then, the affair is quite over with us, both here and hereafter: the Tories only are to go to heaven: they have long ſhut the door of St. James in the face of the Whigs, and they think that St. Peter will be their porter, and perform the ſame ſervice for them in an higher place. Sad reaſoning this! Is every man who raiſes a tumult, to tumble from his throne a tyrant or an uſurper unfit for heaven? Is every man who groans when he is oppreſſed, or kicks when he is unjuſtly goaded, turbulent and unfit for heaven? Is an impatience of controul, which may neither be directed by wiſdom, nor prompted by goodneſs, nor founded in juſtice, to be proſcribed as unfit for the communion of the bleſſed? On this ſuppoſition what muſt become of St. Paul and the apoſtles, and all the Chriſtian martyrs? they were men of turbulent diſpoſitions, for they turned the world upſide down! Be a little charitable, I beſeech you, and do not ſo haſtily conſign to the company of the devil and his angels, thoſe *factious* men, lords ſpiritual and temporal, knights and citizens, gentlemen and yeomen, who were *impatient of the controul* of James the Second, and who by that very impatience have ſeated the Houſe of *Hanover* on the throne of *Great Britain.*'

The Diſquiſitor having, under the third head, expreſſed great diſſatisfaction at the uſual acceptation of the term *people*, among thoſe whom he calls our modern demagogues, has provoked the following ſpirited but juſt reply:

'You repreſent theſe demagogues, injuriouſly enough, as excluding from that denomination the peers of the realm, and the repreſentatives of the people, the paſtors of the church, and the ſages of the law, the magiſtrates, the land-holders, the ſtock-holders, and the merchants, as expecting public ſpirit from the garrets of Grub-ſtreet, reformation from the purlieus of St. Giles, a Solon from the tin-mines of Cornwall, and a Lycurgus from the coal-pits of Newcaſtle. This is mere declamation, if not ſomething worſe, defamation. I never heard, nor, I will take upon me to ſay, did you ever hear any one of the demagogues you ſpeak of, annexing to the terms "the people," the ſenſe you have here repreſented them as annexing. Your imagination has in this, as in other parts of your Diſquiſition, run away with your good ſenſe; your deſcription is lively, but it is not juſt; you may have ſupported your point, but you will have ruined, with thinking men, the opinion they might have been diſpoſed to entertain of your candour. But that you may not be at a loſs to know what your modern demagogues underſtand by the people, I will tell you what the Prince of Orange underſtood by them; for that, I take it, is the ſenſe in which they underſtand the terms, and in which every man of ſenſe muſt underſtand them. The Prince explains his ſentiment, in the 25th paragraph of his declaration, wherein he invites and requires *all perſons whatſoever* (here is *no excluſion even of* tinners and colliers), all the peers of the realm, both ſpiritual and temporal, all lords, lieutenants, deputy-lieutenants, and all gentlemen, citizens, and other *commons of all ranks*, to come and aſſiſt him in the execution of his deſign, to re-eſtabliſh the conſtitution of the Engliſh government.'

On the ſubject of mutual compact, our Writer judiciouſly corrects the miſconceptions of the Diſquiſitor, thus:

"Compact, you ſay, is repugnant to the very nature of government, whoſe eſſence is compulſion." The eſſence of government, *after it is eſtabliſhed*, is compulſion; but the eſſence of the eſtabliſhment of government is compact, tacit, or expreſs. Theſe are quite different things; you will preſently underſtand the diſtinction. Suppoſe an hundred common ſailors to be ſhipwrecked upon an iſland inhabited by ſavages, it is evident that there is no manner of government amongſt theſe men; ſome may be taller, or ſtronger, or younger, or wiſer, than the reſt, but ſtill they are all equal to each other with reſpect to ſubordination; no one has any authority to regulate the actions of his fellow. For mutual preſervation, they will ſoon wiſh to withdraw themſelves from this ſtate of equality, and, in the ſtricteſt ſenſe of the word, anarchy; they will elect a leader; the wiſeſt, probably, and the boldeſt man amongſt them, will, by their common ſuffrage, be made their governor; and, in order that this governor may be of uſe to them, they will promiſe to obey him whilſt he acts for the common good. Now begins compulſion, but it is compulſion ariſing from conſent and compact; it is in its exiſtence *ſubſequent* to the eſtabliſhment of that government of which it conſtitutes the eſſence.

'You ſay, by way of invalidating the notion of compact, that "if every man had a right to ſurrender his independence on bargain, he muſt have an equal right to retain it." I admit that he has that right, but it is a right which his intereſt will not ſuffer him to retain for any length of time; or if he does retain it, it muſt be at his own peril. Suppoſe one of our hundred ſailors ſhould refuſe to elect any leader, that one is in a ſtate of natural independence with reſpect to all the reſt; the leader has no authority over him; he is at liberty to protect himſelf by his own ſtrength, from the attacks of ſavages and wild beaſts; but a very few days experience would convince him, that his protection would be better ſecured by an hundred arms than by one; he would ſoon be induced to become a member of that community into which the reſt had entered; he would be *induced* to it, but he ought not to be *compelled* to it.'

Theſe extracts may ſuffice as ſpecimens of the manner in which this Writer has attempted to refute the reaſoning of the *Diſquiſition*, and to prove that he has done it very ſucceſsfully.

If any apology be neceſſary for having taken up ſo much of our Reader's time in examining into the merits of ſo ſmall a work as the *Diſquiſitions on ſeveral Subjects*, we have only to ſay, that our duty to the Public requires us to prevent, as far as we are able, the diſſemination of abſurdity and error, under the ſanction of diſtinguiſhed and reſpected names.

Art. X. *Obſervations on the rapid Decline of the Clerical Credit and Character.* In a Letter to the Biſhop of Cheſter. 8vo. 1 s. 6 d. Johnſon. 1782.

(By a Correſpondent.)

THIS pamphlet, though without a name, we have reaſon to believe is the work of *a Cheſhire clergyman*; the ſame who two years ago printed a ſermon on the General Faſt. If, in our ſtrictures on that ſermon, we thought the Writer juſtly blameable for converting the pulpit into a theatre of ſcandal and defamation, and for tranſgreſſing all the bounds of modeſty and candour*; the ſame uncharitableneſs of diſpoſition, the ſame propenſity to calumny and detraction, cloaked, but ill concealed, under a pretended regard for the credit of the clerical order, are imputable to him here. The ſole purpoſe of this production is to caſt an odium on a very worthy Prelate, who, as our Author himſelf tells the ſtory, on no leſs authority than that of a ſynod of biſhops, met to deliberate on the occaſion, conſented to the ordination of a man, whom he is pleaſed to deſcribe as of the loweſt qualifications with reſpect to literature, and *who never acted but in a ſubordinate capacity to a country inn.* It appears, however, from the Obſerver's own confeſſions, that the *moral character* of the perſon ordained is free from the *leaſt aſperſion*; that many *gentlemen and clergymen, in the neighbourhood, of different*, yet all of *reſpectable characters, to whom his ſtation and capacity were actually known*, concurred in atteſting a teſtimonial in his favour; and that two noble Earls, of the higheſt honour and virtue, joined in recommending him to the Biſhop for ordination. Theſe circumſtances alone, collected merely from the imperfect repreſentation made by the Obſerver, are enough to ſhew there muſt have been ſomething more than ordinary in the caſe; though what the peculiarities of it were, we in vain expect to learn from the performance before us. But what our Author had his reaſons for keeping out of ſight, two gentlemen learned in the law, and one of them at this time in an office of the firſt dignity in the profeſſion, were at the pains of elucidating with great exactneſs; and from their account chiefly it is that we are enabled to lay the following detail before our Readers:

A rectory of conſiderable value, had been the inheritance of the *V——ns* in Cheſhire for nearly a century; and from 1682 to 1753 one of this name and family was, in a regular courſe of ſucceſſion, not only patron of the benefice, but incumbent alſo. In 1753, Richard, the then patron and incumbent, died; and it is neceſſary to remark here, that it is under a deed of ſettlement, executed by this Richard in 1746, that Charles, father of Edward, the preſent incumbent (the ſame perſon who was ordained in conſequence of the extraordinary circumſtances alluded to above), derives his title. On Richard's death, in 1753, Dorothy his ſiſter uſurped upon the rightful owner, and preſented William, of the ſame family name, but who was no relation; and afterwards diſpoſed of the advowſon, by deed of gift, to the College of All Souls in Oxford. The Clerk, thus fraudulently preſented by Dorothy, continued in poſſeſſion of the rectory for more than 27 years; during the whole period of which long incumbency, the family of Charles was kept in utter ignorance of the deed of ſettlement, made by Richard in 1746, under which deed their title had accrued. But on the vacancy by the death of William in 1780, Richard's deed being now diſcovered, a long and expenſive litigation concerning the right of patronage took place between Charles and the College of All Souls; which at laſt was decided againſt the College, and in favour of Charles, by the then Solicitor General, to whoſe arbitration, by conſent of both parties, the matter was referred.

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* See our Review for April 1780, Vol. LXII. p. 333.

Charles, now the confeſſed legal patron of the conteſted benefice, is an inn-keeper in a town in Cheſhire, and has alſo the care of the Poſt-office in the ſame place; but the latter employment, that of the Poſt-office, was chiefly entruſted to his ſon, Edward. It was obvious, that the ordination of this Edward, and his conſequent inſtitution to the living, could they be effected, would not only greatly contribute to the comfort and happineſs of him and his family, but would in ſome degree repair the injuries they had ſuffered, and for ſo many years, by the injuſtice of one of their anceſtors. Under the preſſure of embarraſſed circumſtances, or at leaſt of circumſcribed means, and without a view to a dignified profeſſion, the attention of Edward to literary purſuits was not directed ſo early as it would have been, had the title of the family to the living been ſooner known. His underſtanding, however, is far from being of the loweſt form; he is not without education; and his morals have always been irreproachable. The Earl of S——d, in whoſe neighbourhood Edward lived, having carefully inquired into all the particulars of the caſe, was pleaſed to intereſt himſelf in his favour, and with that benignity which marks his character, took upon him to incloſe a ſtate of it to the Metropolitan. Three of the clergy, to all of whom he had been intimately known for many years, drew up and ſigned a teſtimonial, out of the common form, bearing witneſs to his piety and exemplary life; which teſtimonial was alſo counterſigned by the Biſhop of the dioceſe where Edward lived. Edward in the mean while was employing his time and pains, under the direction of a reputable clergyman, in preparing himſelf for the ſacred office, for which he was a candidate; and being approved by the Biſhop, in whoſe dioceſe the benefice was ſituated, he was, at the General Ordination in December laſt, ordained Deacon, and in the enſuing Lent ordained Prieſt, and about the beginning of March, by the ſame Biſhop, was inſtituted to the family living.

The ſtory of the meeting of the Biſhops, to conſult concerning the admiſſion of Edward into Orders, is not true; and is an unpardonable inſtance of the obſerver's levity and inaccuracy, when writing on a ſubject where character is ſo much concerned. Nor is it true, that *two* Earls applied, either perſonally or by letter, to the Biſhop, to whom the power of ordaining in this caſe belonged. And the indignation and deriſion, which, it is aſſerted in the pamphlet, the above Ordination has excited, we have cauſe to think, exiſt no where but in the Obſerver and his family; and is therefore a third inſtance of his want of good faith. The Prelate, who is ſo injuriouſly treated on this occaſion, had and could have no other intereſt in the caſe, beſides that which compaſſion and propriety ſuggeſted. Be it indeed that he has erred, it muſt at leaſt be allowed, he erred on the ſide of humanity; and his brethren, who "judge not according to appearance, but judge righteous judgment," will, we doubt not, "forgive" him "this wrong."

But the curious part of the ſtory is yet untold. When, on the vacancy of the rectory in 1780, the deed of ſettlement, which had been ſo long fraudulently concealed, was brought to light; and the right of Charles, father of Edward, to the advowſon was at length confirmed by the adjudication of the Solicitor General; it was thought expedient to look out for ſome friend, who might be preſented to the benefice till ſuch time as Edward was capable of taking it: and no one occurred more proper for a truſt of this nature, or on whom, being a relation, the family might more ſecurely confide, than the brother of our Obſerver: and, if we are not greatly miſinformed, our Obſerver himſelf condeſcended to enter into a bond, under a conſiderable penalty, that his brother ſhould *bonâ fide* give up the living, whenever Edward ſhould be ordained Prieſt. The ſagacious Reader now perceives at once the reaſon of all that ſpleen and indignation, which gave birth to the preſent pamphlet. This Edward, the Obſerver and his brother knew, was the heir; and, could his ordination by any way be prevented, the inheritance would be theirs. When Edward therefore, now in full orders, called upon them to fulfil their engagements, and to reſign the living, their towering hopes experienced the moſt cruel diſappointment. And to the mortification occaſioned by this diſappointment it is, that all the tragical lamentations are to be aſcribed concerning the unfitneſs of Edward for the ſacred office, and all the abuſe ſo liberally thrown on the Biſhop, who, by putting a man of unblemiſhed morals into orders, had reſtored the patrimony of a worthy family to its true owner.

When the Writer of the Obſervations allows himſelf to ſpeak in terms of the higheſt diſreſpect and contumely of thoſe who, from the pureſt motives of benevolence eſpouſed the cauſe of this injured family, and to deſcribe them as *mean* enough to *join in a common impoſture*; his paſſion, we will ſuppoſe, led him to forget, he was calumniating ſome of the moſt reputable perſons in his county and neighbourhood. When he expatiates on the importance of human learning, and tells us gravely that *the credit of a clergyman requires he ſhould be reſpected as a ſcholar*; without diſputing with him here the truth of his aſſertions, we would only point out to him "a more excellent way:" "Knowledge puffeth up; but charity edifieth:" we would remind him, that hypocriſy and malevolence, a proneneſs to think and ſpeak evil of others, and to interpret their well-intentioned actions to the worſt advantage, are greater defects, and will do more towards the *rapid decline of the clerical credit and character*, than the bare want of ſkill in the Latin and Greek languages; and that however uſeful literary attainments may be and are to a divine, when accompanied with the milder virtues of the heart, yet without ſuch an union they are to be regarded no more than "ſounding braſs or a tinkling cymbal."

But ſo modeſt a way of eſtimating his abilities is not, at preſent, we fear, among the good qualities of our Author. He appears ſo much at eaſe in giving us his Obſervations; ſo little apprehenſive, that, after he had amuſed himſelf and his readers by what has always been conſidered as the worſt of falſehoods, *a tale half told*, ſome body or other might at laſt be found, who, from the ſimple love of juſtice, would undeceive the Public, and relate the ſtory *as it is*; that towards the concluſion of his pamphlet, he congratulates himſelf on his performance, and, far from repenting of his labours, gives us to know he is perfectly ſatisfied with what he had done. WHAT I HAVE WRITTEN, ſays he, I HAVE WRITTEN.——So ſaid PONTIUS PILATE, ſoon "after he had condemned the guiltleſs."

ART. XI. *The Hiſtory of Scotland, from the Eſtabliſhment of the Reformation till the Death of Queen Mary.* By Gilbert Stuart, Doctor of Laws, and Member of the Society of Antiquaries at Edinburgh. 4to. 2 Vols. 1 l. 5 s. Boards. Murray. 1782.

THERE are certain periods of hiſtory ſo deeply involved in obſcurity, that they ſeem to baffle all the induſtry and penetration of hiſtorians. With reſpect to events which happened in remote antiquity, this will be eaſily accounted for from the ſcarcity of original authorities occaſioned by the depredations of time. But even more recent tranſactions, which lie only a little way behind the field of living memory, are from various cauſes liable to the ſame uncertainty. In times when court-intrigue and hypocriſy are prevalent, and in affairs where it is the intereſt and ſtudy of the principal actors to diſguiſe their motives, and even to conceal their proceedings as much as poſſible from the public eye, the ſources from which a true narrative of facts is to be collected muſt neceſſarily be confuſed and contradictory, and conſequently many events muſt always remain ſubjects of controverſy.

The reign of Mary Queen of Scots is a period, the tranſactions of which are, from theſe and other cauſes, ſo indiſtinctly and doubtfully recorded, that, notwithſtanding the great variety of original documents with which the writers who have undertaken this portion of hiſtory have been furniſhed, they have not yet been able to extract from them any narrative of facts which has not been liable to material objections.

The imperfections and errors which have been diſcovered in the hiſtories of this period already written, may perhaps be accounted for on theſe grounds, without ſuppoſing all the writers deficient in fidelity or impartiality: Dr. Stuart, however, ſeems to be of opinion, 'that no performance in which his ſubject is treated has yet been offered to the Public, which can be pronounced to be faithful and impartial.' On his own part, he profeſſes to have undertaken the work without any prepoſſeſſions, and to have exerted himſelf to attain a perfect impartiality. How far the execution agrees with theſe profeſſions, we ſhall not preſume to determine; but we cannot help remarking the following circumſtance:—In introducing to the world the hiſtory of a period, which was not long ſince treated by a writer, to whom the general voice of the Public has aſcribed no inconſiderable ſhare of merit, and whoſe reputation as an hiſtorian ſtood firm, for ſeveral years, without any other ſupport than his Hiſtory of Scotland, it was natural to expect that his predeceſſor in this path ſhould have been very particularly noticed. We therefore felt ſome degree of ſurpriſe when we obſerved, that the name of Dr. Robertſon was not mentioned in the Preface to this work; and that little or nothing is ſaid of his hiſtory, till the Author finds occaſion, about the middle of his work, to excuſe himſelf for the neglect, in a note,—in which he treats both the hiſtory and the writer with no ſlight degree of contempt; repreſenting the former as unworthy of attention, and the latter as a man, whoſe popularity *was once* very conſiderable. With theſe feelings reſpecting Dr. Robertſon and his work, the Public, who have long been accuſtomed to reſpect his perſonal merit and literary talents, will poſſibly queſtion, whether it could be in the power of Dr. Stuart, whatever are his abilities, to write a the trial, ſhe appointed Bothwel to carry the ſceptre before her; and the Parliament ratified his innocence, and confirmed all the grants which the Queen had made to him. Bothwel, a few days afterwards, having invited the nobles to an entertainment, partly by promiſes, and partly by force, prevailed upon them all to ſign a paper, declaring his innocence, and recommending him to the Queen as the moſt proper perſon ſhe could chuſe for her huſband. Five days after this, aſſembling a thouſand horſe, under the pretence of going againſt the free-booters, he left Edinburgh, met the Queen on her return from Stirling, ſeized on her perſon, and conducted her to his caſtle at Dunbar. She expreſſed neither ſurprize nor indignation, but ſeemed to yield without regret. The officer who ſeized Melville, one of her attendants, informed him that nothing had been done without her own conſent. If we may rely on the letters publiſhed in Mary's name, every ſtep was taken with her participation and advice. Bothwel, being thus in poſſeſſion of the Queen's perſon, obtained, with all diſpatch, in two different courts, a ſentence of divorce, from his wife Lady Jean Gordon; a few days after which, the Queen publicly declared herſelf ſatisfied with the conduct of Bothwel, created him Duke of Orkney, and made him her huſband.

Such is the outline of the ſtory, according to Dr. Robertſon. It has, on the firſt hearing, an air of conſiſtency and probability; and is withal ſupported by numerous references to authentic documents. But let us attend to Dr. Stuart's repreſentation of the affair.

Concerning the marriage and the circumſtances which occurred between this event and the murder of Rizio, the two narratives in the main agree. But in the remainder of the ſtory, Dr. Stuart's account of things differs in many eſſential points from Dr. Robertſon. He acknowledges no other paſſion in the breaſt of Mary towards Bothwel, than gratitude for his ſervices, and imputes her viſit to him, and her ſubſequent illneſs, to very different cauſes from thoſe which Dr. R. has aſſigned.

' The Earl of Morton, in the mean while, was exciting commotions upon the Borders; and as no ſettled peace had prevailed in theſe diſtricts ſince Mary's marriage, there was the ſtronger probability that he would ſucceed in his attempt. Proclamations were iſſued to call her ſubjects to arms; and ſhe proceeded to Jedburgh to hold juſtice courts, and to puniſh traitors and diſorderly perſons. The Earl of Bothwel, who was Lord Lieutenant of the Marches, went before her a few days to take the command of the ſtrength of the country. There were in her train the Earls of Huntley, Murray, Athol, Rothes, and Cathneſs: the Lords Levingſton, Arbroth, Seton, Yeſter, Borthwick, and Somervile; with many freeholders and gentlemen. While ſhe was at Jedburgh Bothwel encountered the Elliots, an unruly tribe of plunderers, whoſe proneneſs to miſchief was encouraged at this period by the Engliſh wardens, and the artifices of the Earl of Morton. In this engagement he had the misfortune to receive ſeveral ſlight wounds and was carried to his caſtle of Hermitage. The inſurgents, among whom he was infinitely impopular, from the inſolence of his carriage, had vowed to withſtand him to the uttermoſt, and to yield only to the

Queen in perſon. Incited by this circumſtance, and fond of appearing in the field, and of recalling to her people the renown of her anceſtors, Mary, with a proper attendance, took the road to his caſtle. She was anxious not only to conſole him for his misfortune, but to profit by his intelligence, and to concert the meaſures to be purſued; and, after converſing with him for a few hours, ſhe returned to Jedburgh.

'From the ſtate of the affairs of her kingdom her mind had been diſturbed and uneaſy. Anguiſh and concern, the fatigue of her journey, the agitation of her ſpirits, and the inclemency of the night air affecting her conſtitution, ſhe contracted a ſharp and dangerous fever.'

The Queen's diſſatisfaction with the King, Dr. Stuart every where repreſents as falling far ſhort of that unconquerable averſion which Dr. R. deſcribes; and ſpeaks of her attention to him, during his illneſs at Glaſgow, as the effect of a ſincere reconciliation. His narration of this part of the tranſaction is as follows:

'At Stirling the King confined himſelf chiefly to his chamber. The ſtrangeneſs of his behaviour to the Queen drew to him no favourable notice; and the Earl of Murray and his faction irritating the odium entertained againſt him, the foreign ambaſſadors paid him no court. His ſituation was moſt uncomfortable; and his pride made him feel, in an exquiſite degree, the ridicule and contempt to which he had expoſed himſelf. But though he muſt have been conſcious of his imprudence and folly, and was ſenſible of the anguiſh which the Queen had ſuffered upon his account, he did not alter his conduct, and was inclined rather to embitter her uneaſineſs than to ſoften it. In a ſullen and mortified humour he left Stirling, and took the road to Glaſgow, without communicating his intentions, and without deigning to ſalute her. To divert her melancholy ſhe made excurſions to Drummond Caſtle, and the houſe of Tillibardin, which were in the neighbourhood of Stirling. She then returned to that city, and having paſſed a few days in it, proceeded to Edinburgh, where ſhe was informed that the King was dangerouſly ſick at Glaſgow. He was racked with vehement pains; his body was covered with puſtules of a blueiſh colour; and his death was expected. His danger awakened all the gentleneſs of her nature; and ſhe forgot the wrongs ſhe had endured. Time had abated the vivacity of her reſentment; and after its paroxyſm was paſt, ſhe was more diſpoſed to weep over her afflictions, than to indulge herſelf in revenge. The ſoftneſs of grief prepared her for a returning tenderneſs. His diſtreſſes effected it. Her memory ſhut itſelf to his errors and imperfections, and was only open to his better qualities and accompliſhments. He himſelf, affected with the near proſpect of death, thought with ſorrow of the injuries he had committed againſt her. The news of his repentance was ſent to her. She recollected the ardour of that affection he had lighted up in her boſom, and the happineſs with which ſhe had ſurrendered herſelf to him in the bloom and ripeneſs of her beauty. Her infant ſon, the pledge of their love, being continually in her ſight, inſpirited her ſenſibilities. The plan of lenity which ſhe had previouſly adopted with regard to him, her deſign to excite even the approbation of her enemies by the propriety of her conduct, the advices of Elizabeth, by the Earl of Bedford, to entertain him with reſpect, the apprehenſion leſt the royal dignity might ſuffer any diminution by the univerſal diſtaſte with which he was beheld by her ſubjects, and her certainty and knowledge of the angry paſſions which her chief counſellors had foſtered againſt him, all concurred to diveſt her heart of every ſentiment of bitterneſs, and to melt it down in ſympathy and ſorrow. Yielding to tender and anxious emotions, ſhe left her capital and her palace in the ſevereſt ſeaſon of the year, to wait upon him. Her aſſiduities and kindneſſes communicated to him the moſt flattering ſolacement; and while ſhe lingered about his perſon with a fond ſolicitude, and a delicate attention, he felt that the ſickneſs of his mind and the virulence of his diſeaſe were diminiſhed. It was not long before the ſtate of his health permitted him to travel; and ſhe carried him with her to Edinburgh, where her phyſicians could conſult beſt the nature of his caſe; and where ſhe herſelf could attend upon him with the greater conveniency. The low and damp ſituation of her palace of Holyrood-houſe being improper for his condition, he was lodged in a houſe which had been appropriated to the Superior of the church called St. Mary's in the fields. This houſe ſtood upon a high ground, and in a ſalubrious air; and here ſhe ſtaid with him for ſome days, continuing her offices of amity and comfort.'

The murder of Darnley Dr. S. thus attempts to account for, from the ſubtle machinations of Murray and his faction:

'The Earls of Murray and Bothwel, and Maitland of Lethington were infinitely diſappointed with the miſcarriage of the conference at Craigmillar. They had preſſed the matter of the divorce with ſo much earneſtneſs, that they had given the alarm to the fears of the Queen. It ſeemed to her that their reſentments againſt the King were too eager, and that they had conſpired to produce his ſeparation from her by ſome improper method. She, accordingly, had commanded them not to think of any attempt that might fix a blemiſh upon her honour, or do a prejudice to her ſon. From their zeal there flowed a conſequence the moſt oppoſite to what they had intended. The dark uncertainty of their machinations excited in her a ſentiment of compaſſion for the object of their hatred, and a terror leſt his danger might involve her own. They ſuffered from the treachery of their paſſions, and perceived, with ſurprize, that her heart might yet warm to her huſband with affection and cordiality. His late illneſs, which was probably the effect of poiſon, adminiſtered by them, working ſo ſtrongly to his favour in the mind of the Queen, confirmed this ſuſpicion. In his recovery, and in their reconciliation, they had the ſtrongeſt reaſons of apprehenſion. They were conſcious of their offences againſt him, and that there could be nothing which they had more to dread than the re-eſtabliſhment of his influence. Her rejection of a divorce at a time when her reſentment was keen, had inſtructed them in the difficulty of alluring her to act to their purpoſes. If ſhe had been bent on a ſeparation from him, as an expedient neceſſary to her happineſs, it was not eaſy to fancy a mode of it that was at the ſame time ſo effectual and ſo inoffenſive. She had alſo oppoſed his removing beyond the ſea; and ſhe had abſtained from bringing him to a trial for his act of treaſon and murder in the affair of David Rizzio. After the conference, therefore, at Craigmillar, they could not reaſonably entertain the hope of enticing her to conſent to his deſtruction; and after the illneſs of the King, and his reconciliation with the Queen, it was altogether impoſſible that they could think of making her a partaker of their guilt. They were in a moſt critical ſituation; and it appeared to them that their ſafety was inconſiſtent with his. A quick and deciſive blow could alone operate their ſecurity, and advance their ambition. The moment the moſt proper for its execution was arrived. For they had added to their conſequence the power of the Earl of Morton and his aſſociates; and the ſuburb where the King was lodged for the benefit of his health was ſituated in a ſolitude. Upon the tenth day of February, about two o'clock in the morning, the houſe where the King reſided being blown up by gunpowder, with a great force, was inſtantly reduced to rubbiſh. The exploſion alarming the inhabitants, excited their curioſity, and brought them in multitudes to the ſuburb from whence it had proceeded. The event filled them with aſtoniſhment and terror. The dead and naked body of the King, with that of a ſervant who uſed to ſleep in his apartment, was found in an adjoining field, with no marks of fire, and without any appearance whatever of external injury.'

After drawing an affecting picture of the Queen's grief, and relating the particulars of the proclamation for the diſcovery of the King's murderers, Dr. S. corroborates his explanation of the cauſe of the King's death by the following circumſtances:

'In this difficult period, the Earl of Murray conducted himſelf with his uſual circumſpection and artifice. Upon a pretence that his wife was dangerouſly ſick at his caſtle in Fife, he the day before the murder obtained the Queen's permiſſion to pay a viſit to her. By this means he propoſed to prevent all ſuſpicion whatever of his guilt*. He was ſo full, however, of the intended project, that while he was proceeding on his journey, he obſerved to the perſon who accompanied him, "This night, before morning, the Lord Darnley ſhall loſe "his life †." When the blow was ſtruck he returned to Edinburgh to carry on his practices.'

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* At the conference of Craigmillar, Lethington obſerved, that though the Earl of Murray was very pious, he could yet regard with compoſure the commiſſion of any miſchievous act againſt the King. His words are remarkable, and ſhew that he underſtood well the character of his friend. "I am aſſurit he will luik throw his fingeris "thairto, and will behald our doings ſaying nathing to the ſamen." Goodal, vol. ii. p. 320. His ſpeech was not more prophetic of the murder of the King, than explanatory of Murray's indifference at this time, and of the ſickneſs of hisounteſs.

† "Is it unknowen, thinke ye the Earle Murray what the Lord "Herries ſaid to your face openly, even at your owne table, a few "days after the murther was committed? Did not he, *nulla circuitione uſus*, flatly and plainely burden you, that you riding in Fiffe, and

The Earl of Lennox's refuſal to appear againſt Bothwel, Dr. S. imputes to fear:

'The day for the trial of Bothwel approached. The conſpirators, notwithſtanding their power, were not without apprehenſions. Their preparations, however, for their ſafety had been anxious; and among other practices they neglected not to attempt to throw a panic into the Earl of Lennox. They were favoured by his conſciouſneſs of his impopularity, and his want of ſtrength, by his timidities, and his ſpirit of jealouſy. Suſpicions of the Queen's guilt were inſinuated into him; and the dangers to which he might be expoſed by inſiſting on the trial, were ſet before him in the ſtrongeſt colours. He was ſenſible of her averſion to him; and his weakneſs and the ſovereign authority were contraſted. His friends concurred with his enemies to intimidate him, from the ſpirit of flattery, or from a real belief that his ſituation was critical. By the time he had reached Stirling, in his way to Edinburgh, his fears predominated. He made a full ſtop. He was no longer in haſte to proceed againſt the regicides. He addreſſed a letter to the Queen, in which he ſaid he had fallen into ſuch ſickneſs that he could not travel; and he affirmed that he had not time to prepare for the trial, and to aſſemble his friends. He complained too, that Bothwel and his accomplices had not been committed to cuſtody; he inſiſted that this ſtep ſhould be taken; and he requeſted that a day at a greater diſtance might be appointed for the trial. After the lengths to which matters had gone, this conduct was moſt improper; and it is only to be accounted for from terror or capriciouſneſs. His indiſpoſition was affected; he had been invited by Mary to wait upon her at Edinburgh, at an early period, to concert his meaſures; and

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" coming with one of your moſte aſſured truſty ſervants, the ſaid day " wherein you departed from Edenborough ſaid to him, among other " talke, *this night ere morning the Lorde Darnley ſhall loſe his life?*" Leſly's Defence of Q. Mary's Honour, ap. Anderſon, Collect. vol. i. p. 75.

As this addreſs was made to Murray in the directeſt manner, it is probable that he would have vindicated himſelf, if that had been conſiſtent with his power. On the ſuppoſition of his innocence, and that Leſly has related only a report concerning the Lord Herries, the detection was eaſy and obvious. To refute him it was only neceſſary that the Lord Herries ſhould have diſavowed the ſpeech imputed to him. No diſavowal, however, was made by the Lord Herries; and no direct or formal denial of the fact ever proceeded from the Earl of Murray. The concluſion therefore againſt him has a great deal of force. Biſhop Leſly, it is acknowledged, was a friend to Mary, but he is allowed to have been a perſon of candour and probity; and his paper, containing this ſingular paſſage, was circulated in Scotland, England, and France. The behaviour too of the Lord Herries before the Engliſh Commiſſioners, his accuſation againſt Murray of the murder, the challenge he gave him as being principally concerned in it, the anxiety and arts of Elizabeth to defeat any inquiry into the criminality of this nobleman, the proteſtation of his guilt by Argyle and Huntley, and the general ſtrain of his conduct, are all evidences which illuſtrate the reality of the charge advanced by the biſhop.

the delay he aſked was in a ſtrong contradiction to his former entreaties. After the invitation ſent to him, he might have relied with ſafety upon the protection of the Queen, without any gathering of his friends; from the time of her private intimation to him, and of the legal citations of her officers, there had paſſed a period more than ſufficient for the purpoſe of calling them together; and indeed to ſuppoſe that there was any neceſſity for their aſſiſtance, was an inſult to government, and a matter of high indecency. There was more juſtice in the complaint, that the Earl of Bothwel and his accomplices had not been taken into cuſtody; and yet even in this peculiarity he was himſelf to blame in a great degree. For he had not obſerved the precaution of that previous diſplay of evidence, known in the Scottiſh law under the term of a precognition, which is common in all the groſſer offences, and which the weighty circumſtances of the preſent caſe rendered ſo neceſſary as a foundation for the confinement and conviction of the criminals.'

Dr. Stuart acknowledges the trial to have been a ſolemn and deliberate mockery of law and juſtice: but at the ſame time ſpeaks of the conduct of the Queen, by whom the trial was appointed, in terms of the higheſt applauſe.

'The Queen, by commanding the trial, diſplayed that ſpirit of reſentment and fortitude, which was ſuited to her feelings and her ſtation. To her miniſters, privy council, and judges, to whom the details and the precautions of government neceſſarily belonged, its management was committed. To them therefore all the errors and improprieties exhibited in the trial are to be imputed; and it can hardly eſcape the moſt ſuperficial remark, that if Bothwel had not been ſupported by them his fate was inevitable. The judgment to his advantage is a verdict of the guilt of his aſſociates; and when the influence and addreſs of Murray, Morton, and Lethington, are conſidered in conjunction with the timidities and the weakneſs of the Earl of Lennox, there can be little difficulty in accounting for all the parts and circumſtances of this very remarkable and moſt ignominious tranſaction.'

Dr. Stuart's account of the manner in which Bothwel obtained a bond from the nobles, atteſting his innocence, and recommending him to the Queen, differs materially from that of Dr. R. And, in this ſtage of the buſineſs, he ſpeaks of the Queen as wholly unſuſpicious of Bothwel's deſign.

'The Earl of Bothwel, truſting to his figure, accompliſhments, and ſervices, had conceived the hope of making an impreſſion upon the heart of the Queen. This ſcheme, which may be traced back to the conference at Craigmillar, required all his dexterity and addreſs. It was not an affair of common gallantry. Nor did the iſſue of that conference prove favourable to it. For the Queen had been filled with a dread, that her counſellors might engage in ſome improper attempt againſt the King. The baptiſm of the Prince, the ſickneſs of the King, her reconciliation with him, and his murder, were events which ſoon followed; and which, with the other buſineſs of the ſtate, kept her in agitation and inquietude. He had accordingly few opportunities of acting with a view to his purpoſes, and of putting in practice thoſe arts of which he was a maſter. She had no ſuſpicion of his deſign; and the punctilious ceremony of his carriage, and the vivacity of his attentions, appeared to be nothing more than the demonſtrations of a proper reſpect and a becoming attachment. He had excited in her mind a ſenſe of gratitude by the activity and zeal with which he had promoted her intereſts. Habitude and intercourſe, a belief of his fidelity, and an opinion of his talents, had induced her to allow him a diſtinguiſhed place in her eſteem. The admiration he diſcovered of her perſon was yet too artful and diſtant to give her an alarm. He had hitherto been only employing the ſeductions of ſoftneſs and flattery, and was ſtirring up in her boſom that playſome and dangerous pleaſure with which women, even of the moſt unconquerable chaſtity, delight to enjoy and to ſurvey the dominion of their charms. But now that ſhe was free from engagements, he might indulge in brighter hopes, and throw by degrees a greater tenderneſs into his demeanour. The memory indeed of the King and of his fate was ſo recent, that he could not preſs eagerly his ſuit without rudeneſs, indecency, and danger. Yet, if this difficulty could be counteracted, it was his intereſt to perſiſt, and to make a trial of her ſentiments. His power was great; that of Murray and his cabal, who were friendly to him, was greater; and, if the preſent opportunity ſhould be loſt, it might never again recur. A recommendation of him by the nobility to be her huſband would communicate to him an advantage the moſt formidable, and give him a title to encounter every obſtacle. He ſought this advantage; and in an unprincipled age, he obtained it. All the motives were exerted which can act upon men; and when he had gained the nobles individually to his project, he invited them to an entertainment, where they agreed in a body to ratify a deed pointing him out to their ſovereign as worthy of the honour of her hand, and expreſſing their reſolute determination to ſupport his pretenſions. The day after the entertainment, this extraordinary deed was ſubſcribed and executed by them *.'

Laſtly, the ſeizure of the Queen's perſon, and the ſubſequent marriage, which, according to Dr. Robertſon, were conducted

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* 'It is ſuppoſed that this deed was ſubſcribed upon the 19th day of April, when the entertainment was given; and armed men, it is ſaid, ſurrounded the tavern where the nobles were aſſembled. Theſe aſſertions are not well ſupported. In the Scots college at Paris there is a copy of the bond, which is dated on the 20th day of April, and which is atteſted as authentic by Sir James Balfour, who was clerk of the privy council at this period, and had the original obligation in his cuſtody. Mem. Scot. tom. xiii. fol. 30. ap. Keith, p. 382. The idea that the ſubſcriptions of the nobility were obtained by ſoldiers ſurrounding them at Bothwel's entertainment is thus diſproved; and it is in itſelf wildly improbable. For he could not poſſibly have been ſo great an enemy to himſelf, as to think of compelling the Scottiſh nobility to ſubſcribe any deed to his advantage; and if he had really done ſo, it is not to be doubted but that they would have taken an *early opportunity* to puniſh him, and to reſent an indignity ſo *inſolent and humiliating*.'

with the Queen's concurrence and inclination, are repreſented by Dr. Stuart as wholly the effect of violence and conſtraint.

'Mary, upon the diſſolution of the Parliament, had gone to Stirling to viſit the young Prince. Bothwel, armed with the bond of the nobles, aſſembled a thouſand horſe under the pretence of protecting the borders, of which he was the warden; and meeting her upon her return to her capital, diſmiſſed her attendants, and carried her to his caſtle of Dunbar. To prevent interruption and bloodſhed, and with a view to ſtop inquiry for a time, he had ordered his officers to inform Sir James Melvil, and the gentlemen of her retinue, that what he did was in obedience to her command. The ſenſe of his guilt, danger of a diſcovery, hope, deſire, and ambition, all concurred to give the firmeſt determination to his purpoſes. The Queen was now his priſoner; and he muſt win her, or be undone.

'An outrage ſo unexpected, ſo daring, and from a ſubject ſo faithful and ſubmiſſive, filled Mary with indignation and ſurprize. She loaded him with reproaches, and called to his mind all the favours ſhe had beſtowed upon him, and wondered at that vileneſs of ingratitude which could permit him to be ſo rude and hoſtile to her. He entreated her pardon in the moſt humble terms; and ſought to ſoften and remove her reſentment and apprehenſions by the timid reſpectfulneſs of his behaviour. He told her of the vehemency of his love, and of the malice of his enemies. He imputed his enterprize to theſe motives; and conjured her to condeſcend to take him for her huſband, and to afford him that aſſurance of her favour, as it alone was ſufficient to protect him. He proteſted that his happieſt wiſh was to devote his life to her; and that the only ſovereignty he courted, was to ſerve and obey her with the moſt unremitting zeal, and the fondeſt attachment. Having advanced this ſuit and offer, he communicated to her the bond of the nobles, and diſplayed its recommendations and promiſes. Her amazement was infinite. She perceived that he had gained to him the principal men of her kingdom. She was his priſoner; and no enquiries were made for her. She had no counſellor and no friend with whom to conſult; and there was no proſpect of an inſurrection in her favour. Her reſiſtance could avail nothing; and his importunities were inceſſant. The vivacity of her diſpleaſure abated. She turned over in her thoughts his propoſal, and the bond of her nobles. He pointed out to her the condition of her people, which would not permit her to be long in a ſtate of widowhood. He diſplayed their diviſions and turbulence; explained their unwillingneſs to receive a foreign prince unacquainted with their laws and government; and inſiſted that there was an abſolute neceſſity for her to have for a huſband a native of her own realm, whoſe activity, power, and courage could maintain it in order, and ſuppreſs commotions and conſpiracies. He recalled to her memory his ſervices to her mother, and to herſelf. He repeated the ardent deſire with which he was animated to continue them; and he beſought and implored her not to effect his ruin by her rigour, and not to forfeit the affections of her nobles. The helpleſſneſs of her ſituation, his merits, his addreſs, his aſſiduity, and his perſuaſions overcame her. She gave him her promiſe that ſhe would take him to be her huſband.

' This fatal promiſe, while it invigorated all his paſſions, gave a relief to the painful agitations of the Queen. The recentneſs of her terrors diſpoſed her the more readily to give admittance to ſofter ſenſations ; and he had too much gallantry not to preſs this advantage, and to diſplay all the ardours of a lover. He even affected to have fears of the diſappointment of his love. All her feelings were exquiſite ; and he knew how to awaken them. The elegance of their entertainment, of which he had previouſly been careful, their ſolitude, and the near proſpect of their indiſſoluble union, invited them to indulge in the delirium of pleaſure. During twelve days ſhe was under the dominion of a young and agreeable, a daring and an unprincipled profligate ; ſkilful in ſeduction, and accuſtomed to impoſe upon female frailty ; who could read in her look the emotions of her heart, and the ſecret workings of forbidden deſires ; allure her mind to give itſelf up to the power of the imagination and the ſenſes ; take a paſtime even in her pangs of remorſe, and make them act as a zeſt to enjoyment ; mark the conflicts and the progreſs of expiring virtue ; and exult in the triumphs of ſenſibility over ſhame.

' After that Bothwel had anticipated with the Queen the tendereſt rights of a huſband, it was proper to think of the ceremonial of their marriage ; and here a difficulty preſented itſelf. For ſix months before the adventure of Dunbar, he had married Lady Jane Gordon, the ſiſter of the Earl of Huntley. As however they were couſins within the prohibited degrees, and had not obtained a diſpenſation from Rome, their alliance, in the opinion of the Queen and her Roman Catholic ſubjects, was illicit, and a profane mockery of the ſacrament of the church. He had alſo been unfaithful to her bed. Two actions of divorce, therefore, were inſtituted. The lady commenced a ſuit againſt him in the court of the commiſſaries, charging him as guilty of adultry with one of her maids. The Earl himſelf brought a ſuit againſt his wife before the court of the Archbiſhop of St. Andrews upon the plea of conſanguinity. By both courts their marriage was decided to be void ; and thus two ſentences of divorce were pronounced.

' Bothwel, ſo ſucceſsful by himſelf, and by his friends, now conducted the Queen from Dunbar to her capital. But inſtead of attending her to her palace of Holyrood-houſe, his jealouſy and apprehenſions induced him to lodge her in the caſtle of Edinburgh, where he could hold her in ſecurity againſt any attempt of his enemies. To give ſatisfaction, however, to her people, and to convince them that ſhe was no longer a priſoner, a public declaration upon her part appeared to be a meaſure of expediency. She preſented herſelf, therefore, in the court of ſeſſion ; the lords chancellor and preſident, the judges, and other perſons of diſtinction being preſent. After obſerving, that ſome ſtop had been put to the adminiſtration of juſtice, upon account of her being detained at Dunbar againſt her will by the Lord Bothwel, ſhe declared, that though ſhe had been highly offended with the outrage offered to her, ſhe was yet inclined to forget it. His courteouſneſs, the ſenſe ſhe entertained of his paſt ſervices to the ſtate, and the hope with which ſhe was impreſſed of his zeal and activity in the *future,* compelled her to give him and his accomplices, in her impriſonment,

ſonment, a full and complete pardon. She, at the ſame time, deſired them to take notice, that ſhe was now at her freedom and liberty, and that ſhe propoſed, in conſideration of his merits, to take an early opportunity to promote him to new and diſtinguiſhed honours.'——

'Mary, before ſhe tendered her hand to Bothwel, created him Duke of Orkney. The ceremony was performed in a private manner, after the rules of the Popiſh church; but to gratify the people, it was likewiſe ſolemnized publicly, according to the Proteſtant rites, by Adam Bothwel, Biſhop of Orkney; an eccleſiaſtic who had renounced the epiſcopal order for the reformation. It was celebrated with little pomp and feſtivity. Many of the nobles had retired to their ſeats in the country; and thoſe who attended were thoughtful and ſad. Du Croc, the French ambaſſador, ſenſible that the match would be diſpleaſing to his court, refuſed to give his countenance to the ſolemnity. There were no acclamations of the common people. Mary herſelf was not inconſcious of the imprudence of the choice ſhe had made, and looked back with ſurpriſe and ſorrow to the train of circumſtances which had conducted her to this fatal event. Forſaken by her nobles, and impriſoned at Dunbar, ſhe was in ſo perilous a ſituation that no remedy could ſave her honour but death. Her marriage was the immediate and neceſſary conſequence of that ſituation. It was the point for which her enemies had laboured with a wicked and relentleſs policy. They had brought her to embark on that tempeſtuous ſea, where ſhe was to wreck all her greatneſs.'

In theſe narratives of the ſame period, ſo far remote from each other in many particulars, and ſo directly contradictory in ſome moſt eſſential points, each Writer has diſcovered much ſkill in the art of writing, and much ingenuity and addreſs in his manner of ſelecting, arranging, and exhibiting his materials, to give an air of probability to his relation. Each Writer too ſupports his account of facts, by frequent references to original authorities. To form a decided judgment concerning the principal queſtions in diſpute;—to determine where the piece, which the Hiſtorian has painted, is copied from truth and nature, and where it owes its form and aſpect to the writer's fancy or prejudices (for fancy and prejudice in ſuch contradictory relations there muſt be ſomewhere), would require a circumſtantial inveſtigation wholly impracticable in a periodical work of this kind. Leaving the controverſy therefore in the able hands in which we find it, we ſhall, in a future Article, lay before our Readers ſome farther ſpecimens of the abilities which this ingenious Author has diſplayed in delineating great characters, and deſcribing intereſting ſcenes; ſubjoining a few ſtrictures on ſome peculiarities in his language.

Art. XII. *An Account of ſome Experiments on Mercury, Silver, and Gold, made at Guildford, in May* 1782. *In the Laboratory of* James Price, M. D. F. R. S. *To which is prefixed an Abridgment of Boyle's Account of a Degradation of Gold.* 4to. 1 s. Oxford, printed at the Clarendon Preſs: London, Cadell, &c. 1782.

WHEN we had terminated our laſt monthly labours, little did we imagine—accuſtomed even as we have lately been to the moſt aſtoniſhing and unexpected diſcoveries, in various branches of experimental philoſophy—that we ſhould have an opportunity, in the very next number of our Journal, of announcing to the world the *diſcovery* of the PHILOSOPHER'S STONE. The *powder of projection*, and the *philoſopher's ſtone*, have indeed for ſome time paſt been uſed merely as terms of ridicule and reproach: but if any credit is to be given to human teſtimony, and that too of the moſt reſpectable kind, the *philoſopher's ſtone* has been actually diſcovered, or, at leaſt, exhibited in the preſence of many competent witneſſes of its effects, in the month of May laſt, by the Author of the preſent performance.

Were we diſpoſed towards incredulity on the preſent ſingular occaſion, becauſe we cannot conceive how effects ſo great as are here related can be produced by a cauſe ſeemingly ſo inadequate; the Author might perhaps juſtly ſay, with Lucretius,

> ——— ' *Verum eſt*;
> *Etſi non potuit ratio diſſolvere cauſam*:'

But that we may not, on the other hand, ſubject ourſelves to the reproach of credulity, we ſhall briefly recite ſome of the very extraordinary circumſtances here preſented to the Public; together with the names of the reſpectable perſons who were ſpectators of the proceſſes; and to whom the Author appeals for the truth of the account here given, ' without the ſlighteſt fear of contradiction, or diſſent.' The partial tranſmutation of mercury into gold or ſilver, and of ſilver into gold, by the projection of a ſmall quantity of a red or a white powder,—*pulveris exigui jactu*—is the ſubject and reſult of the ſeven experiments here minutely related by the Author.

At the firſt of theſe experiments were preſent the *Rev. Mr. Anderſon*, ' a clergyman reſiding near Guildford, well verſed in experimental philoſophy, and ſtudious of its chemical branches; *Capt. Francis Groſe*, a gentleman advantageouſly known in the antiquarian world, by his reſearches and publications; Mr. Ruſſel, a magiſtrate of the place, and a perſon, from his technical employments, converſant with the appearance of the precious metals, well acquainted with the uſual operations on them, and with the methods employed by artiſts for aſcertaining their commercial value; and Enſign *D. Groſe*.—Each ingredient, or *even inſtrument*, employed in the proceſs, except *the powder of* *projection itſelf*, appears to have been provided by theſe gentlemen; whoſe attention the Author ſeems anxiouſly to have ſolicited, in every part of the proceſs.

The principal ingredient was half an ounce of mercury, provided by Capt. Groſe, and bought at an Apothecary's of the town; which was placed in a ſmall Heſſian crucible, brought by Mr. Ruſſel, on a flux, the ingredients of which were either brought or examined by the company. The very mortar in which they were pounded was previouſly inſpected by them. Before the crucible was placed on the fire, *half a grain* of a *certain powder*, of a *deep red colour*, furniſhed by the Author, was carefully weighed out by Mr. Ruſſel, and added to the other ingredients, by Mr. Anderſon.

The firſt obſervable, and indeed wonderful, circumſtance was that, in about a quarter of an hour, after the projection of this *half grain* of powder, and the placing the crucible in the fire, the company obſerved that, *though the crucible was now become red hot, the mercury ſhewed no ſigns of evaporation, or even of boiling*.

The fire being raiſed to a ſtrong glowing red, or rather white-red heat; a clean iron rod was dipped into the matter contained in the crucible: and the *ſcoriæ* which adhered to the point of it being knocked off, when cold, and ſhewn to the company, were found to be replete with ſmall globules of a *whitiſh coloured metal*, which, the Author obſerved to them, could not be mercury, as being evidently fixed in that ſtrong heat; but, as he repreſented to them, ‘an intermediate ſubſtance between mercury and a more perfect metal.’

A ſmall quantity of borax, brought by Mr. Ruſſel, was now injected into the crucible by him; and the matter was kept in a ſtrong red-white heat for about a quarter of an hour. The crucible being then cooled and broke, a globule of *yellow metal* was found at the bottom; which, together with ſome ſmaller globules found in the *ſcoriæ*, being collected, and placed in an accurate balance, by Mr. Ruſſel, were found to weigh fully ten grains. ‘This metal was, in the preſence of the above-mentioned gentlemen, ſealed up in a phial, impreſſed with the ſeal of Mr. Anderſon, to be ſubmitted to future examination; though every one preſent was perſuaded that the metal was GOLD.’

The ſeal being broke the next morning, in the preſence of the former company, and of Capt. Auſten, the large globule was hydroſtatically examined; and its ſpecific gravity, compared with that of water, was eſtimated to be nearly in the ratio of 20 : 1. The ſame globule, which weighed $9\frac{1}{4}$ grains, was then beat out into a thin plate, and examined in the manner of artiſts for commercial purpoſes, by Mr. Ruſſel; who ‘declared it to be as good gold as the grain gold of the refiners; and that he would readily purchaſe ſuch gold, as that which he had juſt examined, at the higheſt price demanded for the pureſt gold.'—Half of this plate having been ſent to Dr. Higgins; he, in his anſwer to the Author, certified its purity.

Other trials were made with the other half of the plate. Being diſſolved in *aqua regia*, one part of the ſolution afforded a precipitate with the volatile alcali, which was found to be *aurum fulminans*. Another part, treated with tin, gave a crimſon coloured precipitate; with which, and a proper fritt, was produced the *ruby glaſs of Caſſius*: and the third portion, mixed with vitriolic ether, imparted to that liquor the yellow colour given to it by ſolutions of gold; and, on evaporation, exhibited a thin purpliſh pellicle, ſpotted in ſeveral places with yellow.——In ſhort, its title to the character of gold appears to have been indiſputable.

In the 2d and 3d experiments, made with the utmoſt care to avoid even the poſſibility of deception, a *white metal* is produced, by the projection of a ſmall quantity of a *white powder*, furniſhed by the Author on mercury. The *fixation* of that fluid is here likewiſe conſpicuous. After the crucible had acquired a *red heat*, the company all ſaw the mercury lying quiet at the bottom, without boiling or ſmoking in the leaſt. This *phenomenon* was obſerved in the firſt of theſe experiments. In the other trial, the mercury, by ſome accidental delay, had begun to boil in the crucible; but on the application of the *white powder*, the ebullition ceaſed; nor did it return, even when the crucible and mercury had acquired a red heat.

In the 4th and 5th experiments, ſilver appears to have been ſo far improved, or *tranſmuted*, by the projection of a ſmall quantity of the Author's red powder on it, when in fuſion, as to be found, on the aſſay [at the office of Meſſrs. Pratt and Dean, aſſay-maſters, near Cheapſide] to contain gold, of the moſt complete purity, in the proportion of one eighth of the joint weight.

The ſixth experiment was made on the 15th of May laſt, in the preſence of Sir Philip Norton Clarke, the Rev. B. Anderſon, Capt. Groſe, Dr. Spence, Enſign Groſe, and Mr. Hallamby; and ſeveral times repeated before Mr. Anderſon, Dr. Spence, and Enſign Groſe.—' Two ounces of mercury were, by one of the company, taken out of a ciſtern in the laboratory, containing about two hundred weight of quickſilver (for experiments on the *Gaſſes*), and, in a ſmall Wedgwood's-ware mortar, rubbed with a drop or two of vitriolic ether. On this mercury, which was very bright, and remarkably fluid, barely *a grain* of the white powder was put, and afterwards rubbed up with it for about three minutes.'

On pouring the mercury out of the mortar, and ſuffering it to ſtand ſome time in the veſſel, it was found to have acquired ſuch a degree of ſpiſſitude, as to pour ſluggiſhly, or ſcarcely at all; but ſeemed full of lumps. Being now ſtrained through a cloth, an amalgam, of a pretty ſolid conſiſtence, remained behind; from which, placed on a piece of charcoal, the unfixed mercury was expelled by the flame of a lamp, directed by a blow-pipe. A bead of fine white metal remained; which by every ſubſequent trial appeared to be *ſilver*. Its weight was 18 grains; but, much remaining in the ſtrained mercury, this was afterwards ſeparated, and weighed 11 grains: ſo that 29 grains of ſilver were obtained from the whole; and the increaſe, in proportion to the powder, was as 28 to 1.—Referring the Reader to other intereſting particulars relative to this proceſs, we ſhall proceed to the Author's 7th and laſt experiment.

This was made on the 25th of May laſt, in the preſence of the Lords Onſlow, King, and Palmerſtone, Sir Robert Barker, Sir Philip N. Clarke, Bart.; the Rev. O. Manning, B. Anderſon, G. Pollen, J. Robinſon, Clerks; Dr. Spence; William Mann Godſchall, William Smith, William Godſchall, Junior, Eſquires; Meſſrs. Gregory and Ruſſel.—Paſſing over a proceſs, in which the Author's *white powder* was employed; and in which more than 40 times its weight of ſilver appears to have been produced, by projecting a *bare grain* of it on a portion of mercury taken from the ciſtern above-mentioned; we ſhall proceed to relate the moſt eſſential particulars of a ſubſequent proceſs, in which the Author's *red powder* was employed; firſt premiſing that, in this proceſs, as well indeed as in all the former, every precaution was taken by the company preſent, with reſpect to the materials, veſſels, &c. at the particular requeſt of the Author himſelf, to guard againſt the poſſibility of deception.

A flux, compoſed of charcoal and borax, was put into a ſmall Engliſh crucible; and, into a ſmall depreſſion made in this flux, half an ounce of pure mercury was poured by one of the company. *Half a grain*, bare weight, of the Author's *red powder* was then introduced by Lord Palmerſtone. The crucible being then covered with a lid taken, as the crucible had been, from a great number of others, was placed in the furnace, and ſurrounded by lighted charcoal.

When the crucible had acquired a *full red heat*, the lid was removed; and the mercury was ſeen in a *tranquil* ſtate, neither evaporating, nor boiling: in which ſtate it continued, even *when the mercury itſelf was completely ignited.*

The lid being replaced, the fire was gradually raiſed to a white heat, in which the crucible was kept thirty minutes: it was then taken out, cooled, and broke.—A globule of metal was found at the bottom, neatly fuſed, which fell out by the blow; and which was found to *fit exactly* the hollow of the vitrified flux. Many other globules were diffuſed through the *ſcoriæ* attached to the ſides of the crucible; fragments of which were diſtributed among the company, at their requeſt.

The large bead above-mentioned, which lay at the bottom of the crucible, as well as the ſilver, which we have already mentioned to have been produced, on the projection of the *white* powder, having been put into the hands of proper aſſay-maſters, were by them reported to be *gold*, and *ſilver*, perfectly pure.

A ſhort account of two ſimilar experiments, made on a much larger ſcale, and before ſome of the ſame company, on the Tueſday following, terminates this ſingular and intereſting publication. We ſhall give it in the Author's own words.

'*Twelve* grains of the *white powder* produced from 30 ounces of mercury upwards of *an ounce and a quarter*, or *ſix hundred grains* of fixed *white metal*,' (or *ſilver*, as appears from the context) or in the proportion of 50 to 1.—And *two* grains of the *red powder* produced, from one ounce of mercury, *two drachms*, or *one hundred and twenty grains* of fixed and *tinged metal* (viz. *gold)*; i. e. ſixty times its own weight.'

'Theſe laſt portions of gold, and ſilver,' adds the Author, 'as well as a part of the produce of the former experiment, have had the honour of being ſubmitted to the inſpection of *his Majeſty*; who was pleaſed to expreſs his royal approbation.'

Such is the ſubſtance of the evidence produced by the Author, to ſhew the actual tranſmutation of mercury into gold, and ſilver, as well as the improvement of ſilver into gold, by the addition of a comparatively ſmall portion of a *certain unknown powder*. The teſtimony appears indeed to be unqueſtionable: and yet, 'previous to the publication,' the Author ſays that he 'has had frequent opportunities of hearing the opinions of many concerning its ſubject. Some ſay, that they cannot account for the theory of the proceſs, and *therefore* that the fact is not true. Others aſk, if it be true, is it profitable? Illiberal minds ſuggeſt that the whole was a trick; and without knowing or enquiring what evidence it reſts on, modeſtly call the Author a knave, and the ſpectators fools:—and ſome heroes of incredulity declare, that they would not believe it, though they ſaw it with their own eyes, and touched it with their own hands.'

In his *Introduction*, however, in which the Author principally confines himſelf to the obviating the ſuſpicions which might ariſe with reſpect to the truth of the facts, he ventures, and ſeemingly with great propriety, to aſk 'the candid and impartial, by what arts of deceit mercury can be prevented from boiling in a red heat:—or, when actually boiling and evaporating, it could be almoſt inſtantaneouſly *fixed* by addition of a ſubſtance not above one 480th of its weight.'—He further, after briefly mentioning the reſults of his 4th and 5th experiments reſpecting ſilver, 'aſks' (though this, he obſerves, 'is not properly an argument with the Public at large, but only with thoſe who know his ſituation) what could induce him to take ſuch laborious and indirect methods of acquiring ſiniſter fame; poſſeſſed as he was of total independence, and of chemical reputation?'

Nevertheleſs, though the Author is ſo circumſtantially and ſatisfactorily communicative, with reſpect to the extraordinary reſults of the trials made with the *red* and *white* powders above-mentioned; he has neglected, or has not choſen, to gratify the curioſity of his philoſophical Readers, with reſpect even to the hiſtory of this great chemical diſcovery. Merely as philoſophers and experimentaliſts, we are ſorry to cloſe this article by a quotation from the Author's Introduction; where he informs us that

'The *whole* of the materials, producing the extraordinary change produced in the metal employed, was expended in performing the proceſſes;—nor can the Author furniſh himſelf with a ſecond portion, but by a proceſs equally tedious and operoſe; whoſe effects he has recently experienced to be injurious to his health, and of which he muſt therefore avoid the repetition.'

FOREIGN LITERATURE.

ART. XIII. *Les Confeſſions de J. J. Rouſſeau.*—i. e. *The Confeſſions of J. J. Rouſſeau, to which are ſubjoined the* REVERIES *of the ſolitary Walker. (Concluded.)* See our laſt Appendix.

AFTER the account we have given, from the preſent publication, of a part of the life and adventures of this ſingular man, the Reader will be ſurpriſed at the bold manner in which he introduces his *Confeſſions* to the notice of the Public. To pretend, that if the Supreme Being aſſembled all the individuals of all the generations of mankind, he would not find, among them all, *one* man who ſurpaſſed in merit J. J. Rouſſeau, is, indeed, a very bold affirmation, and to give it any degree of plauſibility, we muſt ſuppoſe, that M. Rouſſeau (when he made this modeſt declaration) knew as intimately the characters of all the individuals of the human ſpecies as he knew his own; or that he was conſcious of having arrived at the higheſt degree of perfection of which humanity is ſuſceptible. The firſt of theſe ſuppoſitions is not admiſſible,—and as to the ſecond, we leave the Reader to judge how far it is ſupported by our Author's own account of his motley character and adventures.

When we ſhall be farther informed of the events of his life, after the ceſſation of his connections with Mrs. *Warens*, we ſhall reſume the thread of his hiſtory; in the mean time, we ſhall follow him, for ſome moments, in the *Reveries* or *Solitary Walks* which ſucceed his *Confeſſions*, in the volumes now before us:

In the 1ſt, which ſeems to have been penned in a feveriſh fit, we have bitter complaints of mankind. Poor Reaſſeau *imagined* that all men were leagued againſt him. ‘Here am I, ſays he, alone upon the earth, without brother, friend, neighbour, or ſociety. The moſt loving and ſociable of men has been baniſhed from the ſociety of his fellow creatures, by *a unanimous agreement*. Their hatred has been ingenious in inventing thoſe methods of tormenting me, that could prove the moſt painful to my feeling heart, and they have burſt aſunder, with violence, all the bonds that connected me with them.—Could I ever have thought that the day would come, when I ſhould paſs for a monſter, a poiſoner, an aſſaſſin, when I ſhould become an object of horror to the human race, the ſport of the populace, and be only ſaluted, by thoſe who paſſed, by their ſpitting in my face (this, at leaſt, we ſuppoſe is figurative), and when a whole generation ſhould, with one accord, amuſe themſelves with burying me alive? When this ſtrange revolution took place, as it came unforeſeen, I was, at firſt totally diſconcerted and overturned. My agitations and reſentment threw me into a kind of delirium (ſo it appears), which was of ſuch a nature, that the ſpace of ten years was not more than ſufficient to calm my agitation; and, during this interval, having fallen from one error into another, and gone through a round of accumulated faults and follies, I furniſhed my perſecutors with the means of rendering my fate unhappy; and they employed them with dexterity and ſucceſs.’

What theſe perſecutors did, *how* they proceeded, and *who* they were, we are not told particularly; but (if *all* this is not a dream) atrocious things they muſt have done, to juſtify what our diſtreſſed *Solitary* obſerves in the following paſſage: ‘Amidſt the various inventions and malicious *refinements* ſuggeſted by their hatred, my enemies forgot one, in the ardour of their animoſity, which was, the carrying on their attacks in ſuch a gradual and progreſſive manner as might enable them to prolong my ſufferings, and to renew my pains by ſucceſſive and perpetual efforts of malignity. Inſtead of proceeding thus, they exhauſted all their reſources, and left themſelves nothing more to do. The defamation, diſcouragement, deriſion, and infamy with which they overwhelmed me, are neither ſuſceptible of *alleviation* nor of *addition*:—they have done their worſt; they have rendered my ſituation as miſerable as it can be, and this circumſtance adminiſters a kind of relief, as it removes all apprehenſions for the future.’ This and the remainder of this firſt *Reverie*,

verie, form a rueful ditty. But we are afterwards told, that he had got into a calm ſtate of mind, though his manner of expreſſing this is ſtrange and extravagant: ‘ All is finiſhed, *ſays he*, with reſpect to me on this earth: I am now beyond the reach of good or evil from man: I have nothing farther to hope or to fear in this world; I am calm at the bottom of the abyſs,—a poor unfortunate mortal, but impaſſible as God himſelf.’—This and many paſſages, ſtill more exceptionable, in theſe volumes, confirm us in an opinion, that always to us appeared probable, even that this honeſt man laboured, almoſt from his cradle to his grave, under a certain *touch* of inſanity. This was rather a uſeful ally than an enemy to his genius; it however occaſioned exaggerated views of the good and evil of human life, and human characters affected not his reaſoning faculty, but the repreſentations and notions, which are its materials; and it often warped his judgment, without injuring either the benevolence or integrity of his heart. He knew mankind little—he knew himſelf, perhaps, ſtill leſs;—he wrote as he felt at the moment, and as all his moments were under the influence of imagination, paſſion, and an extravagant notion of ſelf-importance, nothing was more contradictory than his effuſions and deciſions.—However—if it be true (as he tells us in his 2d *Reverie*), that the habit of converſing with himſelf had made him loſe, at length, not only the feeling but alſo the remembrance of his ſufferings; taught him, that the ſource of each man's happineſs lies in his own breaſt, and only there; and convinced him, that it is not in the power of man to render miſerable, him, who has learned to ſeek happineſs at the fountain-head; we muſt withdraw a large portion of the compaſſion we felt at the diſmal lamentations above mentioned. ‘ Theſe four or five years paſt (ſays he) I have enjoyed habitually thoſe internal delights, which loving and benevolent ſouls derive from contemplation. For theſe extaſies of pure pleaſure, theſe delightful tranſports, I am indebted to my perſecutors; ſince without them I ſhould neither have known, nor found the treaſures, which I carry in my own boſom.’ So then, in this reſpect, Rouſſeau and his enemies are quit.—No thanks, however, to the latter for their intention.

The beſt minds will find nouriſhment for their virtue, piety, and taſte, in *many* paſſages of theſe Reveries, which reſemble fruits and flowers, ſcattered here and there through a ſtrange and romantic wilderneſs. We ſhall confine ourſelves to ſome extracts from the 3d Reverie, where we find our Author at a mature period of life; and we ſhall ſee from theſe, perhaps, the leading lines of his character, as alſo a curious account of the philoſophers with whom he was connected for ſome time.

‘ I arrived, *ſays he*, at the age of forty, fluctuating between *indigence and plenty*, wiſdom and folly, full of vicious habits, without any bad inclination; living at random, without any fixed rational principles; neglecting duties, without deſpiſing them, and often without knowing them.' At this period, he renounced all projects of fortune, retired from the world, and ſat down to gain a ſcanty ſubſiſtence by copying muſic. He made a complete reform in his dreſs and outward appearance, *extirpated* the paſſions and opinions that had impelled him to aſpire after honours and fortune, and undertook a ſevere examination of his internal character, with a reſolution to put his mind, for the reſt of his days, into ſuch a frame as he would deſire to find it in at his laſt hour.

'At this time *(ſays he)* I lived with modern philoſophers, who reſembled very little the ancient ones. Inſtead of diſpelling my doubts, and fixing my waverings, they laboured to ſhake my principles, and to deſtroy all the evidence I had obtained with reſpect to the truths which moſt eſſentially concerned my true felicity. They were ardent miſſionaries in the cauſe of Atheiſm, and, withal, imperious dogmatiſts, who could not bear, without indignation, that any ſhould dare to differ from them in opinion, on any point whatever. I, no doubt, often defended myſelf feebly againſt their ſophiſtry, both from want of polemic dexterity, and from my averſion to diſputing: but I never adopted their uncomfortable, diſcouraging doctrine; and this reſiſtance, to men who were enemies to toleration (excepting *that* (we ſuppoſe) which they required for themſelves) was one of the cauſes which drew upon me the fury of their animoſity.—They did not *perſuade* me, but they made me *uneaſy*. Their arguments made me *waver*, without ever *convincing* me; the proper anſwer to them did not occur to me, but I felt inwardly that they might be completely anſwered. I did not ſo much accuſe myſelf of error as of incapacity; and my *heart* anſwered them better than my *reaſon*.'

Finding it then abſurd to be ever toſſed backwards and forwards by the ſophiſtical reaſonings of men, who did not appear to him *fully perſuaded* of the opinions they were ſo ardently recommending to others, he reſolved to come to a fixed determination, and this purpoſe he executed deliberately, ſlowly, and with all the attention, ſeriouſneſs and patience, of which he was capable. He found in his way many doubts, difficulties, and objections, which the human underſtanding, in its preſent limited ſtate, appeared to him incapable of removing entirely; and no marvel truly, ſince the point in queſtion was religion,—an object relative to the Eternal Being with reſpect to its ſource, and to an endleſs duration with reſpect to its connections and effects; an object, therefore, which can be perceivable only in *part here below*.—In this point of view, he thought it unphilo*ſophical to believe nothing*, becauſe we cannot comprehend *every* *thing*; and he deemed it abſurd to renounce truths, accompanied with the higheſt probability, and eſſential to the tranquillity and happineſs of man, becauſe they were liable to objections, unanſwerable, at preſent, on account of our imperfect views, and therefore objections, in all likelihood, only founded on human ignorance. Accordingly, he came to a determination. He adopted all the truths of natural religion, took immortality for his poleſtar, and embraced that form or ſyſtem of Chriſtianity that is contained in his *Emilius*, in the ſingular profeſſion of faith of the Savoy Vicar.

'From that time (ſays he), being fixed in the principles which I had adopted after a long and ſerious examination, I have made them the conſtant rule of my faith and practice, without troubling my head about objections (which I was too ignorant to anſwer) againſt truths of which both my underſtanding and my heart felt the evidence. Theſe objections ſometimes ruffled the ſerenity of my mind, without ſhaking the foundations of my conviction: I always ſaid to myſelf,—theſe are only metaphyſical ſubtilties and intricacies, which have no ſort of weight againſt thoſe eſſential truths which my reaſon adopts, which my heart confirms, and to which, during the ſilence and ſuſpenſion of paſſions, all my nobler faculties, all the inward man give their full aſſent.'—He adds, afterwards, 'theſe principles were an aſylum, a high refuge, to which I had recourſe when the evil day came. Without them, what would have become of me in the *dreadful ſufferings* that purſue and ſtill await me from the hands of my implacable perſecutors, and in the incredible ſituation in which I am placed for the reſt of my days?—While, confiding with ſecurity in the conſciouſneſs of my innocence, I expected to meet with nothing but eſteem and benevolence from men, *the traitors* ſilently involved me in chains and ſnares, forged at the bottom of hell. I was ſurpriſed by the moſt unexpected ſufferings, and by a kind of ſufferings that is the moſt dreadful and intolerable to a generous and feeling mind. I was drawn *through the dirt*, without knowing by whom, nor for what reaſon: I was plunged in an abyſs of ignominy, and covered with horrible darkneſs, through which I perceived only the moſt odious and ſiniſter objects.'

This and ſeveral effuſions of the ſame kind, that we meet with in theſe Confeſſions and Reveries, relate, no doubt, to the hard treatment which Rouſſeau received from the *philoſophers* of Paris, otherwiſe known by the denomination of *Encyclopediſtes*. This treatment, whatever it was, ſeems to have left violent traces in the brain of our Author, and to have ſwelled his expreſſions into the moſt tragical exaggeration. The facts relative to this matter are not depoſited in the work before us. In our preceding account of it * we intimated a ſuſpicion, that the part of the manuſcript which contains theſe facts may have been ſuppreſſed by the influence of the philoſophers, whoſe principal chieftain, M. *Diderot*, ſeemed to be *furiouſly* alarmed at the apprehenſion of its appearance. But we have been ſince informed, that the facts in queſtion are contained in a ſeparate manuſcript, which was depoſited by M. Rouſſeau in the hands of the late Abbé *Condillac*, on whoſe death they paſſed into thoſe of his brother the Abbé *Mably*, and *that*, in conſequence of the Author's appointment, they are not to be publiſhed during this century, but early in the next. The *Confeſſions* end, where we wiſh they had begun, at his ſettlement at Paris.

The remaining *Reveries* or *Walks* are miſcellaneous in their contents, and exhibit a mixture of trivial ſtories and lively ejaculations. The 4th, which treats of *Lies* and *Lying*, is a curious piece, in which that nice and intereſting point of morality is very ingeniouſly diſcuſſed, but rather, perhaps, with too much indulgence for thoſe *ſtory-tellers*, who deal in fictions, that are neither forged for their own advantage, nor for the detriment of others. We confeſs, that he draws the line with delicacy between allowable and culpable fiction, and that, by eſtabliſhing *juſtice* as the criterion of both, he lays down a preſervative againſt the pernicious exerciſe of converſation-forgery. But we have two remarks to make on this ſubject; the firſt is, that *truth* is ſo beautiful in her *nudity*, that we do not like to ſee her covered (except by painters and poets) with any *fictitious* dreſs.—And then, ſecondly, as the moſt trivial facts in converſation intereſt us more or leſs, *merely* from our perſuaſion, that they are *true* (as for example, Where did you drink tea? Who were of the company? What did they ſay?), the allowance of lying, where juſtice is not wounded, would diminiſh our confidence in ſtory-tellers, and thereby diminiſh the pleaſure of converſation in no ſmall degree. There is already, alas! too little *ſalt* in table and tea-table confabulation; and there would be ſtill leſs attraction to our curioſity in it, if we were not tolerably ſure, that a conſiderable part of the ſtories that are told us, may be looked upon as true.

Upon the whole, it is certain, that this publication will diminiſh conſiderably the high idea, which has been formed of M. ROUSSEAU, and will perhaps lower him in the eſteem of the Public more than he deſerves to be. The inſipid, ridiculous, trivial, and indecent ſtories and reflections in this book, are too numerous to be compenſated by the excellent paſſages that are interſperſed among them.—Another circumſtance will greatly contribute to hurt the reputation of this ſtrange man, and that is, the freedom he uſes in expoſing to cenſure and contempt the reputation of others: for while we allow him to diſhonour *himſelf*, and to cover himſelf with dirt before the eyes of the Public (which however we think a cynical and impertinent buſineſs), we find no pretext that can diminiſh the atrocity of his exhibiting the Counteſs of *Warens* to public view in the manner he has done. She was his benefactreſs, as we have ſeen;—ſhe was a woman of quality;—he thought her an *angel*, but he *muſt* have known that the ſtories he has told of her would inevitably make her paſs for a *wh--e*; and he *might* have known, that he himſelf would paſs for a cynical fool in the judgment of thoſe who ſhould read the following ſentence: *Her conſtitution* (ſpeaking of Madame Warens) *was as cold as ice: ſhe would have admitted* (to expreſs the matter much more modeſtly than our Author has done) *twenty ſuitors every day, with a ſafe conſcience; for ſhe could have no moral ſcruples, as ſhe had no laſcivious deſires.*—All this is out of nature and probability; and were it not ſo, our Author had no decent or honeſt vocation to reveal *his* amours with this lady, nor *hers* with her preceptor, her ſervant, &c.—If poor Rouſſeau had ſatisfied himſelf with *auricular confeſſion*, he would have done much better, and would have had a fairer claim to abſolution, or, at leaſt, to indulgence.

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* In the laſt *Appendix*.

MONTHLY CATALOGUE,

For SEPTEMBER, 1782.

POLITICAL.

Art. 14. *Preface to the Third Edition of* Cui Bono? By Dean Tucker. 8vo. 6d. Cadell. 1782.

ONE deſign of this Preface is, to confute the general idea, that free governments are moſt favourable to population. Another is, to ſhew, that 'the right of voting in political debates never was ſuppoſed by the ancients to be an *inherent* and *unalienable right* belonging to the whole human ſpecies.' Granting both the Doctor's poſitions to be true, what do they prove? Do they prove, that becauſe deſpotiſm may not depopulate, it is therefore not to be complained of as an evil? Or, becauſe the civil rights of mankind were but imperfectly underſtood by the ancients, that it is therefore the duty of the moderns to acquieſce in a part when they are entitled to the whole? Now, ſurely, that our rights are known and aſcertained, GIVE US OUR RIGHTS, is a language not only equitable, but what our obligations demand of us.

In the concluſion, the Prefacer obſerves, 'that after ſurveying the nature and tendency of all other forms of government, as far as I am able, I muſt pronounce the mixt form [ſuch as ours, where one part of the Conſtitution balances and checks the other, and where all ſhould be on a kind of EQUIPOISE] to be infinitely the beſt. And I muſt add, as a neceſſary corollary' (good Reader, take notice), 'that if ever the *civium ardor* PRAVA *jubentium* (an apt quotation to be ſure) ſhould ſo far prevail, as to obtain an *equal repreſentation in Parliament*,' (and till ſuch equal repreſentation is obtained, where is the *balance* and *check* that the good Doctor tells us he admires?) 'the preſent Conſtitution will be overturned.' We will not inſult the underſtandings of our Readers by adducing his reaſons for ſuch a piece of prophecy. But perhaps, after all, the Doctor may not mean by the 'preſent Conſtitution' the real Conſtitution of the State, as it was ſettled by the wiſdom of our anceſtors, but that preſent ſyſtem of corruption and venality which has ſo long pervaded every department of government, as almoſt to be miſtaken for a part of the conſtitution itſelf; if it be this that he foretells will be overthrown, BE IT SO, may he, for once, be a true prophet!

Art. 15. *Account of the Views and Principles of that Connection of Whigs, commonly called the Rockingham Party.* 8vo. 1 s. 6 d. Hooper. 1782.

The Author is a judicious aſſertor of the general principles of political liberty, as maintained by thoſe who are ſtyled Whigs; and an able defender of the Rockingham party in particular. The character which he has drawn of the truly noble Marquis, is a juſt tribute of reſpect to the memory of that great and good man; whoſe death was, we fear, an irreparable loſs to this country. The ſubject of this Writer's inveſtigation branches into the following general heads: The diſtinction between party and faction; the public right of judging men and meaſures; principles of a Whig; examination of the maxim of "Meaſures not men;" virtue and patriotiſm; Rockingham adminiſtration in 1765; ſituation of the Whigs from 1765 till 1782; duty of a Miniſter to the Public; Lord Rockingham's death, and character—Lord Shelburne's appointment—Reſignations in conſequence of it, &c. &c. &c.

MISCELLANEOUS.

Art. 16. *War with the Senſes*; or, Free Thoughts upon Snuff-taking. By a Friend to Female Beauty. 8vo. 6 d. Wilkie, 1782.

This Writer addreſſes himſelf chiefly to the Ladies, whom he intreats to leave it to the men to defile themſelves with ſnuff; 'and perhaps, ſays he, when your example becomes more general, they may in a great meaſure leave the practice: if they do not, may the following anathema fall on them! *viz.* To be deſpiſed by the moſt engaging and decent of your ſex, for their folly and unnatural perſiſting in this odious cuſtom.' With great zeal he inveighs againſt the habit. He writes, we are told, neither for fame nor gain: if any profit accrues, it is to be immediately diſpoſed of to ſome public charity. His motives appear to be good; and what he ſays is not unworthy of attention.

Art. 17. *Obſervations on the Poems attributed to Rowley*, tending to prove that they were really written by him and other ancient Authors. To which are added, Remarks on the Appendix of the Editor of Rowley's Poems. 8vo. 1 s. 6 d. Bathurſt. 1782.

We are informed by an Advertiſement, that theſe 'Obſervations came into the hands of the Editor upon the death of the Writer of them:' and that a very learned friend of the deceaſed had written the Remarks on the Appendix [by Mr. Tyrrwhitt], and had given his permiſſion to the Editor to annex them to this pamphlet.

The title ſufficiently expreſſes the Author's deſign. As to the execution, it is, at leaſt, decent and candid; though nothing is advanced that materially affects the leading arguments by which we have attempted to prove, that the poems attributed to Rowley are the ſpurious productions of a modern Muſe.

Art. 18. *Curſory Obſervations on the Poems attributed to Thomas Rowley, a Prieſt of the 15th Century.* With ſome Remarks on the Commentaries on thoſe by the Rev. Dr. Jeremiah Milles, Dean of Exeter, and Jacob Bryant, Eſq; and a ſalutary Propoſal addreſſed to the Friends of thoſe Gentlemen. 8vo. 1s. 6d. Nichols. 1782.

Theſe 'Curſory Obſervations' were firſt publiſhed in that valuable miſcellany the *Gentleman's Magazine.* We read them there with much pleaſure; and have only to expreſs our general approbation of them; referring the Reader, who would wiſh for the more particular entertertainment, and information they afford, either to the magazine or the pamphlet in its preſent form.

Art. 19. *Strictures upon a Pamphlet intitled* "Curſory Obſervations on the Poems attributed to Rowley." With a Poſtſcript on Mr. Thomas Warton's Enquiry into the ſame Subject. By Edward Burnaby Greene, Eſq. 8vo. 1s. 6d. Stockdale. 1782.

Chaos is come again!

Art. 20. *An Examination of the Poems attributed to Thomas Rowley and William Canynge.* With a Defence of the Opinion of Mr. Warton. 8vo. 1s. 6d. Baldwin. 1782.

An ingenious and well-written pamphlet. The Author is a man of taſte and judgment; but not deeply verſed in old Engliſh lore. It would be needleſs to give a particular view of his argument, becauſe every part of it hath been diſcuſſed before.

Art. 21. *Rowley and Chatterton in the Shades:* or, Nugæ antiquæ et novæ. A new Elyſian Interlude, in Proſe and Verſe. 8vo. 1s. 6d. Becker. 1782.

The thought is very happy; and the dialogue is ſupported with humour and ingenuity. The Author hath an elegant turn for poetry, though his imitations are very unlike the originals: we muſt indeed except the imitation of Pierce Plowman, which is truly characteriſtic of the manner of that ancient Engliſh bard.

While the antiquaries are dancing in circles, under the direction of Leland, the Maſter of the Ceremonies, our Author ſuppoſes that their ſolemnities are interrupted by the ſhade of a YOUNG POET, who ruſhes in, and ſings the following

IRREGULAR ODE:

'Tis done:—the MIGHTY STRIPLING gave the word,
Inſtant round Briſtol's crowded mart
Beams of celeſtial glory dart,
And to each kindling breaſt poetic flames impart.

Give me the harp, he cried, of thouſand ſtrings!
Echo, from her mountain cell,
O'er deſert heath or ſhadowy dell,
The repercuſſive notes in varying pauſes brings.
Th' obedient Power of inſpiration heard.
Now ſwell the ſtrains in accent bold;
Now tun'd to artleſs woe
Let the ſoft numbers muſically flow;
Or to the praiſe of heroes old,
Let freedom's war-ſong ſound in thundrous terror roll'd.

Far hence all idle rhymes,
The taſte of none but giddy-paced times;
In manlier modes I ſtrike the deep-ton'd lyre,
And other joys inſpire.
Whence is this ardour? what new motion bodes
My agonizing ſoul?
It is decreed:
Illuſion come, work thy all-potent deed,
And deal around the land thy ſubtle dole.
Be the ſolemn ſubject dreſt
In antique numbers, antique veſt;
In Time's proud ſpoils right gorgeouſly array'd;
With many a ſtrange conceit and lore profound,
There be the bookman's ſapient art diſplay'd,
While Folly gapes, and Wonder ſtares around.
See Fancy wafts her radiant forms along,
Borne on the plume ſublime of everlaſting ſong.

Brave Richard calls [*]: the creſcent falls;
He rears the croſs; the nations bow:
Vengeance, ariſe! great Bawdin [†] dies;
Awful be the notes and ſlow.
Juga's [‡] woes demand the ſtrain;
Shall female ſorrow ſtream in vain?
Ah deck with myrtle wreaths that hapleſs herſe.
Nor let ſainted Charity [§],
Godlike maid with upcaſt eye,
Unheeded paſs without one votive verſe.

Grief's a plant of every clime,
Call'd into birth from earlieſt time;
Soon it ſhoots a branching tree,
Water'd with tears of miſery.
Change, my lyre, thy numbers change,
And give aſpiring thought an ampler range,
In buſkin'd pomp appear
Dread Ælla's [‖] regal form;
Fate ſtalking in the rear
Prepare the iron ſtorm.

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[*] Rowley's Ecl. 2d.
[†] The death of Sir Charles Bawdin.
[‡] *Elinourne* and Juga.
[§] Ballad of Charitie.
[‖] *Ælla,* a tragical interlude; and Godwyn, a tragedy.

Mark where the Norman canvas ſwells afar,
And wafts the deſtin'd troops to Albion's ſtrand;
Hear, Harold *, hear! the diſtant ſound is war;
War, that ſhall ſweep thee from thy native land.
The meaſure's clos'd, the work diſpos'd;
Hang the recording tablet high!
The colours mix; the ſoul they fix;
Confeſt before th' entranced eye.
Confirm, Pierian powers, the bold deſign;
And ſtamp with ROWLEY's name each conſecrated line.

POETICAL.

Art. 22. *The Prophecy of Queen Emma.* An ancient Ballad lately diſcovered, written by Johannes Turgottus, Prior of Durham in the Reign of William Rufus. To which is added, by the Editor, an Account of the Diſcovery, and Hints towards a Vindication of the Authenticity of the Poems of Oſſian and Rowley. 8vo. 1 s. Bew. 1782.

The ballad alludes to the unnatural conteſt between Great Britain and America. It is a pleaſing and poetical piece; but ſo entirely modern in form, verſification, and language, that we were rather ſurpriſed to ſee it in any view connected with the names of Turgottus and Rowley.—We expected ſomething of wit and plauſibility in the *Account of the Diſcovery*, &c. but were totally diſappointed; and to refer to a proverb with which this pamphlet *elegantly* concludes, we could neither find *ſauce for the gooſe*, nor *ſauce for the gander*.

Art. 23. *An Elegiac Poem:* in different Meaſures, without Rhime. 4to. 1 s. 6 d. Faulder.

This poem is 'in memory of an amiable and virtuous wife.' The ſubject naturally exempts it from the ſeverity of criticiſm.

Art. 24. *Ode on the taking of Minorca.* Addreſſed to the honourable James Murray. 4to. 2 s. 6 d. Debrett.

Were the execution of this panegyrical ode equal to the zeal with which it is apparently written, it might diſpute the palm of excellence with any compoſition of the kind either in ancient or modern times. It is, however, not a contemptible performance.

Art. 25. *Albion Triumphant*; or, Admiral Rodney's Victory over the French Fleet. A Poem. By J. N. Puddicombe, M. A. 4to. 1 s. 6 d. Robſon.

Though this, like the laſt mentioned poem, is not a contemptible performance, it rarely riſes above mediocrity.

Art. 26. *The Flames of Newgate*; or the New Miniſtry. 4to. 3 s. Southern. 1782.

A general ſatire on the old miniſtry and their connections, and a panegyric on the new. It is dull, tedious, nonſenſical, and prophane. We were ſurpriſed to hear that this is the work of Mr. Badini, from whom better things might be expected. He ſhould confine his Muſe to the Italian Opera.

Art. 27. *Anticipation.* By Homer. Tranſlated from the original Greek, by Alexander Pope, Eſq. 8vo. 1 s. 6 d. Kearſly. 1782.

This is the pooreſt attempt at ſubſtituted wit we recollect ever to have met with. It is an application of paſſages in Pope's Homer to modern characters.

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* Battle of Haſtings.

Art. 28. *Viator*, a Poem: or, a Journey from London to Scarborough, by the way of York. With Notes hiſtorical and topographical. 4to. 2 s. 6 d. Becket. 1782.

Viator's Pegaſus is little better than a poſt-horſe. 'His verſive deficiencies,' however, as he expreſſes himſelf, 'are in ſome degree ſupplied by the narrative notes,' containing local anecdotes of thoſe parts of the country through which he paſſes.

Art. 29. *Abelard to Eloiſa.* A Poetical Epiſtle, newly attempted. 4to. 1 s. Bew. 1782.

The Letters of Abelard and Eloiſa are well known: from theſe this poem is taken. The Author, however, is not a mere copyiſt. Could we for a while forget the Epiſtle from Eloiſa to Abelard, it might be thought not a ſecond-rate performance.

Art. 30. *Pleaſure:* a Satire. 4to. 2 s. Debrett. 1782.

The motto to this poem is, *Nocet empta dolore voluptas*, the meaning of which is, Pleaſure (*i. e.* Pleaſure, a ſatire, price two ſhillings) is not worth the purchaſe. The doctrines of this heavy ſatire are, that the nation is ruined by pleaſure; and, if it is to be ſaved, is to be ſaved by Lord Shelburne.

DRAMATIC.

Art. 31. *The Candidate*; a Farce, in Two Acts. As it is performed at the Theatre Royal in the Haymarket. By J. Dent. 8vo. 1 s. Stockdale. 1782.

The main incident of Goldſmith's diverting play called "*She ſtoops to conquer*," always appeared, to judicious readers and ſpectators, to be rather *farcical*. The pleaſantries of *The Candidate*, for it has ſome pleaſantries, are founded on the very ſame incident *reverſed*, viz. an inn ſuppoſed to be a private houſe, inſtead of a private houſe ſuppoſed to be an inn. A leading miſtake of this kind naturally produces a number of ſubordinate blunders and double meanings, which tend to conſtitute a drama full of that ſpirit of *æquivoque* ſo much in faſhion; calculated indeed to excite laughter, and a powerful engine in comedy; but when uſed as the main ſpring, and carried too far, reducing comedy to farce, and degrading farce into Bartlemy droll. The Prologue, which hinges on the title of the farce, has ſome happy turns.

NOVEL.

Art. 32. *Wilmot*; or the Pupil of Folly. 4 Vols. Small 8vo. 10 s. Lane. 1782.

Though this novel may not be diſtinguiſhed from the general herd of ſuch publications either by originality of incident or character, it has a property which, in works of this kind, is not always to be met with—it is perfectly harmleſs; and may, therefore, with ſafety be indulged in by ſuch readers as, labouring under a mental chloroſis, make a practice of gratifying their appetite with every thing that comes in their way.

ASTRONOMICAL.

Art. 33. Jupiter and Saturn, their Appearance in the Heavens, *and Influence* on the Earth; with eaſy Directions for viewing thoſe Planets every clear Night, either with the naked Eye or Teleſcope. To which are added, the Phenomena of the Harveſt Moon, and other heavenly Bodies; alſo, a Deſcription of the new diſcovered Planet. The Second Edition. 12mo. 1 s. Walter. 1782.

The Author tells us, in his Preface, that his 'deſign is to render the knowledge of the heavenly bodies as clear to every rational mind, as the Great Author has rendered them conſpicuous to every human eye.' Such a deſign is certainly praiſe-worthy: and we ſincerely wiſh we could compliment him ſo far as to ſay he had ſucceeded; or (as he promiſes us ſeveral other treatiſes on ſimilar ſubjects) that he is likely do ſo. He will pardon us, becauſe we do it with the beſt intentions, for pointing out to him the following errors, out of many which he has committed in the performance before us, humble as it is.

Page 13, he tells his readers, that though Jupiter and Saturn 'appear not more than two yards diſtant, they are in reality 5° 25′, or 325 *Engliſh miles.*' They would be 325 geographical miles apart if they were upon the ſurface of the earth; as things are, they are almoſt as many millions of Engliſh miles from one another. P. 18, he brings Milton to vouch for Kennedy's whimſical notion concerning the time of the year when the Almighty was pleaſed to create this ſyſtem; becauſe he ſays the Sun was firſt ſeen in the Eaſt. Milton only means, that the Sun was firſt ſeen in the morning; for the Eaſt has no relation to one point of the ecliptic more than another. P. 20, he drops into the ſame miſtake he did p. 13, in ſuppoſing that becauſe the moon's motion is 13° in 24 hours, it is therefore about 800 miles, inſtead of 48,000. P. 36, he ſays, 'latitude means our diſtance from *any* place, either North or South.' It is the diſtance from *no* place but the equator. P. 70, he tells us the diſtance of the earth from the Sun is 76 millions of miles, inſtead of 93 or 94 millions: and, p. 74, that the *proper* motion which Arcturus, and ſome other of the fixed ſtars are now known to have, was diſcovered by Mr. Herſchal's large teleſcope, which *magnifies* 6500 *times!* but aſtronomers were well aware of ſuch motion long before Mr. Herſchal was heard of as an aſtronomer, and probably before he was born. P. 42, he ſays 'the Moon attracts the ocean at her new and full;' but the Moon does not attract the ocean more at theſe times than any other: it is the attraction of the Sun that acts in conjunction with her's at theſe times; and oppoſes it at the quadrations. He maintains alſo, that the hot weather, which we generally experience towards the middle and latter end of July, is cauſed by the Dog-ſtar's riſing with the Sun, &c. &c. Indeed, the whole drift of this publication is to perſuade us that the bad weather, and diſorders, which we have experienced in the courſe of the foregoing ſpring and ſummer, have been all occaſioned by the conjunction of the planets Jupiter and Saturn, which *will* happen in November next, in what the old aſtrological gentry call the *fiery trigon:* but this being a ſubject which we are not qualified to decide on, we ſhall take our leave of the Author with this piece of wholeſome advice.—Behold thou art whole: ſin no more, leſt a worſe thing come unto thee.'

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

IN your Review of Barbut on Inſects, you ſpeak of ſome remedies which he has pointed out for the deſtruction of bugs and fleas. You have not mentioned what theſe remedies are. If, therefore, you would allot a ſmall corner at the end of your next Review to the inſertion of them, you will oblige many, and in particular your conſtant reader and admirer,

Aug. 23d, 1782. R. S.

⁂ We ſhould be glad to oblige this Correſpondent, but, perhaps, in ſo doing, we ſhould *diſoblige* Mr. Barbut, or his Bookſeller. Beſide, it might be deemed making too free with the profeſſional myſteries of thoſe learned gentlemen, the bug-doctors, and vermin-killers, of this great metropolis, who are a numerous body, and (for aught we know) one of the *worſhipful* city-companies.

††† In anſwer to J. M. who dates from Norwich, we have to obſerve, that we are often ſolicited to mention the prices of foreign books; and have as often declared to our Readers, that we find this a taſk too difficult for us to execute. The prices of foreign books, *in England*, are not fixed by the importers, like thoſe of our own publications; and as for ourſelves, we are frequently ſupplied by friends. Sometimes we do put down the firſt coſt of ſuch articles as we purchaſe, when they are immediately paid for; but in common we know not the expence till a general bill arrives from abroad, with the charges of importation; and then it is too late for the Review.

J. W. likewiſe wiſhes that we would always inform our Readers, at which of the London Bookſellers they could buy the foreign publications that are reviewed. This, too, can ſeldom be done, as we often review the foreign books before any number of copies are imported here. Thoſe who would become purchaſers muſt, therefore, enquire, or deſire their Bookſellers to enquire, of the importers of foreign books;—who will always furniſh, or *procure* whatever articles are wanted.

⁂ *Philotaxeus* thinks that a General Index to the firſt 60 vols. of our Review 'might be done at a very ſmall expence.' A *very ſmall expence* is an indefinite expreſſion. We think the expence would be VERY CONSIDERABLE, and the ſale *very limited*.—The reſt of this Correſpondent's letter being more cavalier than polite, muſt be paſſed over without further notice.

☞ The Continuation of the *American Farmer's Letters*, and the *Hiſtory of Birmingham* in our next.

THE
MONTHLY REVIEW,
For OCTOBER, 1782.

Art. I. *The Tragedies of Euripides tranſlated.* In Two Volumes. Vol. I. 4to. 1l. 1s. Dodſley. 1781.

LITERARY reputation is oftentimes as difficult to retain as to acquire. Whether it be that the world, when once it has been gratified by a ſucceſsful exertion of ability, is unreaſonable in its future expectations, or that ſucceſs is productive of indolence and inattention, it ſeldom happens that the applauſe which has been obtained by a firſt production, is not very much abated on the appearance of a ſecond. And though this remark may not, perhaps, extend to thoſe works to which a writer is impelled by the irreſiſtible impulſe of genius, yet is it eminently obvious in ſuch productions as are the fruits chiefly of ſtudy and application, and in which the mere pleaſure of compoſition cannot be ſuppoſed to have been the prevailing motive to the undertaking; ſuch, for the moſt part, are tranſlations. When once a writer commences a tranſlator by profeſſion, the ardour with which he firſt ſets out is very apt to abate; and even that technical facility, which is acquired by habitual practice, will frequently be a temptation to careleſsneſs. What was at firſt, perhaps, an amuſement, ſoon aſſumes the appearance of a taſk, which, though it may not, poſſibly, create diſguſt, will, probably, be productive of wearineſs. It is not, indeed, to be wondered at, if the mind, continually at work, and intent upon another's ideas, ſhould in time loſe ſomewhat of its due elaſticity.

Under the impreſſion of theſe conſiderations, we were ready to make every candid allowance for the diſappointment we were to feel, ſhould this work ſuffer in compariſon with our Author's tranſlation of Æſchylus. We are happy, however, to obſerve, that, though the preference is undoubtedly due to the tranſlation of Æſchylus; yet the appearance which Euripides makes in his preſent dreſs is ſuch as might have been expected from the hands of Mr. Potter, and ſuch as will not diſcredit his abilities. It muſt, nevertheleſs, be confeſſed, that there is ſometimes a languor and want of elevation in the language of the Tranſlator, that might, without being unfaithful to the original, eaſily have been avoided. Mr. Potter ſeems to think otherwiſe: hear his vindication:

'In Æſchylus he found difficulties enough; in tranſlating Euripides he finds one of a peculiar nature, of which the beſt judges of writing will be moſt ſenſible: the ſublime and daring imagination of the former, expreſſed in the ſtrongeſt and moſt vivid glow of colouring, animates and inſpires; but in Euripides there is much of what the ancient critics called λαλιαν, tenui oratione et ſcripturâ levi, yet ſweet and delicate through the melody and rythmus of the Greek language, and the poet's wonderful ſkill in the ſtructure of his words, in which he was ſo elaborately curious, that ſometimes he did not compoſe more than three verſes in three days: this ſimple unraiſed ſtile has given the tranſlator the moſt trouble of any part of this poet's works, and propably he will pleaſe leaſt where he has laboured moſt; yet, though he found it impoſſible to equal the melody of the original, he did not think it allowable to attempt to elevate its ſimplicity; for in ſuch caſes, thoſe who are moſt capable of judging, will think that *nimium quod eſt offendit vehementius, quam id quod videtur parum.*'

It may be doubted, whether the learned Reader, who is the only judge in this matter, will think this apology altogether admiſſible. Will he not, for inſtance, be of opinion, that even in the following paſſage (which is, perhaps, as unexceptionable as any he will meet with) there are ſeveral expreſſions too familiar and proſaic for the tragic Muſe, and which by no means were neceſſary to give a faithful repreſentation of the original?

'*Admetus.* Ah me! ah me! how mournful this approach!
How hateful to my ſight this widow'd houſe!
Ah, whither ſhall I go? where ſhall I reſt?
What ſhall I ſay? or what forbear to ſay?
How may I ſink beneath this weight of woe?
To miſery was I born, wretch that I am,
I envy now the dead, I long for them,
Long to repoſe me in that houſe. No more
With pleaſure ſhall I view the ſun's fair beams,
No more with pleaſure walk upon this earth:
So dear an hoſtage death has rent from me,
And yielded to th' infernal King his prey.
Chorus. Go forward, yet go forward; to thy houſe
Retire.
Admetus. Ah me!
Chorus. Thy ſufferings do indeed
Demand theſe groans.
Admetus. O miſerable me!

Chorus. Thy ſteps are ſet in ſorrow, well I know,
But all thy ſorrow nought avails the dead.
Admetus. Wretch that I am!
Chorus. To ſee thy wife no more,
No more to ſee her face, is grief indeed.
Admetus. O thou haſt touch'd on that, which deepeſt wounds
My mind: what greater ill can fall on man,
Than of a faithful wife to be depriv'd?
O that I ne'er had wedded, in the houſe
Had ne'er dwelt with her! The unmarried ſtate
I envy, and deem thoſe ſupremely bleſt
Who have no children: in one ſingle life
To mourn, is pain that may be well endured:
To ſee our children waſting with diſeaſe,
To ſee death ravaging our nuptial bed,
This is not to be borne, when we might paſs
Our lives without a child, without a wife.
Chorus. Fate comes, reſiſtleſs Fate.
Admetus. Unhappy me!
Chorus. But to thy ſorrows wilt thou put no bounds?
Admetus. Woe, woe, woe, woe!
Chorus. A ponderous weight indeed
To bear, yet bear them. Thou art not the firſt
That loſt a wife: Miſery, in different forms
To different men appearing, ſeizes all.
Admetus. Ye laſting griefs, ye ſorrows for our friends
Beneath the earth!——Ah, why did ye reſtrain me?
I would have caſt myſelf into the tomb,
The gaping tomb, and lain in death with her,
The deareſt, beſt of women; there for one
Pluto had coupled two moſt faithful ſouls,
Together paſſing o'er th' infernal lake.
Chorus. I had a friend, by birth allied to me,
Whoſe ſon, and ſuch a ſon as claim'd his tears,
Died in the prime of youth, his only child;
Yet with the firmneſs of a man he bore
His grief, though childleſs, and declining age
Led him with haſty ſteps to hoary hairs.
Admetus. Thou goodly manſion, how ſhall I endure
To enter thee, how dwell beneath thy roof,
My ſtate thus ſunk! Ah me, how chang'd from that,
When 'midſt the pines of Pelion blazing round,
And hymeneal hymns I held my way,
And led my loved Alceſtis by her hand:
The feſtal train with many a cheerful ſhout
Saluted her now dead, and me, and hail'd
Our union happy, as deſcended each
From generous blood, and high-born anceſtry.
Now for the nuptial ſong, the voice of woe;
For gorgeous robes, this black and mournful garb
Attends me to my halls, and to my couch,
Where ſolitary ſorrow waits me now.

Chorus. This ſorrow came upon thee 'midſt a ſtate
Of happineſs, a ſtranger thou to ills;
Yet is thy life preſerv'd: thy wife is dead,
Leaving thy love; is there aught new in this?
Many hath death reft of their wives before.

Admetus. My friends, I deem the fortune of my wife
Happier than mine, though otherwiſe it ſeems.
For never more ſhall ſorrow touch her breaſt.
And ſhe with glory reſts from various ills.
But I, who ought not live, my deſtin'd hour
O'erpaſſing, ſhall drag on a mournful life,
Late taught what ſorrow is. How ſhall I bear
To enter here? To whom ſhall I addreſs
My ſpeech? Whoſe greeting renders my return
Delightful? Which way ſhall I turn? Within
In lonely ſorrow ſhall I waſte away,
As widow'd of my wife I ſee my couch,
The ſeats deſerted where ſhe ſate, the rooms
Wanting her elegance. Around my knees
My children hang, and weep their mother loſt:
Theſe too lament their miſtreſs now no more.
This is the ſcene of miſery in my houſe:
Abroad, the nuptials of Theſſalia's youth,
And the bright circles of aſſembled dames
Will but augment my grief; ne'er ſhall I bear
To ſee the loved companions of my wife.
And if one hates me, he will ſay, Behold
The man, who baſely lives, who dared not die,
But, giving through the meanneſs of his ſoul
His wife, avoided death, yet would be deem'd
A man: he hates his parents, yet himſelf
Had not the ſpirit to die. Theſe ill reports
Cleave to me: why then wiſh for longer life,
On evil tongues thus fallen, and evil days [*].'

As ſome confirmation, however, of what Mr. Potter has advanced, it muſt be acknowledged that his tranſlation of the Bacchæ, which certainly is the ſublimeſt and moſt animated compoſition of the Muſe of Euripides, is executed with a degree of ſpirit ſuperior to what is to be met with in moſt of the other pieces. But whatever may be thought of Mr. Potter's vindication of himſelf, his defence of the Greek tragedians againſt a late celebrated critic is leſs controvertible. It is no wonder, that his claſſical orthodoxy was alarmed at ſo bold and formidable an attack.

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[*] Mr. Potter's attachment to, not to ſay ſervile affectation of, the diction of Milton, Maſon, and Gray, is as obſervable in this as in his tranſlation of Æſchylus. As we have once expreſſed our ſentiments on this ſubject (See M. R. vol. lix. p. 288.), it is needleſs to repeat them. His adoption, however, of the above whole line from Milton is leſs objectionable, than the introduction of many of the Miltonic phraſes and expreſſions with which his tranſlation is ſo plentifully interlarded, and with which *modern* language is unacquainted.

' Euripides was to Æſchylus what Raffaelle[*] was to Michael Angelo: in Æſchylus all is inſpiration; his genius is bold and fiery; his ideas are vaſt and ſublime; his perſons are a ſuperior order of beings: Euripides owed more to ſtudy, but it was chiefly the ſtudy of nature; his genius is bright and glowing; his images are vivid and deeply impreſſed; his characters deſigned with propriety, and ſupported with dignity: but he is chiefly diſtinguiſhed from all other writers by the purity and copiouſneſs of his moral ſentiments, and his irreſiſtible power in moving the tender paſſions; for the firſt he was indebted to his education under Prodicus and Anaxagoras, and his friendſhip with Socrates; the latter he drew from his own heart; what he felt warmly, he painted pathetically; like our own Spenſer

> He ſteep'd in tears the piteous lines he wrote,
> The tend'reſt bard that e'er empaſſion'd ſong.

' If we may with reaſon and truth form this judgment of the drama of Euripides, we muſt be ſurpriſed and ſorry to find a very reſpectable critic expreſſing himſelf in theſe words, " Greek tragedies are more active than ſentimental; they contain many ſenſible reflections on morals, manners, and upon life in general; but no ſentiments except what are plain and obvious. The ſubjects are of the ſimpleſt kind, ſuch as give riſe to the paſſions of hope, fear, love, hatred, envy, and revenge, in their moſt ordinary exertions: no intricate nor delicate ſituation to occaſion any ſingular emotion; no gradual ſwelling and ſubſiding of paſſion; and ſeldom any conflict between different paſſions. I would not however be underſtood as meaning to depreciate Greek tragedies. They are indeed wonderful productions of genius, conſidering that the Greeks, at that period, were but beginning to emerge from roughneſs and barbarity into a taſte for literature. The compoſitions of Æſchylus, Sophocles and Euripides, muſt have been highly reliſhed among a people who had no idea of any thing more perfect. We judge by compariſon, and every work is held to be perfect that has no rival. It ought at the ſame time to be kept in view, that it was not the dialogue which chiefly enchanted the Athenians, nor variety in the paſſions repreſented, nor perfection in the actors, but machinery and pompous decoration, joined with exquiſite muſic. That theſe particulars were carried to the greateſt height, we may with certainty conclude from the extravagant ſums beſtowed upon them: the exhibiting a ſingle tragedy was more expenſive to the Athenians, than their fleet or their army in any ſingle campaign." Sketches of the Hiſtory of Man. Vol. I. p. 141.

' Let it not be deemed pedantry, or an affectation of admiring the writers of ancient Greece, but impartial juſtice, to obſerve that if the Greek tragedies were more active than ſentimental, thoſe great poets perfectly knew their province; for tragedy, as * Ariſtotle defines it, is the imitation of an action. The ſimplicity of the ſubject conſtitutes one of their principal excellences: and from that ſimple ſubject to give riſe to the paſſions, is a proof of their power: whether theſe paſſions were called forth only in their moſt ordinary exertions, whether no delicate ſituation occaſioned any ſingular emotion, whether there is no gradual ſwelling and ſubſiding of paſſion, no conflict between different paſſions, the Engliſh reader will be able to determine from reading any one of theſe tragedies, particularly the empaſſioned characters of Phædra and Medea, and probably will be enchanted with the dialogue and the variety in the paſſions repreſented. The age which produced, beſides theſe tragic poets, Pindar, Simonides, Prodicus, Anaxagoras, the accompliſhed Pericles, Socrates, and many other great men, could not be but beginning to emerge from roughneſs and barbarity into a taſte for literature; Athens was rather at that time advanced to its higheſt perfection in all the polite arts: it is not a proof of the barbariſm of that people, that they had no idea of any thing more perfect than the compoſitions of Æſchylus, Sophocles, and Euripides; if it is, the barbariſm yet remains. That the muſic, which accompanied theſe tragedies, was ſo exquiſite as ſome imagine, "who have formed a romantic idea of ancient muſic upon the exaggerated accounts of its effects, which they have read in old authors," will not be readily allowed; "with all the ſimplicity of their muſic, the poets themſelves being able to ſet their own pieces, and to ſing them ſo well to the ſatisfaction of the public, is to a † perfect judge a certain proof that their muſic had not only fewer difficulties, but fewer excellencies than the modern." Their machinery and decoration were indeed magnificent; but it muſt not be ſuppoſed that the exhibiting a ſingle tragedy was more expenſive to the Athenians than their fleet or their army in any ſingle campaign; the authority of Demoſthenes will probably be thought deciſive; he ſays that the Athenians expended more money upon the Panathenæan and Dionyſian feaſts, than upon any one of their naval expeditions. In Philipp. I. the Panathenæa continued ſeveral days, and conſiſted of various entertainments, races both of men and horſes, gymnaſtic exerciſes, muſical conteſts, Pyrrhic dances, a naumachium, pompous proceſſions, and at the end a coſtly ſacrifice, at which the whole aſſembly was feaſted: dramatic exhibitions made but one part of theſe expenſive ſhows, and in theſe each poet who contended for the crown, and many contended, was obliged to preſent three tragedies and a ſatyric piece: it might therefore be curious to calculate the expence of exhibiting a ſingle tragedy, and probably it would come out much leſs than that of bringing a new play upon our ſtage.—Had theſe obſervations fallen from the pen of an obſcure writer, they would have been ſuffered to ſink in oblivion; but the well-acquired reputation of the author of the Sketches of the Hiſtory of Man makes it proper to take this notice of them.'

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[*] See, and admire the Preſident's Diſcourſe delivered in the Royal Academy, December 10, 1772.

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* Ἔστιν οὖν τραγῳδία μίμησις πράξεως, &c. Περὶ Ποιητικῆς, Κεφ. ϛ. Δρᾶμα enim dicitur, quia eſt μιμητικὸν ἐν τῷ δρᾶν.
Voſſii Inſtit. poetic. L. 2. C. 1.

† *Dr. Burney's* Diſſertation on the Muſic of the Ancients, p. 168.

ART. II. *Travels in Europe, Aſia, and Africa*; deſcribing Characters, Cuſtoms, Manners, Laws, and Productions of Nature and Art: containing various Remarks on the Political and Commercial Intereſts of Great Britain: and delineating in particular, a New Syſtem for the Government and Improvement of the Britiſh Settlements in the Eaſt Indies: begun in the Year 1777, and finiſhed in 1781. 8vo. 2 Vols. 12s. Boards. Murray. 1782.

THE Public are preſented, in theſe volumes, with a ſeries of familiar well written letters, by an intelligent ſentimental traveller, who went over to Holland, and travelled from thence to L'Orient, where he took his paſſage on board a French veſſel for the Eaſt Indies. His employment, or motive for ſo long a voyage, is not explained; but whether he was under any engagement, or a volunteer, political intelligence appears to have been the principal object of his attention. Previous to his embarkation for India, we have from his ſeveral ſtages, good deſcriptions of the cities of Antwerp, Paris, Nantz, and L'Orient; ſome pertinent obſervations on our American war, which is the general ſubject of converſation on the continent; together with a plan for a pacification: but with reſpect to all ſuch plans, however ingeniouſly drawn up, we have only to obſerve, that a pacification with America will not be founded on the original grounds of the diſpute, which will be as much out of view, as the quarrel between Alexander and Darius; but on the immediate circumſtances of the parties that lead to a treaty. The following thoughts on this unnatural war, are expreſſed in a letter from Calcutta, dated Sept. 25, 1779.

‘ You deſire to know what I *now* think of the ſtruggle between Great Britain and her Colonies? What I thought from the beginning of that ſtruggle I think ſtill: a ſpeedy accommodation of all differences appears to me to be equally the intereſt of both parties.

‘ That this is the intereſt of Britain, will not, I apprehend, require much proof. A loſs of men, an increaſe of taxes, a decay of commerce, inculcate on England, in the moſt forcible manner, peace with America. Taxes cannot poſſibly be multiplied *ad infinitum*. Thoſe ideas of *infinity* that are ſo familiar, and ſo innocent in the mouths of *metaphyſicians*, in the practice of life and buſineſs, are both falſe and pernicious. The time *will come*, and if the American war be continued, is perhaps not very *remote*, when Britain will be obliged to follow the diſcreditable example of France, in reducing, without ceremony, the intereſt of her immenſe debt, and diminiſhing the intrinſic value of her current coins.

‘ There are not wanting many reaſons, which, on the other hand, urge the Americans to an accommodation with Britain. Of theſe, ſome are felt, and others may be foreſeen. The devaſtations, and horrors, and miſeries of a country which is the ſeat of war, muſt render peace, on ſafe and honourable terms, an object of all others the moſt deſirable. But what terms are ſafe and honourable? that is the queſtion. Theſe, it would ſeem, the leaders of the coloniſts think inſeparably connected with independency on the mother country. I am of a contrary opinion. I do not ſay that Great Britain is able to conquer North America; but I am confident that North America will not long maintain its independency on Britain, without falling into a dependency on ſome other power, or powers, of Europe.

‘ For, firſt; the large extent of her expoſed coaſts will require for their protection, a more abſolute, compact, and vigilant power than that of a republic.

‘ Secondly; the natural jealouſies and unſettled pretenſions of the ſeveral provinces, which are quaſhed for the preſent only by the incumbent preſſure of a common enemy, will rebound with an elaſtic force when that weight ſhall be removed.

‘ Thirdly; that country, which from its infancy was nurſed by the kind and indulgent aid of the parent ſtate, which ſcreened it from foreign invaſion, and ſupported its civil and military eſtabliſhments, muſt feel an alarming reverſe of fortune when ſubjected to the taxes that will be unavoidably neceſſary for the ſupport of the new government; for the defence of the coaſt; for the payment of the intereſt of the public debt; for the eſtabliſhment of a military ſyſtem, with fortifications; together with a navy, dock-yards, and ports. The taxation of America, it has been computed, under the Britiſh government, did not exceed one ſixpence on the poll of the people: under the new ſyſtem, it will amount, at the leaſt, to forty ſhillings *.

‘ Fourthly; the produce of America, when exported indiſcriminately to all the markets of Europe, will fall in its value, and return much leſs to the planter, than it did when circulated all over the world through the channel of Great Britain: becauſe the merchants of that country to whom it was formerly conſigned, by means of their contiguity and mercantile knowledge, were able to judge of the ſtate of markets; while their large capitals and eſtabliſhed credit enabled them to keep up the prices. But theſe advantages can have no place, when planters muſt ſell off their goods at all adventures, ignorant themſelves of the ſtate of markets in the old world, and confiding in maſters of veſſels, ſtill more ignorant; when they are obliged to ſubmit to the mercenary and ſubtle diſpoſitions of foreigners, who have not, like the Engliſh, any natural attachment to them; who have not any intereſt in procuring a fair market price, becauſe they make no advances; and, whatever they may take, give not any credit. Thus America, ſtript of that credit which enabled her to cultivate

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* Britain was in the uniform practice of nurſing the infant colonies with money, goods, credit, markets, and people. She expended in the laſt French war, ninety millions in the defence of America; and both before and ſince, continually bore the civil and military charges of government. The country bore only the minute expences of its internal police. The Britiſh nation now tax themſelves with four millions annually, to pay the ſimple intereſt of their advances for the eſtabliſhment and ſecurity of America: and America muſt have already contracted a public debt of at leaſt thirty-five millions, at a rate of intereſt not under five per cent. per annum.

her waſte lands, and to trade with eaſe, muſt now, by dint of labour and indefatigable induſtry, in ſtraitened circumſtances, and without the proſpect of a certain mart, cultivate the lands, raiſe the commodities, and furniſh ſhips for tranſportation, many months before they can expect a reimburſement.

‘ Fifthly; France is too political to encourage the abſolute independency of a country ſo extenſive and flouriſhing as that of North America; for that independency might involve in its conſequences, an uncontrollable dominion over the trade of *all* America, Aſia, and Africa, and the impoveriſhment of all Europe; events, which the policy of the moſt enlightened nation of Europe would alone ſtudy to prevent, even if we could ſuppoſe all the other powers of that diviſion of the globe ſo infatuated as to regard them with indifference. The views of France, therefore, can be no other than to take advantage of the unhappy conteſt between Britain and her Colonies, to humble the power of her proud rival, and by the ſame means to reduce America to ſo low a pitch, as to render her an eaſy prey to be divided among the maritime powers of Europe, retaining, as her own ſhare, the moſt valuable provinces, Virginia, Maryland, and the Carolinas. This, doubtleſs, is the object of the policy of France. America, ſay the politicians of that country, muſt be enabled to reſiſt the power of Britain, until both countries are ſo effectually exhauſted, that Britain ſhall ceaſe to be, in trade and naval power, even the rival of France, and that America ſhall look up to her allies alone for protection; and then France will acquire an aſcendancy over America, more abſolute and deſpotic than if it were a French colony. This plan was ſuggeſted by the Duke de Choiſeul, during his adminiſtration, and he has continued to recommend and urge it, *ſince* he quitted the helm of ſtate. He ſent out a Monſieur Boileau, a man of great political talents and addreſs, to foment the rebellion in America in its very firſt appearances, by preaching a doctrine exploded in his own country, the natural rights of mankind; by holding up to the imaginations of diſcontented and turbulent men, the dazzling glories of independency, and by well-timed, gilded aſſurances from the grand monarque. Yet it is certain, notwithſtanding all this, that if France had not received certain information that Britain was well diſpoſed to accommodate matters with America, at the concluſion of the year 1777 (in conſequence of which Dr. Franklin proteſted, that unleſs France would immediately declare in favour of America, her cauſe would be loſt), the interpoſition of the *grand monarque* would have continued under a political veil for a campaign or two longer. The treacherous and daſtardly conduct of Count D'Eſtaign's fleet, ſhews clearly that it is not yet the intention of France to enter heartily into the cauſe of the Americans, becauſe they are not ſufficiently reduced in money and power, tamely to bend their necks to that yoke which their allies have long been preparing for them.

‘ Sixthly; taxes *beyond a certain amount*, cannot be borne by any ſpecies of *internal* induſtry known to mankind. High taxes can be ſupported only by that kind of commerce which imports from foreign ſtates a balance in the precious metals. Whatever taxes are raiſed beyond ſuch as are neceſſary for defraying the *current* expences of government, and that are impoſed for the purpoſe of paying the intereſt of an accumulated or funded debt, are detrimental to all countries, but to thoſe that depend ſolely on colonization and agriculture, are abſolutely ruinous.'

How far the time elapſed ſince the date of this letter may have confirmed or invalidated the above reaſoning, is left to the reflection of the Reader.

Oriental politics, however, occupy by far the greateſt portion of theſe volumes, interſperſed with ſome amuſing, deſcriptive, and miſcellaneous articles. The Author enters into an examination of the conduct of thoſe lordly beings called the Company's *ſervants*, who exert ſovereign powers diſcretionally over tributary Princes; who wage wars, and conclude alliances; and then return to aſtoniſh their countrymen at the wealth accumulated by the ſubordinate agents of a mercantile aſſociation! He cenſures the conduct of Governor Haſtings very freely; but the ſcene of action is ſo remote, the competition for private gain ſo eager, parties of courſe ſo violent, and accuſations, defences, and recriminations are ſo very abundant; that an attention to them contributes more to confound than to inform the judgment. We ſhall therefore preſent our Readers with his general remarks on the preſent ſtate of the empire of Hindoſtan, and of the means of reſtoring peace and proſperity to that injured country:

' Since the 18th of September 1773, the date of the treaty of Benaras, Hindoſtan has been in a ſtate of perfect anarchy, without a conſtitutional head, or any acknowledged ſovereignty in any particular ſtate or perſon upon earth. Indeciſion and uncertainty with regard to this great point of SOVEREIGNTY, have been productive of convulſions, which ſtill continue to threaten ſudden deſtruction to the Engliſh Company, and a ſeries of revolutions in Hindoſtan, more intereſting to Europe than thoſe which preceded the aſcendency of the Company's government in that country.

' At this time, the ſovereign powers are uſurped by *nominal* Nabobs, repreſenting a King of Delhi as Emperor of *Hindoſtan*: their authority being originally derived from the Emperor, but ſtill limited and revocable. The Engliſh Company, as treaſurers of the empire, collect the imperial revenues of Bengal, Bahar, and Oriſſa, under the Emperor's ſpecial grant and authority, in conſideration of their fidelity, loyalty, attachment, and ſervices; and particularly, upon condition of their being perpetual guarantees for the payment of twenty-ſix lacks of Sicca rupees, being three hundred and twenty-five thouſand pounds ſterling, as an annual tribute from the nabobſhip of Bengal, and for the free and perpetual poſſeſſion of the provinces of Illiahabad and Corah, *ſolemnly ceded and guaranteed to the King, as a royal demeſne, for the ſupport of his imperial dignity.*—Such were the conditions on which the Nabobs and the Engliſh Company received their authority and privilege from the court of Delhi.

' *But now* the Nabobs refuſe allegiance, and the Company have *not only* with-held the ſtipulated tribute, but have ſold the provinces of Illiahabad and Corah to the Nabob of Oude, Sujah-ul-Dowla, a tributary and immediate ſervant of the empire; who had alſo ſolemnly joined in the former ceſſions and guaranty to the King of Delhi.

'Although the ſovereignty of the Emperor be denied, and his rights with-held from him with equal impolicy and injuſtice, his name was nevertheleſs held forth by the Company, as a pretext for demanding from other European ſtates, as well as from natives and Britiſh ſubjects, quit-rents, duties, and impoſts. All monies are coined in his name; civil and criminal courts are held in his name; and in his name, juſtice continues to be adminiſtered and executed. Yet the Engliſh Company make war and peace, and ſupport a military eſtabliſhment, and alſo a court of ſupreme judicature, which iſſues writs and adminiſters juſtice according to the common ſtatute laws of England, upon *ex poſt facto* principles, in the name of the King of Great Britain. This court executes, with rigorous ſeverity, its criminal and penal decrees, and extends its juriſdiction as well to the lives, liberty, and property of the natives, who are confeſſedly ſubjects of the empire, and within the imperial territories, as to the migrating ſubjects of Great Britain.

'This government, the ſyſtem of which is undefinable, becauſe right, fact, and form, are ſo manifeſtly at variance, cannot, in the nature of things, have permanent exiſtence. A ſucceſſion of diſcordant meaſures, ſpringing from various and venal ſources, muſt confound and counteract each other, until the power and influence of a government, at once ſo iniquitous and unſtable, be reduced to ſo low a ſtate, that neceſſity will point to its final ſubverſion, as the only method of reſtoring peace, liberty, and happineſs to the people.

'The ſovereignty is beyond a doubt veſted in *Shah Allum*, King of Delhi.—To deny that fact, and not to ſupport the right of that prince, would be to overthrow all Britiſh claims and pretenſions in every part of Hindoſtan. Wiſdom and ſound policy muſt here overrule the frenzy of avarice and ambition. The reigning prince is the undoubted ſovereign of Hindoſtan, being the great great grandſon of Aurenzebe, who was the tenth (that reigned) in direct lineal deſcent from Tamerlane.—The grand queſtion concerning the ſovereignty being decided, another important queſtion may then alſo be decided; whether the ſplendid ſuperſtructure that has been raiſed by the Engliſh Company in India, be founded on a rock or on ſand?

'The King of Delhi being acknowledged as the ſovereign of all Hindoſtan, the greateſt body of merchants in the world, by a wiſe improvement of that revolution, would not only prolong its exiſtence, but acquire new and unexampled credit, wealth, and grandeur; and the Britiſh nation ſtrictly allied to the Emperor of Hindoſtan, on principles of juſtice and mutual ſecurity and advantage, would emerge from its preſent diſtreſſes, and be reſtored to its former power and glory.

'Such is the diſtracted ſtate of Hindoſtan, and ſo powerful many of the princes who have uſurped the power of the King of Delhi, that that potentate cannot, by his own power and influence, recover his hereditary authority and dominions. But this great object he might attain through the powerful aſſiſtance of Great Britain. And that Britain may be induced to afford this aſſiſtance, let her be rewarded with a participation in that empire, which her juſtice ſhall have reſtored to the natural ſovereign. Let the crown of Great Britain be inveſted with an independent ſovereignty over certain provinces, and let the King of Delhi enjoy, as heretofore, a ſecure, undiſturbed dominion over the reſt. Thus the political maxim, *divide et impera*, may be applied in a new ſenſe, but with all its eſtabliſhed authority. A mutual alliance and junction of power would render the ſovereignty of both the Emperor and Britain permanent in India, and make not only their reſpective ſubjects, but tributary princes, happy in the full enjoyment of perſonal ſecurity, and the riches that iſſue from peace, agriculture, and free commerce.'

All due credit being paid to this repreſentation, who are to be the upright agents for reforming the politics of Hindoſtan? Where are proper men to be found? Our Author tells us, and he tells us truly, that 'the young men that afterwards become the governors of Hindoſtan, generally ſet out for that country with ideas of acquiring wealth; which ideas, being nouriſhed not only by example, but advice and exhortation, ſoon grow up into the predominant paſſion of the heart, and ruling principle of the mind, which at laſt, in too many inſtances, become inſenſible to every human feeling, and too frequently even dead to the demands of common juſtice.' It will be no eaſy matter to ſend able men to India on important truſts, totally purged of all indirect ſelfiſh views.

The following journal is curious, and may aſſiſt the Reader in forming an idea of the alterations that a plain old Engliſh acquaintance may undergo by a removal to the banks of the Ganges:

'I am now to fulfil my promiſe, to give you a particular account of the day, as it is commonly ſpent by an Engliſhman in Bengal.

'About the hour of ſeven in the morning, his durvan (porter or door-keeper) opens the gate, and the viranda (gallery) is free to his circars, peons (footmen), harcarrahs (meſſengers or ſpies), chubdars (a kind of conſtables), huccabadars and conſumas (or ſteward and butler) writers and ſolicitors. The head-bearer and jemmadar enter the hall, and his bed-room at eight o'clock. A lady quits his ſide, and is conducted by a private ſtair-caſe, either to her own apartment, or out of the yard. The moment the maſter throws his legs out of bed, the whole poſſe in waiting ruſh into his room, each making three ſalams, by bending the body and head very low, and touching the forehead with the inſide of the fingers, and the floor with the back part. He condeſcends, perhaps, to nod or caſt an eye towards the ſolicitors of his favour and protection. In about half an hour after undoing and taking off his long drawers, a clean ſhirt, breeches, ſtockings, and ſlippers, are put upon his body, thighs, legs, and feet, without any greater exertion on his own part, than if he was a ſtatue. The barber enters, ſhaves him, cuts his nails, and cleans his ears. The chillumjee and ewer are brought by a ſervant, whoſe duty it is, who pours water upon his hands, to waſh his hands and face, and *preſents a towel.*—The ſuperior then walks in ſtate to his breakfaſt-ing parlour in his waiſtcoat; is ſeated; the conſumah makes and pours out his tea, and preſents him with a plate of bread or toaſt. The hair-dreſſer comes behind, and begins his operation, while the huccabadar ſoftly ſlips the upper end of the ſnake or tube of the houcca [*] into his hand. While the hair-dreſſer is doing his duty, the gentleman is eating, ſipping, and ſmoking by turns. By and bye, his banian preſents himſelf with humble ſalams, and advances ſomewhat more forward than the other attendants. If any of the ſolicitors are of eminence, they are honoured with chairs.—Theſe ceremonies are continued perhaps till ten o'clock; when attended by his cavalcade, he is conducted to his palanquin, and preceded by eight to twelve chubdars, harcarrahs, and peons, with the inſignia of their profeſſions, and their livery diſtinguiſhed by the colour of their turbans and cumberbands (a long muſlin belt wrapt round the waiſt); they move off at a quick amble; the ſet of bearers, conſiſting of eight generally, relieve each other with alertneſs, and without incommoding the maſter. If he has viſits to make, his peons lead and direct the bearers; and if buſineſs renders his PRESENCE ONLY neceſſary, he ſhews himſelf, and purſues his other engagements until two o'clock, when he and his company ſit down, perfectly *at eaſe* in point of dreſs and addreſs, to a good dinner, each attended by his own ſervant. And the moment the glaſſes are introduced, regardleſs of the company of ladies, the huccabadars enter, each with a houcca, and preſents the tube to his maſter, watching behind, and blowing the fire the whole time. As it is expected that they ſhall return to ſupper, at four o'clock they begin to withdraw without ceremony, and ſtep into their palanquins; ſo that in a few minutes, the maſter is left to go into his bed-room, when he is inſtantly undreſſed to his ſhirt, and his long drawers put on; and he lies down on his bed, where he ſleeps till about ſeven or eight o'clock: then the former ceremony is repeated, and clean linen of every kind, as in the morning, is adminiſtered; his huccabadar preſents the tube to his hand, he is placed at the tea-table, and his hair-dreſſer performs his duty as before. After tea, he puts on a handſome coat, and pays viſits of ceremony to the ladies: returns a little before ten o'clock; ſupper being ſerved at ten. The company keep together till between twelve and one in the morning, preſerving great ſobriety and decency; and when they depart, our hero is conducted to his bed-room, where he finds a female companion, to amuſe him until the hour of ſeven or eight next morning.—With no greater exertions than theſe, do the Company's ſervants amaſs the moſt ſplendid fortunes.'

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[*] The houcca is the machine from which the ſmoke of tobacco and aromatics are inhaled, through a tube of ſeveral feet, or even yards in length, which is called a ſnake. To ſhew the deference or indulgence ſhewn by ladies to the practice of ſmoking, I need but tranſcribe a card for the Governor General and his lady's concert and ſupper.

Mr. and Mrs. H——s preſent their compliments to Mr. ——, and requeſt the favour of his company to a concert and ſupper on Thurſday next, at Mrs. H——s's houſe in town.

1ſt October, 1779.

The concert to begin at eight o'clock.

Mr. —— is requeſted to bring no ſervants except his huccabadar.

If ſuch are the ſilken things from which the Hindoſtans are to form their ideas of Britons, we are diſgraced there in every ſenſe of the word. But as the writer certainly intended to hold them out to contempt, it may be no more than juſtice to ſuppoſe, that the picture is as ſtrongly coloured as particular inſtances of extreme Eaſtern Britiſh foppery could juſtify. We wiſh to extend our charity to the utmoſt limits.

There are ſeveral good articles of local deſcription, ſuch as, the Cape of Good Hope, Calcutta, Mauritius, Bourbon, and the Nicobar iſlands, Madagaſcar, St. Helena, &c. together with ſome characteriſtics of the Gentoo and Perſee inhabitants of India, which will ſufficiently inform and entertain the Reader. With reſpect to natural hiſtory, very little of that branch of learning appears in theſe volumes; but there is a moſt indelicate article of this kind, in the firſt volume, at p. 453, which, in our opinion, the Author might as well have omitted.

To the extracts already given, we ſhall add one more; it conveys a cenſure on the purſuits of modern philoſophers; but it will not greatly convince the readers of this work of the Author's philoſophical attainments:

'It is in my opinion a reproach to the preſent age, and in general to modern times, that, notwithſtanding the advancement of commerce, and the facility of intercourſe which is thereby opened with the tribes of India, the ſentiments of the *Brahmins* of the preſent, are not ſo well underſtood as were thoſe of the ſame order in ancient times. Emigrants from Europe travel now into the Eaſt, not in ſearch of knowledge, but of gold; and they are of a very different opinion from *Solomon*, who maintains that wiſdom is better than *rubies*. I cannot help thinking that the genius of modern times, though more accurate, is leſs ſublime than that of antiquity; and withal, more dogmatical, and leſs open to conviction. The nature of the elements; the origin and end of all things; the nature of the human ſoul; the ſupreme good and chief glory of man; theſe, with other grand and important ſubjects, exerciſed the mental powers of ancient ſages; who did not confine their reſearches to one particular object, to the humble purſuits of a *botaniſt*, nor even to the more exalted views of a *geometrician*; but who, taking a bold and extenſive flight over both animated and inanimated matter, combined different ideas by various analogies; ever intent to deduce from the whole, truths more and more abſtracted and ſublime, whence they might draw practical rules for the conduct of life. In the purſuit of theſe objects, they ſpared neither time, labour, or expence. We may form an idea of that ardent deſire of knowledge which inſpired the breaſts of thoſe ancient enquirers into truth, from the journey of Pythagoras into Egypt and India; his long reſidence in the former country; his patient ſolicitation, after repeated repulſes and evaſions, *to be admitted* to a knowledge of the myſteries of the prieſts; and by his ſubmitting himſelf, for that purpuſe, to the painful rite of circumciſion. When we compare the ardour of this man's curioſity, and the variety and extent of his views, with the ſedentary and limited occupations of modern *Connoſcenti*; it is difficult to determine, which of the two beſt deſerves the name of philoſopher. One man of leiſure, and without much avarice or ambition, purchaſes a teleſcope, with which he ſtares at the full moon, or makes ſome obſervations that have been made a thouſand times before him, by way of confirming a theory, which at the ſame time he ſuppoſes to ſtand in no need of confirmation. Another buys a *microſcope*; by means of which he diſcovers ſome ſmall veſſel or gland, or perhaps, as he may fancy, ſome inſect inviſible to the human eye: whence a diſpute will in all probability ariſe, whether it be, after all, an animal or only a particle of matter [*]? A third, on ſome remote coaſt, or unfrequented mountain, obſerves a plant which has neither been deſcribed by the moſt ingenious *Buffon*, nor by that *Nomenclator Linnæus*. Theſe gentlemen communicate their diſcoveries to *philoſophers* licenſed by public authority; and ſtraightway their obſcure names ſwell the liſts of *Members of ſuch or ſuch an academy*, and of *Fellows of the Royal Society*. Such is the taſte of the preſent times. We have our *Græviuſes* and our *Burmanni*, as well as the laſt century had theirs, whoſe microſcopic eyes take in narrow objects, but are never ſufficiently opened to admit the images of ſuch as are grand and extenſive. Many ſubjects of importance remain unexplored, while trifles are magnified into mighty concerns, and diſcuſſed with minute attention.'

This appears to be a looſe flippant eſtimate of modern philoſophy. The few great philoſophers, whoſe names and works have been tranſmitted down, and have met with a reſpectful welcome in every age they paſſed through, are not ſufficiently numerous to characterize the ages and countries they lived in. The early explorers of nature were forced to travel far for that knowledge that now comes home to every inquiring mind. Had they lived under the preſent diffuſion of ſcience, the opportunities of diſtinguiſhing themſelves would have been found in a conſiderable degree anticipated. A man muſt now poſſeſs the preſent ſtock of that kind of knowledge he cultivates, before he can make advances; and even this acquiſition calls for no trifling ſhare of talents and aſſiduity. That antient inquirers did not confine their reſearches to particular departments, will ſcarcely be urged in recommendation of general purſuits to no particular end: we argue differently at preſent;

> "One ſcience only will one genius fit;
> So vaſt is art, ſo narrow human wit!"

When nature was ſtudied at large, it was before natural objects were ſufficiently known to admit of being claſſed under regular arrangements; but it will ſcarcely be imagined that a ſurgeon, for inſtance, who ſhould diſſipate his attention on aſtronomy, botany, and mechanics, would ever improve the art of healing! With reſpect to the literary character of the age, and without the leaſt intention of depreciating the merit of the fathers of natural knowledge, there may be no injuſtice in ſuppoſing, that modern Europe may at any time furniſh as many cotemporary names, as will match in number and merit with all thoſe handed down to us from antiquity.

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[*] This is now the caſe with Lewenhoek's *Animalculi Seminales*.

ART. III. *Some Obſervations and Remarks on a late Publication intitled,* Travels in Europe, Aſia, and Africa; *in which the real Author of this new and curious Aſiatic Atalantis, his Character and Abilities, are fully made known to the Public.* 8vo. 2s. 6d. Stockdale. 1782.

THE Travels here referred to are miſcellaneous in their nature, and written in an agreeable manner, though as we intimated, there ſeemed to be ſome latent political object in view; and the key to them is profeſſedly offered in theſe Obſervations. The preſent animadvertor is Captain Joſeph Price, who ſome months ago publicly addreſſed Mr. Francis in a letter, complaining of perſonal ill treatment[*]; and who renews his correſpondence by attributing theſe travels to an agent employed by Mr. Francis to traduce the character of Governor Haſtings; which agent he deſcribes and treats with great aſperity and contempt, under the name of Mackintoſh. The accuſations and recriminations of theſe Eaſtern gentlemen ſeem to acquire a common ſtrength by their currency, to the depreciation of their reſpective perſonal vindications. Captain Price may poſſibly have ſuffered very ill treatment, and he expreſſes himſelf with as imprudent and blameable a degree of acrimony now, as he did on the former occaſion. The indifferent reader, who only aims, if poſſible, to diſcover the truth, will not imbibe the warmth of the Author's reſentments; he may attribute his anger to the weakneſs of his cauſe; if an enemy, he may derive great advantages from the Author's heat; or, if as a friend, he gives a more favourable interpretation to his aſperity, it is an act of courteſy to which he can lay no claim.

Leaving the merits and demerits of individuals to be ſettled how they may, our Readers will not be diſpleaſed to ſee what notice Captain Price takes of the general deſcription Mr. Mackintoſh gives of the way of life of the Engliſh in Bengal[†]:

'The fifty-fiſth letter of this author is a ſtrong but highly caricature likeneſs of the manners of the Europeans in general who ſerve in Aſia. The pomp and ſtate he reports them to live in, comes but to the ſhare of thoſe few who live long enough to riſe by ſlow degrees, and after many years ſervice, to the higheſt offices in the ſtate. The lazy and indelicate cuſtom of being dreſſed and undreſſed in the manner he deſcribes, never is practiſed by any but ſuch as grow very corpulent, and not always by them: it was a ſight ſo rare, that I always uſed to ridicule and laugh at the very few lazy good-natured fellows, whom I ſaw indulge themſelves in it. The very pointed deſcription which he gives and applies generally, made me endeavour to recollect from whom he drew it; and now I remember that he was lodged and boarded gratis, in the moſt open, generous, and friendly manner, by a plump, good-natured, hoſpitable ſoul as ever exiſted, who loves a convivial life, and a ſmart Cleopatra, as well as *Mark Anthony* ever did, but without his vices. He was introduced to the acquaintance and protection of this tunbelly facetious ſon of Bacchus, by Parſon *Yates*; and every part of this jolly fellow's houſe was as open and free to his friends as to himſelf; and knowing, as I do, the forward impertinence of this abuſer of the laws of hoſpitality, I am convinced that his aſſurance has carried him into the moſt private apartments of this child of good nature, which unſeaſonable intruſion of his ſprung the hen bird, and gave him the opportunity to ſee the gentleman dreſs or be dreſſed. In general, the young gentlemen, as ſoon after their arrival as they can, muſter money to buy a horſe, ride from a little before daylight until eight o'clock, then breakfaſt, and go directly to the public offices, where they write hard until two or three o'clock at noon, then dine, and if all their daily buſineſs is done, they drink tea, viſit the ladies, and perhaps dance with them, or ſup with them, or, which is more common, attend them in their viſitings, which is always in the evening; after which they go home, and are faſt aſleep by twelve o'clock. Gaming and drinking is not known to the younger ſervants, who value a character with their ſuperiors; and thoſe amongſt them (which are by no means few) who early feel the powers of ambition, give up thoſe innocent and powerful indulgencies, to the ſevere ſtudy of the country languages, and reap, in early employments of truſt and conſequence, the advantages the loving and merry rogues give up to the attendance on the ladies.—Mr. *Mackintoſh* knows that the former are moſtly North, and the latter South Britons, or from Teague or Taffyland—fellows who never begin to think of making money, until they can dance and dangle after the ladies no longer.

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[*] See Rev. Vol. LXV. p. 468.

[†] Vid. the preceding Article.

' His notes on this letter, as on all other, mark the baſeneſs of the man's diſpoſition; otherwiſe he would never have reſerved a card of invitation to a concert, ſent him by the Governor's lady, whilſt yet a mere ſtranger in the place, in order to exhibit it to the world, as a proof of the profligacy of the inhabitants of Bengal.—(I hope that they will take care what ſtrangers they treat ſo kindly, after Mr. *Mackintoſh's* book ſhall reach them.) When he obſerves that the gentlemen introduce their hookers, and ſmoke in the company of the ladies, why did he not add, that the mixture of ſweet ſcented Perſian tobacco, ſweet herbs, coarſe ſugar, ſpice, &c. the ſmoke of which they inhale by means of the long tube or ſnake, comes through clean water, and is ſo very pleaſant, that many ladies take the tube and draw a little of the ſmoke into their mouths; and almoſt all ladies like the ſmell of it, as it goes off directly, and never remains in their cloaths, or the furniture of the rooms.

‘ To ſum up the whole criminality of the charge, the Company's ſervants ſip tea, dine at two, drink a few glaſſes of wine, ſmoke ſweet-ſcented tobacco, wear clean linen, kiſs a girl, and go to ſleep. Even Mr. *Mackintoſh*'s fair couſins would not condemn a young fellow for doing all this. For my part, in thirty years reſidence, I never could find out one ſingle luxury of the Eaſt ſo much talked of here, except ſitting in an arm-chair, ſmoking a hooker, drinking cold water (when I could get it), and wearing clean linen.

‘ Hear me, you Engliſh mothers and daughters; grudge not to your ſons and brothers the above indulgences; it is all that nineteen in twenty of them ever enjoy, for leaving of your paternal and fraternal embraces in the bloſſom of life, to end their days in a foreign land, and never ſee you more. It includes their ſins too. For let this mouth-piece of party, and vile ſcandalizer of private character, ſay what he will, as many Engliſhmen go from Bengal to Heaven, in proportion to their number, as do from Great Britain; but it is a national misfortune to lament the loſs of a Clive and Vanſittart dead, whom our popular orators abuſed whilſt living, and the ſame men now turn their venomous, half-informed eloquence, againſt a Haſtings.—May God forgive them for the ſin of proſtituting ſuch ſuperior parts to ſo vile a purpoſe!’

With reſpect to the principal object of this ſnappiſh publication, Captain Price honeſtly confeſſes that he was born in Wales, that he was ſuckled with Welch milk, and that it coſts him ſome trouble to keep quiet the Welch devil within him: we believe him; but, as friends, we wiſh him to fight this turbulent internal foe more manfully with his own weapons, by tranſferring the reſentment he ſpends *in vain* abroad to this his worſt enemy at home. An angry man expoſes himſelf intirely to the mercy of an artful antagoniſt.

ART. IV. *An Hiſtory of Birmingham*, to the End of the Year 1780. By W. Hutton. 8vo. 7s. 6d. Baldwin. 1782.

IT muſt, we think, be an agreeable object of literary attention, for the leiſure of an intelligent inhabitant of any conſiderable town, to collect materials toward ſuch a work as that now before us. If ſuch a perſon has a taſte for antiquity, and hiſtorical reſearches, reſidence will afford him opportunities of improving temporary circumſtances, which a ſtranger even of ſuperior talents cannot, perhaps, attain; and if an inhabitant, thus qualified, entertains a proper conception of the buſineſs he undertakes, we can eaſily diſpenſe with any peculiarities that do not affect his induſtry and fidelity.

The Writer of this hiſtory of Birmingham, who we believe may be an entertaining companion, has in all likelihood told us every thing he could find relating to the town; he has even done more, for he ſeldom mentions a ſubject, or deſcribes an object, without uſhering it in with due form by ſome general reflections, more or leſs leading to it. Though theſe incidental reflections are ſometimes pertinent, yet the deſire of enriching the work with ſentiment, is apt to hurry him into frivolous remarks, and puerile terms of expreſſion. However, as he thinks juſtly upon moſt ſubjects, he will oftener amuſe his townſmen by interſperſing his dry matter with miſcellaneous remarks, than offend them by that flippant affectation of witty turns, which may chance to diſguſt readers more acquainted with the 'modes of authorſhip.' We will frankly confeſs, that the pertneſs betrayed in an ill-judged preface, gave us a diſagreeable impreſſion of the Writer, until a little better acquaintance reconciled us in ſome meaſure to the humours of an author faſhioned at Birmingham.

Our Readers may not perhaps be diſpleaſed with the following ſpecimen of his attainments in ethics, and his management of ſimilies, from the account of the air, ſoil, &c. of Birmingham:

'I do not know any author, who has reckoned man among the amphibious race of animals, neither do I know any animal who better deſerves it. Man is lord of the little ball on which he treads, one half of which, at leaſt, is water. If we do not allow him to be amphibious, we deprive him of half his ſovereignty. He juſtly bears that name, who can *live* in the water. Many of the diſorders incident to the human frame are prevented, and others cured, both by freſh and ſalt bathing; ſo that we may properly remark, "*He lives in the water*, who can find life, nay, even *health*, in that friendly element."

'The greateſt treaſure on earth is health; but a treaſure, of all others, the leaſt valued by the owner. Other property is beſt rated when in poſſeſſion, but this can only be rated when loſt. We ſometimes obſerve a man, who, having loſt this ineſtimable jewel, ſeeks it with an ardour equal to its worth; but when every reſearch by land is eluded, he fortunately finds it in the water. Like the fiſh, he pines away upon ſhore, but like that, recovers again in the deep.

'Perhaps Venus is repreſented as riſing from the ocean, which is no other than a bath of the larger ſize, to denote, that bathing is the refiner of health, conſequently of beauty; and Neptune being figured in advanced life, indicates, that it is a preſervative to old age.

'The cure of diſeaſe among the Romans, by bathing, is ſupported by many authorities; among others, by the number of baths frequently diſcovered, in which, pleaſure, in that warm climate, bore a part. But this practice ſeemed to decline with Roman freedom, and never after held the eminence it deſerved. Can we ſuppoſe, the phyſician ſtept between diſeaſe and the bath, to hinder their junction; or, that he lawfully holds, by preſcription, the tenure of ſickneſs in *fee*?

'The knowledge of this ſingular *art of healing*, is at preſent only in infancy. How far it may prevent, or conquer diſeaſe; to what meaſure it may be applied, in particular caſes, and the degrees of uſe, in different conſtitutions, are enquiries that will be better underſtood by a future generation.

‘ As we have paſſed through the water, let us now inveſtigate her ſiſter fluid, the air. They are both neceſſary to life, and the purity of both to the prolongation of it; this ſmall difference lies between them, a man may live a day without water, but not an hour without air: if a man wants better water, it may be removed from a diſtant place for his benefit; but if he wants air, he muſt remove himſelf.—The natural air of Birmingham, perhaps, cannot be excelled in this climate, the moderate elevation and dry ſoil evinces this truth; but it receives an alloy from the congregated body of fifty thouſand people; alſo from the ſmoke of an extraordinary number of fires uſed in buſineſs; and perhaps, more from the various effluvia ariſing from particular trades. It is not uncommon to ſee a man with green hair or a yellow wig, from his conſtant employment in braſs; if he reads, the green veſtiges of his occupation remain on every leaf, never to be expunged. The inſide of his body, no doubt, receives the ſame tincture, but is kept clean by being often waſhed with ale. Some of the fair ſex, likewiſe are ſubject to the ſame inconvenience, but find relief in the ſame remedy.

‘ Man is a time-piece. He meaſures out a certain ſpace, then ſtops for ever. We ſee him move upon the earth, hear him click, and perceive in his face the uſes of intelligence. His external appearance will inform us whether he is old-faſhioned, in which caſe he is leſs valuable upon every gambling calculation. His face alſo will generally inform us whether all is right within. This curious machine is filled with a complication of movements, very unfit to be regulated by the rough hand of ignorance, which ſometimes leaves a mark not to be obliterated even by the hand of an artiſt. If the works are directed by violence, deſtruction is not far off. If we load it with the oil of luxury, it will give an additional vigour, but in the end clog and impede the motion. But if the machine is under the influence of prudence, ſhe will guide it with an even and a delicate hand, and perhaps the piece may move on 'till it is fairly worn out by a long courſe of fourſcore years.

‘ There are a ſet of people who expect to find that health in medicine, which poſſibly might be found in regimen, in air, exerciſe, or ſerenity of mind.

‘ There is another claſs amongſt us, and that rather numerous, whoſe employment is laborious, and whoſe conduct is irregular. Their time is divided between hard working and hard drinking, and both by a fire. It is no uncommon thing to ſee one of theſe, at forty, wear the aſpect of ſixty, and finiſh a life of violence at fifty, which the hand of prudence would have directed to eighty.

‘ The ſtrength of a kingdom conſiſts in the multitude of its inhabitants; ſucceſs in trade depends upon the manufacturer; the ſupport and direction of a family, upon the head of it. When this uſeful part of mankind, therefore, are cut off in the active part of life, the community ſuſtains a loſs, whether we take the matter in a national, a commercial, or a private view.

'We have a third claſs, who ſhun the rock upon which theſe laſt fall, but wreck upon another; they run upon Scylla though they have miſſed Charybdis; they eſcape the liquid deſtruction, but ſplit upon the ſolid. Theſe are proficients in good eating; adepts in culling of delicacies, and the modes of dreſſing them. Maſters of the whole art of cookery; each carries a kitchen in his head. Thus an excellent conſtitution may be ſtabbed by the ſpit. Nature never deſigned us to live well and continue well; the ſtomach is too weak a veſſel to be richly and deeply laden. Perhaps more injury is done by eating than by drinking; one is a ſecret, the other an open enemy: the ſecret is always ſuppoſed the moſt dangerous. Drinking attacks by aſſault, but eating by ſap: luxury is ſeldom viſited by old age. The beſt antidote yet diſcovered againſt this kind of ſlow poiſon is exerciſe; but the advantages of elevation, air, and water, on one hand, and diſadvantages of crowd, ſmoke and effluvia, on the other, are trifles compared to intemperance.

'We have a fourth claſs, and with theſe I ſhall ſhut up the clock. If this valuable machine comes finiſhed from the hand of nature; if the rough blaſts of fortune only attack the outward caſe, without affecting the internal works, and if reaſon conducts the piece, it may move on with a calm, ſteady, and uninterrupted pace to a great extent of years, till time only annihilates the motion.'

It might be deemed ill nature to examine this extract critically; the intelligent Reader will eaſily perceive how Mr. H.'s good ſenſe is ſmothered by the incongruous luxuriance of his metaphorical language!

Mr. H. aſſumes a great latitude of ſuppoſition in the antiquity he aſcribes to the Birmingham iron manufactory. The Romans, he ſays, found the Britons armed with ſwords, ſpears, ſhields, and ſcythes: therefore, we have the utmoſt reaſon to believe they were ſupplied by the black artiſts of the Birmingham forge. At Aſton furnace, uſed for melting iron ſtone into pigs, there is an enormous mountain of the calx or cinders produced in the operation which ſhews no perceptible addition in the age of man; there are alſo, in Wedneſbury field, veſtiges of many hundreds of old diſuſed coal pits, which might be deemed as long in ſinking as the mountain of cinders was in riſing: from all which he inclines to credit Birmingham with as long an exiſtence before the time of Cæſar, as it has enjoyed ſince! From the narrowneſs obſervable in old ſtreets, which are widened by degrees, he with the ſame facility diſcovers that, 'perhaps the ſouth end of Moor-ſtreet is two thouſand years older than the north!' Indeed he oftner has recourſe to conjecture, than to ancient records or hiſtorical monuments; though an incidental expreſſion in an old deed, is ſometimes capable of throwing great light on a ſubject not obviouſly connected with it. The town, in 1780, is deſcribed as conſiſting of 125 ſtreets, 8382 houſes, containing 50,295 inhabitants. Its growing ſtate may be conceived from what our Author relates of one of the out-ſtreets, where three houſes were multiplied to 55, between May 1780 and March 1781. He obſerves, that 'the itch for building is predominant: we dip our fingers into mortar almoſt as ſoon as into buſineſs. It is not wonderful that a perſon ſhould be hurt by the *falling* of a houſe; but with us a man ſometimes breaks his back by *raiſing* one. This private injury, however, is attended with a public benefit of the firſt magnitude; for every *Houſe to be Let*, holds forth a kind of invitation to the ſtranger to ſettle in it, who, being of the laborious claſs, promotes the manufactures.' By the lamp books, the total rents of Birmingham are computed at 70,000 *l.*

In a town ſo cloſely engaged in manufactures, no great attention to elegance in buildings will be expected. Mr. H. gives views of all the churches and other public edifices; but none of them detain the eye, excepting St. Philip's church and the theatre, which exhibit ſome evidences of taſte in architecture. The work is alſo furniſhed with a plan, and a good perſpective view of the town.

ART. V. *Poems.* By William Cowper, of the Inner Temple, Eſq. 8vo. 4s. Boards. Johnſon. 1782.

WHAT Pope has remarked of women, may, by a very applicable parody, be ſaid of the general run of modern poets, *Moſt poets have no character at all*; being, for the chief part, only echoes of thoſe who have ſung before them. For while not only their ſentiments and diction are borrowed, but their very modes of thinking, as well as verſification, are copied from the ſaid models, diſcrimination of character muſt of courſe be ſcarcely perceptible. Confining themſelves, like pack-horſes, to the ſame beaten track and uniformity of pace, and, like them too, having their bells from the ſame ſhop, they go jingling along in uninterrupted uniſon with each other. This, however, is not the caſe with Mr. Cowper; he is a poet *ſui generis*, for as his notes are peculiar to himſelf, he claſſes not with any known ſpecies of bards that have preceded him: his ſtyle of compoſition, as well as his modes of thinking, are entirely his own. The ideas, with which his mind ſeems to have been either endowed by nature, or to have been enriched by learning and reflection, as they lie in no regular order, ſo are they promiſcuouſly brought forth as they accidentally preſent themſelves. Mr. Cowper's predominant turn of mind, though ſerious and devotional, is at the ſame time dryly humorous and ſarcaſtic. Hence his very religion has a ſmile that is arch, and his ſallies of humour an air that is religious; and yet motley as is the mixture, it is ſo contrived as to be neither ridiculous nor *diſguſting*. His verſification is almoſt as ſingular as the materials upon which it is employed. Anxious only to give each image its due prominence and relief, he has waſted no unneceſſary attention on grace or embelliſhment: his language, therefore, though neither ſtrikingly harmonious nor elegant, is plain, forcible, and expreſſive.

As a ſpecimen of this ſingular Writer's manner take the following:

> 'Lucrative offices are ſeldom loſt
> For want of pow'rs proportion'd to the poſt;
> Give ev'n a dunce th'employment he deſires,
> And he ſoon finds the talents it requires;
> A buſineſs with an income at its heels,
> Furniſhes always oil for its own wheels.
> But in his arduous enterprize to cloſe
> His active years with indolent repoſe,
> He finds the labours of that ſtate exceed
> His utmoſt faculties, ſevere indeed.
> 'Tis eaſy to reſign a toilſome place,
> But not to manage leiſure with a grace;
> Abſence of occupation is not reſt,
> A mind quite vacant is a mind diſtreſs'd.
> The vet'ran ſteed excuſed his taſk at length,
> In kind compaſſion of his failing ſtrength,
> And turn'd into the park or mead to graze,
> Exempt from future ſervice all his days,
> There feels a pleaſure perfect in its kind,
> Ranges at liberty, and ſnuffs the wind.
> But when his lord would quit the buſy road,
> To taſte a joy like that he has beſtow'd,
> He proves, leſs happy than his favour'd brute,
> A life of eaſe a difficult purſuit.
> Thought, to the man that never thinks, may ſeem
> As natural, as when aſleep, to dream,
> But reveries (for human minds will act)
> Specious in ſhow, impoſſible in fact,
> Thoſe flimſy webs that break as ſoon as wrought,
> Attain not to the dignity of thought.
> Nor yet the ſwarms that occupy the brain
> Where dreams of dreſs, intrigue, and pleaſure reign,
> Nor ſuch as uſeleſs converſation breeds,
> Or luſt engenders, and indulgence feeds.
> Whence, and what are we? to what end ordain'd?
> What means the drama by the world ſuſtain'd?
> Buſineſs or vain amuſement, care or mirth,
> Divide the frail inhabitants of earth.
> Is duty a mere ſport, or an employ?
> Life an intruſted talent, or a toy?
> Is there as reaſon, conſcience, ſcripture ſay,
> Cauſe to provide for a great future day,
> When earth's aſſign'd duration at an end,
> Man ſhall be ſummon'd, and the dead attend?

The trumpet—will it ſound? the curtain riſe
And ſhow th' auguſt tribunal of the ſkies,
Where no prevarication ſhall avail,
Where eloquence and artifice ſhall fail,
The pride of arrogant diſtinctions fall,
And conſcience or our conduct judge us all?
Pardon me, ye that give the midnight oil,
To learned cares, or philoſophic toil,
Though I revere your honourable names,
Your uſeful labours and important aims,
And hold the world indebted to your aid,
Enrich'd with the diſcoveries ye have made,
Yet let me ſtand excuſed, if I eſteem
A mind employ'd on ſo ſublime a theme,
Puſhing her bold enquiry to the date
And outline of the preſent tranſient ſtate,
And after poiſing her advent'rous wings,
Settling at laſt upon eternal things,
Far more intelligent, and better taught
The ſtrenuous uſe of profitable thought,
Than ye when happieſt, and enlighten'd moſt,
And higheſt in renown, can juſtly boaſt.
  A mind unnerv'd, or indiſpos'd to bear
The weight of ſubjects worthieſt of her care,
Whatever hopes a change of ſcene inſpires,
Muſt change her nature, or in vain retires.
An idler is a watch that wants both hands,
As uſeleſs if it goes as when it ſtands.
Books therefore, not the ſcandal of the ſhelves,
In which lewd ſenſualiſts print out themſelves;
Nor thoſe in which the ſtage gives vice a blow,
With what ſucceſs, let modern manners ſhow;
Nor his, who for the bane of thouſands born,
Built God a church and laugh'd his word to ſcorn,
Skilful alike to ſeem devout and juſt,
And ſtab religion with a ſly ſide-thruſt;
Nor thoſe of learn'd philologiſts, who chaſe
A panting ſyllable through time and ſpace,
Start it at home, and hunt it in the dark,
To Gaul, to Greece, and into Noah's ark;
But ſuch as learning without falſe pretence,
The friend of truth, th' aſſociate of ſound ſenſe,
And ſuch as in the zeal of good deſign,
Strong judgment lab'ring in the ſcripture mine,
All ſuch as manly and great ſouls produce,
Worthy to live, and of eternal uſe;
Behold in theſe what leiſure hours demand,
Amuſement and true knowledge hand in hand.
Luxury gives the mind a childiſh caſt,
And while ſhe poliſhes, perverts the taſte,
Habits of cloſe attention, thinking heads,
Become more rare as diſſipation ſpreads,

'Till authors hear at length, one gen'ral cry,
Tickle and entertain us, or we die.'

What he ſays of the miſſionaries in Greenland not only marks the particular biaſs of the Writer's mind, but ſhews, that he can, when he chuſes, be elegant and poetical:

' God gives the word, the preachers throng around,
Live from his lips, and ſpread the glorious ſound:
That ſound beſpeaks ſalvation on her way,
The trumpet of a life-reſtoring day;
'Tis heard where England's eaſtern glory ſhines,
And in the gulphs of her Cornubian mines.
And ſtill it ſpreads. See Germany ſend forth
Her * ſons to pour it on the fartheſt north:
Fir'd with a zeal peculiar, *they* defy
The rage and rigour of a polar ſky,
And plant ſucceſsfully ſweet Sharon's roſe,
On icy plains and in eternal ſnows.
Oh bleſt within th' incloſure of your rocks,
Nor herds have ye to boaſt, nor bleating flocks,
No fertilizing ſtreams your fields divide,
That ſhow revers'd the villas on their ſide,
No groves have ye; no cheerful ſound of bird,
Or voice of turtle in your land is heard,
Nor grateful eglantine regales the ſmell
Of thoſe who walk at ev'ning where ye dwell—
But winter arm'd with terrors, here unknown,
Sits abſolute on his unſhaken throne,
Piles up his ſtores amidſt the frozen waſte,
And bids the mountains he has built, ſtand faſt,
Beckons the legions of his ſtorms away
From happier ſcenes, to make your land a prey,
Proclaims the ſoil a conqueſt he has won,
And ſcorns to ſhare it with the diſtant ſun.
—Yet truth is yours, remote, unenvied iſle,
And peace, the genuine offspring of her ſmile,
The pride of letter'd ignorance that binds
In chains of error, our accompliſh'd minds,
That decks with all the ſplendor of the true
A falſe religion, is unknown to you.
Nature indeed vouchſafes for our delight
The ſweet viciſſitudes of day and night,
Soft airs and genial moiſture, feed and cheer
Field, fruit and flow'r, and ev'ry creature here,
But brighter beams than his who fires the ſkies,
Have ris'n at length on your admiring eyes,
That ſhoot into your darkeſt caves the day
From which our nicer optics turn away.'

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* The Moravian miſſionaries in Greenland. Vide Krantz.

Art. VI. *A Vindication of the Appendix to the Poems called Rowley's*; in Reply to the Anſwers of the Dean of Exeter, Jacob Bryant, Eſq. and a third anonymous Writer; with ſome further Obſervations upon thoſe Poems; and an Examination of the Evidence which has been produced in Support of their Authenticity. By Thomas Tyrwhitt. 8vo. 3s. 6d. Payne. 1782.

WE believe that by this time our Readers have had enough of this controverſy, and it is out of our power to ſtimulate the palled appetite of the Public on a ſubject, which however curious, yet perhaps owed more to its novelty than its merit. We ſhall of neceſſity be very brief with the preſent Article, becauſe we have no inclination to repeat what we have already ſaid.

Mr. Tyrwhitt divides his work into four parts. The firſt conſiſts of a vindication of the arguments drawn from language, in the former part of the Appendix, to prove that the poems were not written by Rowley. This firſt part is divided into four ſections. The firſt contains an examination of three ſuppoſitions which have been adopted to evade the force of all arguments from language. 1. That the poems are written in a provincial dialect. 2. That there was no ſtandard language in the 15th century. 3. That the poems may have been altered by the tranſcriber. Each of theſe hypotheſes he refutes with equal candour and judgment. The ſecond ſection conſiſts of a reply to the anſwers which have been given to the objections in the Appendix, under the firſt general head of words not uſed by any other Author, ſuch as *abeſſie*, *aborne*, *abreydynge*, &c. &c. &c. The third ſection replies to the anſwers under the ſecond general head, of words uſed by other writers, but in a different ſenſe: and the fourth ſection examines the anſwers under the third general head of words, inflected contrary to grammar and cuſtom. In an inſtance or two, our Author ingenuouſly acknowledges his miſtake: but with reſpect to the greater number of words that he before objected to, he ſtill adheres to his general opinion; and gives the moſt ſatisfactory reaſons for his conviction.

The ſecond part contains obſervations on ſome other internal evidences, which ariſe out of the poems themſelves, to ſhew that they could not have been the compoſitions of a prieſt of the 15th century. In this part Mr. Tyrwhitt conſiders the uſe of ſome *phraſes* which are evidently modern; as alſo ſome *figures* of ſpeech; together with the *verſification* which prevails in the poems of Rowley. He examines alſo Mr. Bryant's arguments from compariſon of other writers, and proves indiſputably, that the compariſon, ſo far from anſwering Mr. Bryant's purpoſe, *effectually defeats* it. In this ſection the learned Vindicator conſiders the uſe of the *Alexandrine* meaſure, examines the *Pindaric*, and quotes a paſſage in *blank verſe*, that bears every mark of modern fabrication. He enters into a diſcuſſion of the *forms of compoſition*, adopted by the ſuppoſed Rowley, ſuch as *Odes*, *Eclogues*, *Diſcourſing Tragedies*, &c. and obſerves, that 'not one example of them could be found in England in the 15th century.' He next conſiders the *anacroniſms* and *contradictions to hiſtory* which are obſervable in theſe poems; and having diſcuſſed this part of the argument with that acuteneſs and accuracy which might be expected from his pen, he proceeds to the third part, which conſiſts of an examination of the *external evidence* for the exiſtence of any poems under the name of Rowley. Under this diviſion of his work, he proves that there is no evidence that any ſuch poems were depoſited by Canynge in Redcliff church, either in Canynge's will, or in any deed of his. He argues with great ingenuity on the improbability that the works of Rowley ſhould have been preſerved in a ſingle copy depoſited in a church cheſt; or if more copies had exiſted, that the name of the Author ſhould have ſo long eſcaped all notice. In the progreſs of this argument, our Author remarks, that the name of Rowley was totally unknown for many years after the cheſt in which his works are ſuppoſed to have been depoſited had been broken open; that they were never mentioned by the attorney under whoſe inſpection the cheſt was opened in 1727; or by any of the perſons who are related to have had acceſs to the MSS. which were left at large from 1727 to 1765, viz. Chatterton, the Father, Perrot and Shiercliff, and Morgan.

The Author having brought his enquiry into the *external evidence* down to the year 1765, obſerves [in part fourth], that 'at *that time* it is very clear that there was not even a rumour or imagination that any ſuch poems either did exiſt or ever had exiſted.' His obſervations on this argument are ſo juſt and ſtriking, that we will preſent the Reader with them in his own words:

'Very ſoon after this period (viz. 1765), the poems which are the ſubjects of our preſent diſcuſſion, were produced to the world, as having been written by one Thomas Rowley in the 15th century, and were attempted to be authenticated, by the perſon who produced them, by various ſpecies of evidence. It has been proved, I hope, to the reader's full ſatisfaction, that theſe poems could not have been written by Thomas Rowley, or any other perſon in the 15th century; and I ſhall now endeavour to make it probable, that they and the evidence, ſuch as it is, in ſupport of them, were both fabricated, a little before their firſt appearance in the world, by the perſon who produced them. That perſon is univerſally acknowledged to have been Thomas Chatterton, the ſon of Chatterton the writing-maſter above mentioned, born, ſoon after his father's death, on the 20th of November 1752. We have juſt ſeen that not an idea of Rowley or his poems was entertained by any one till ſeveral years after this æra; and it is as certain that not a ſingle poem, purporting to be the work of Rowley, has ſince appeared in the world, which did not come originally out of the hands of this Thomas Chatterton. The poems, therefore, having been proved to be forged; the ſuſpicion, at leaſt, of having forged them falls naturally upon him. His defence, whenever he was queſtioned about them, was merely this; "that he copied them from the manuſcripts which his father had taken out of a cheſt in Redcliff church." It has been ſhewn, that there is not the leaſt ground for believing that any poems were ever depoſited in Redcliff church. If any had been there, is it credible that they ſhould all have been ſwept away, at one hawl, by old Chatterton, ſo that no one who came after him ſhould have been able to pick up a ſingle line? If even that had happened, is it credible that he, who was probably capable of reading any hand of the 15th century, ſhould either have never diſcovered himſelf, or ſhould have obſtinately concealed from every body elſe, that ſome of theſe manuſcripts contained poems? Laſtly, ſuppoſing him to have been entirely ignorant of their contents, is it poſſible that they ſhould have been applied for eight or nine years together, indiſcriminately, as far as appears, to the covering of writing-books, and bibles; that, for fourteen or fifteen years more, the remainder ſhould have been applied, with as little ſelection, to the making of thread-papers, patterns, dolls, and the like; and that, after all, the refuſe of that remainder ſhould be found to contain a number of poems, by a poet never heard of before (one of twelve hundred lines without a ſingle chaſm), and a number of pieces in proſe by the ſame Author? It is true, that, in order to gain ſome credit to this very improbable tale, Chatterton did, at different times, produce a few fragments of what he called the original manuſcripts, from which his copies were made. Had all theſe fragments been proved to be genuine, they would have gone a very little way towards authenticating the poems attributed to Rowley; but, in fact, there are the ſtrongeſt reaſons for believing them all forged. They are four in number, and contain all together 124 verſes. The moſt conſiderable in length was that which he produced firſt, containing 66 verſes. It has ſince been loſt; but we know that it contained the Challenge to Lydgate, the Songe to Ella, and Lydgate's Anſwer; and therefore we can have no difficulty in pronouncing it a forgery, as the correſpondence itſelf between Lydgate and the ſuppoſed Rowley is plainly fictitious. Another of theſe fragments, entitled, "The Account of William Canynge's Feaſt," has been copied in the manner of a *Fac ſimile*, and ſubmitted to public examination in my edition, and ſince in the Dean's. I have never met with any one, who had examined that *Fac ſimile* with the leaſt attention, who was not ſatisfied that the archetype was a forgery. Of the two other fragments, one contains the "Epitaph on Robert Canynge," and the other the 36 firſt verſes of the "Storie of William Canynge." If it had been thought that either of them would bear the light better than "The Account of W. Canynge's Feaſts," one or other of the learned advocates for Rowley would certainly have obtained Mr. Barret's permiſſion to give us a *Fac ſimile* of them. An engraving of that ſort would have afforded, at leaſt, as intereſting a decoration to the Dean's Commentary, as either the ſeal of Sir Baldwin de Fulford, or the tombſtone of John Lamington, or even the Anglo-Saxon dulcimer, with nine or ten ſtrings! However, there is no reaſon why they, who cannot have *the ocular proof*, ſhould ſuſpend their judgment upon this occaſion.'

In a note, Mr. Tyrwhitt ſays, 'I cannot part with theſe curious fragments, without obſerving, that they are very ill calculated to impreſs us with the idea of their having been depoſited among other valuable curioſities by a wealthy merchant in Redcliff church. One ſhould rather ſuſpect them of having been ſcrawled by a beggar upon ſcraps of parchment picked off a dunghill. The Dean of Exeter (p. 429) ſays, "that the hand in which the fragment of the *Storie of William Canynge* is written, is ſomewhat different from the account of *Canynge's Feaſt*:" and I add, that the hand in which the *Epitaph on Robert Canynge* is written, differs entirely, as I remember, from both. To get rid of this difficulty, the Dean aſks, "Why might they not have been tranſcribed by different amanuenſes?" To which the anſwer is obvious, that neither Canynge nor Rowley could poſſibly have hired three ſuch execrable ſcribblers to write for them. I rather adviſe the Dean to maintain, that the *Accounte of Canynge's Feaſt*, was, as it purports to be, written by Canynge himſelf, being ſubſcribed by his name. The two others, being in different hands, could not both have been written by Rowley: but one of them might. Which it is, Mr. Bryant will be able to determine beſt; who, it ſeems (p. 570), knows where to find "*ſeveral manuſcripts ſtill extant, which were written by Rowley himſelf, and are ſubſcribed by his name in his own hand writing.*" The third, perhaps, might as probably be attributed to Sir *Thybbot Gorges*, who, being a man of quality, we may ſuppoſe, did not pique himſelf much upon calligraphy.'

The Author next proceeds to a vindication of the latter part of his Appendix, in which he endeavoured to prove, from the internal evidence of the language only, that theſe poems were written entirely by Thomas Chatterton.

'My argument (ſays he) was founded upon this principle, that if a perſon produces a compoſition which nobody but himſelf can interpret, he muſt be conſidered as the Author. I proved, as I thought, in many inſtances, that theſe poems were inexplicable, except by the falſe and unwarrantable interpretations which Chatterton had annexed to them. If I had ſtopped there, the conſequence would have followed immediately, that he was the Author; but in tracing his miſinterpretations to their ſources, I made an unlucky miſtake, which the Dean of Exeter has refuted as oſtentatiouſly as if it affected the main argument. I ſuppoſed that the interpretations annexed to the poems were almoſt all taken from Skinner's Etymologicon; but the Dean with more probability, I confeſs, ſuppoſes, that they were rather taken from Speght's Gloſſary to Chaucer. As at preſent adviſed, I ſhall ſuppoſe, that they were taken from a lexicographer of whom I am aſhamed to ſay, I had never heard the name till very lately, Mr. John Kerſey, *Philobibl.* as he ſigns himſelf; who with laudable induſtry hath collected almoſt all the old words, I believe, that are to be found either in Speght or Skinner, and has generally, with much fidelity, copied, the interpretations aſſigned to them by thoſe two gloſſariſts. Wherever, therefore, Chatterton is ſuppoſed in the Appendix to have been miſled by Skinner, I beg leave to ſubſtitute Kerſey inſtead of Skinner; and in that caſe, I flatter myſelf that the main argument will be ſo far from receiving any detriment, that it will be conſiderably improved; as it will be manifeſt, that the impoſtor who wrote theſe poems lived not only long ſince Skinner, but ſince Kerſey too.'

We directed Mr. Tyrwhitt to Kerſey and Bailey, inſtead of Skinner; and this hint of ours aroſe from an accidental diſcovery of the word *cheriſaunei* in the latter. It brought the controverſy to a ſhort iſſue: and we are happy to find, that the generality of the learned, ſince they were put in this plain track of enquiry, have acquieſced in our deciſion.

ART. VII. *Biographical and literary Anecdotes of William Bowyer, Printer*, F. S. A. *and of many of his learned Friends.* Containing an Incidental View of the Progreſs and Advancement of Literature in this Kingdom, from the Beginning of the preſent Century to the End of the Year 1777. By John Nichols, his Apprentice, Partner, and Succeſſor. 4to. 1 l. 1 s. Printed by and for the Author. 1782.

'THE life of a private tradeſman, however diſtinguiſhed as a ſcholar, cannot be expected to *abound with adventure.*' Our induſtrious Biographer is fully aware of the objection that may be made to his undertaking, from the want of curious and important incidents in the life of a man of ſo retired a character; and acknowledges that the anecdotes of Mr. Bowyer are few, when compared to the many that are introduced of his learned friends. Without the latter, the former would have afforded little information, and leſs entertainment, as the anecdotes which more immediately reſpect Mr. Bowyer conſiſt chiefly of details relating to the *trade* of publication, which are calculated to afford amuſement but to a very ſmall claſs of readers. 'The principal figure of the piece ſtands, however, every where foremoſt on the canvaſs; and the other perſons, of whom anecdotes are occaſionally introduced, were connected with him by the ties of friendſhip or of buſineſs.' In this view the work before us acquires ſome degree of conſequence; is curious and amuſing; and contains a vaſt ſtore of literary and biographical information.

Mr. Bowyer, we are informed, was born in London, in the year 1699. His father was alſo a Printer, and in the foremoſt rank of his profeſſion. In June 1716, he was admitted as a Sizer at St. John's College, Cambridge. Here he formed many of thoſe connections which introduced him into general eſteem. But the greateſt ſhare of his intimacy was with Mr. Markland, Mr. William Clarke a polite and accompliſhed ſcholar;

two friends, with whom he regularly maintained a correſpondence throughout life. In June 1722, Mr. Bowyer left college, and entered into the printing buſineſs with his father. In 1728, he married a very accompliſhed woman, who died ſuddenly about three years after; by whom he had two ſons, one of whom ſurvived him. Through the friendſhip of the Right Hon. Arthur Onſlow, he was appointed Printer of the Votes of the Houſe of Commons in the year 1729, and continued in that employ under three ſucceſſive Speakers for almoſt fifty years. In 1736, he was appointed Printer to the Society of Antiquaries; and was elected into that reſpectable body the 7th of July in the ſame year, and ſoon ſhewed himſelf to be a very uſeful member. In the year 1747, Mr. Bowyer entered a ſecond time into the matrimonial ſtate with a moſt benevolent and worthy woman, by whom he had no children. In the year 1761, he ſucceeded Mr. Richardſon, the celebrated Author of Clariſſa, &c. as Printer to the Royal Society, and had the ſatisfaction of continuing in that employment till his death, under the friendſhip and patronage of five ſucceſſive Preſidents, viz. the Earls of Macclesfield and Morton, Sir James Burrow, James Weſt, Eſq; and Sir John Pringle. In 1767, he was appointed to print the Rolls of Parliament, and the Journals of the Houſe of Lords. He was principally indebted for this appointment to the Earl of Marchmont. The want of ſufficient room now compelled him, though not without reluctance, to exchange White Fryars, where he was born, and had reſided nearly 67 years, for Red Lion Paſſage, Fleet-ſtreet; where he opened his new office, with the ſign of Cicero's head, under which was inſcribed

"M. T. CICERO, A QUO PRIMORDIA PRELI,"

in alluſion to the well known early editions of Tully's Offices.

'Mr. Bowyer had always been ſubject to a bilious colic, and during the laſt ten years of his life was afflicted with the palſy and the ſtone; but, notwithſtanding theſe infirmities, he preſerved in general a remarkable cheerfulneſs of diſpoſition, and received great ſatisfaction from the converſation of a few literary friends, by whom he continued to be viſited. The faculties of his mind, though ſomewhat impaired, were ſtrong enough to ſupport the labour of almoſt inceſſant reading, which had ever been his principal amuſement; and he regularly corrected the learned works, and eſpecially the Greek books, which came from his preſs. This he did till within a very few weeks of his death, which happened in November 1777, when he had nearly completed his 78th year.

'The publications [*] of Mr. Bowyer are an incontrovertible evidence of his abilities and learning: to which may be added, that he

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[*] In 1722, he wrote the Preface to Mattaire's Miſcellanea Græcorum, &c. In 1726, he publiſhed a 'View of Baxter's *Reliquiæ*," an admirable ſketch of W. Baxter's Gloſſary of Roman Antiquities. In

1731,

was honoured with the friendſhip and patronage of the moſt diſtinguiſhed perſonages of his age. For more than half a century he ſtood unrivalled as a learned Printer; and ſome of the moſt maſterly productions of this kingdom appeared from his preſs. To his literary and profeſſional abilities, he added an excellent moral character. His regard to religion was diſplayed in his publications, and in the courſe of his life and ſtudies; and he was particularly diſtinguiſhed by his inflexible probity, and an uncommon alacrity in aſſiſting the neceſſitous. His liberality in relieving every ſpecies of diſtreſs, and his endeavours to conceal his benefactions, reflect great honour on his memory. Though he was naturally fond of retirement, and ſeldom entered into company excepting with men of letters, he was, perhaps, excelled by few in the talent of juſtly diſcriminating the real characters of mankind. He judged of the perſons he ſaw by a ſort of intuition; and his judgments were generally right. From a conſciouſneſs of his literary ſuperiority, he did not always pay that attention to the Bookſellers which was expedient in the way of his buſineſs. Being too proud to ſolicit the favours in that way which he believed to be his due, he was often diſappointed in his expectations. On the other hand, he frequently experienced friendſhips in caſes where he had much leſs reaſon to have hoped for them: ſo that, agreeable to an expreſſion of his own, "in what he had received, and in what he had been denied, he thankfully acknowledged the will of Heaven." The two great objects he had in view in the decline of life, were to repay the benefactions his father had received, and to be himſelf a benefactor to the meritorious of his own profeſſion. Theſe purpoſes are fully diſplayed in his laſt will. Mr. Bowyer, agreeably to his own direction, was buried with his friends in the church-yard of Low-Leyton in Eſſex, near the South-weſt corner of the church, where an inſcription is placed to the memory of himſelf and ſeveral of of his relations.'

From this immenſe ſtorehouſe we are at a loſs what to make choice of for the amuſement and information of our Readers. We have anecdotes on anecdotes: for it is the diſpoſition of the indefatigable compiler of theſe memoirs rather to give too much than too little; and to gratify a hungry hunter of biography with all the ſport he can deſire, ſtarts more game than a perſon leſs keen in the chace hath any inclination to purſue, or any appetite to partake of.

Amidſt a multitude of curious and original papers relating to the literature of the preſent century, we are preſented with anecdotes of ſome of the moſt diſtinguiſhed authors who have figured in it:—the bare recital of whoſe names would fill many pages of our review. Some of the moſt intereſting and enter-

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1731, he wrote an Anſwer to Bowman's Sermon on the Traditions of the Clergy, &c. &c. But his tract on the Origin of Printing (in which he was much aſſiſted by his ingenious Biographer), and his *Conjectures* on the new Teſtament, are performances which moſt ſtrongly mark his abilities, learning, and application.

taining accounts are of Mr. Nelſon, Dean Stanhope, Mrs. Elſtob (celebrated for her knowledge of the Saxon language), Mr. Markland, Dr. W. Wotton, Dr. John Taylor, Dr. Courayer, Biſhop Tanner, Biſhop Littleton, Dr. Middleton, Dr. S. Chandler, Mr. S. Richardſon, Maittaire, Biſhop Pococke, Carte the Hiſtorian, Mr. Thomas Edwards author of the Canons of Criticiſm, Dr. J. Brown, Dr. Beattie, Biſhop Clayton, George Vertue the Painter, Mr. Burgh, Browne Willis the celebrated Antiquary, Dr. Mead, Dr. Jortin, Dr. Armſtrong, Mr. Garrick, Biſhop Squire, Mr. Rowe-Mores, Dr. William Friend, Mr. Spence, Mr. Cheſleden the celebrated Surgeon, Dr. Zach. Grey, Dr. John Ward, Dr. Parſons, Mr. Hooke, Mr. Hollis, Dr. Borlaſe, Mr. Henry Baker, Biſhop Warburton, Sir William Brown, Dr. Salter, &c. &c. &c.

Mr. Nichols's reſources have been very numerous and very reſpectable. He tells us, that he had once an intention of giving an alphabetical liſt of all the friends who have afforded him aſſiſtance in this elaborate undertaking; but, ſays he, 'they are now ſo numerous, that to name them would certainly be conſidered as oſtentation; and to ſome of them (to Sir John Pringle, Dr. Richardſon, Dr. Fothergill, and Mr. Coſtard) thoſe thanks would come too late, which to the ſurviving contributors are nevertheleſs very cordially paid.' Some anachroniſms have unavoidably ariſen from the works having been ſo long paſſing through the preſs. Many of them, however, are corrected in the Appendix, which is exceedingly copious, and abounds with freſh ſtores of literary information and entertainment; and in which the Author chooſes rather to appear triflingly minute, than to ſuffer articles to remain which it was in his power to correct or improve.

From the multifarious matter which lies before us, we will ſelect, for the amuſement of our Readers the account given of that truly great ſcholar, and original writer, Dr. Warburton, the late Biſhop of Glouceſter.——But for the anecdotes relative to this celebrated perſon, we muſt refer the curious Reader to our next Review.

ART. VIII. *Letters from an American Farmer*, CONCLUDED. See Review for Auguſt.

THE intereſting materials of which theſe letters are compoſed will be a ſufficient apology for extending our account of them beyondt he limits uſually aſſigned to publications of this claſs.

There are few parts of theſe letters that will excite greater aſtoniſhment in the breaſts of thoſe who are unacquainted with the rigour with which the poor ſlaves are treated in the ſouthern

States of America, than that in which our Author ſo feelingly deſcribes (and we fear without exaggeration), the ſtate of the negroes in South Carolina:

‘ While all is joy, feſtivity, and happineſs, ſays he, in Charles-Town, would you imagine that ſcenes of miſery overſpread in the country? Their ears by habit are become deaf, their hearts are hardened; they neither ſee, hear, nor feel for the woes of their poor ſlaves, from whoſe painful labours all their wealth proceeds. Here the horrors of ſlavery, the hardſhip of inceſſant toils, are unſeen; and no one thinks with compaſſion of thoſe ſhowers of ſweat and of tears which, from the bodies of Africans, daily drop, and moiſten the ground they till. The cracks of the whip, urging theſe miſerable beings to exceſſive labour, are far too diſtant from the gay capital to be heard. The choſen race eat, drink, and live happy, while the unfortunate one grubs up the ground, raiſes indigo, or huſks the rice; expoſed to a ſun full as ſcorching as their native one; without the ſupport of good food, without the cordials of any cheering liquor. This great contraſt has often afforded me ſubjects of the moſt afflicting meditation. On the one ſide, behold a people enjoying all that life affords moſt bewitching and pleaſurable, without labour, without fatigue, hardly ſubjected to the trouble of wiſhing. With gold, dug from Peruvian mountains, they order veſſels to the coaſts of Guinea; by virtue of that gold, wars, murders, and devaſtations are committed in ſome harmleſs, peaceable African neighbourhood, where dwelt innocent people, who even knew not but that all men were black. The daughter torn from her weeping mother, the child from the wretched parents, the wife from the loving huſband; whole families ſwept away, and brought through ſtorms and tempeſts to this rich metropolis! There, arranged like horſes at a fair, they are branded like cattle, and then driven to toil, to ſtarve, and to languiſh for a few years on the different plantations of theſe citizens. And for whom muſt they work? For perſons they know not, and who have no other power over them than that of violence; no other right than what this accurſed metal has given them! Strange order of things! Oh, Nature, where art thou?—Are not theſe blacks thy children as well as we? On the other ſide, nothing is to be ſeen but the moſt diffuſive miſery and wretchedneſs, unrelieved even in thought or wiſh! Day after day they drudge on, without any proſpect of ever reaping for themſelves; they are obliged to devote their lives, their limbs, their will, and every vital exertion to ſwell the wealth of maſters, who look not upon them with half the kindneſs and affection with which they conſider their dogs and horſes. Kindneſs and affection are not the portion of thoſe who till the earth, who carry burdens, who convert the logs into uſeful boards. This reward, ſimple and natural as one would conceive it, would border on humanity; and planters muſt have none of it!

‘ If negroes are permitted to become fathers, this fatal indulgence only tends to increaſe their miſery: the poor companions of their ſcanty pleaſures are likewiſe the companions of their labours; and when at ſome critical ſeaſons they could wiſh to ſee them relieved, with tears in their eyes they behold them perhaps doubly oppreſſed, *obliged to bear the* burden of nature—a fatal preſent—as well as that of unabated taſks. How many have I ſeen curſing the irreſiſtible propenſity, and regretting, that by having taſted of thoſe harmleſs joys, they had become the authors of double miſery to their wives. Like their maſters, they are not permitted to partake of thoſe ineffable ſenſations with which nature inſpires the hearts of fathers and mothers; they muſt repel them all, and become callous and paſſive. This unnatural ſtate often occaſions the moſt acute, the moſt pungent of their afflictions; they have no time, like us, tenderly to rear their helpleſs offſpring, to nurſe them on their knees, to enjoy the delight of being parents. Their paternal fondneſs is embittered by conſidering, that if their children live, they muſt live to be ſlaves like themſelves; no time is allowed them to exerciſe their pious office, the mothers muſt faſten them on their backs, and, with this double load, follow their huſbands in the fields, where they too often hear no other ſound but that of the voice or whip of the taſk-maſter, and the cries of their infants, broiling in the ſun. Theſe unfortunate creatures cry and weep like their parents, without a poſſibility of relief; the very inſtinct of the brute, ſo laudable, ſo irreſiſtible, runs counter here to their maſter's intereſt; and to that god, all the laws of nature muſt give way. Thus planters get rich; ſo raw, ſo unexperienced am I in this mode of life, that were I to be poſſeſſed of a plantation, and my ſlaves treated as in general they are here, never could I reſt in peace; my ſleep would be perpetually diſturbed by a retroſpect of the frauds committed in Africa, in order to entrap them; frauds ſurpaſſing in enormity every thing which a common mind can poſſibly conceive. I ſhould be thinking of the barbarous treatment they meet with on ſhip-board; of their anguiſh, of the deſpair neceſſarily inſpired by their ſituation, when torn from their friends and relations; when delivered into the hands of a people differently coloured, whom they cannot underſtand; carried in a ſtrange machine over an ever-agitated element, which they had never ſeen before; and finally delivered over to the ſeverities of the whippers, and the exceſſive labours of the field. Can it be poſſible that the force of cuſtom ſhould ever make me deaf to all theſe reflections, and as inſenſible to the injuſtice of that trade, and to their miſeries, as the rich inhabitants of this town ſeem to be? What then is man; this being who boaſts ſo much of the excellence and dignity of his nature, among that variety of unſcrutable myſteries, of unſolvable problems, with which he is ſurrounded? The reaſon why man has been thus created, is not the leaſt aſtoniſhing! It is ſaid, I know, that they are much happier here than in the Weſt Indies; becauſe land being cheaper upon this continent than in thoſe iſlands, the fields allowed them to raiſe their ſubſiſtence from, are in general more extenſive. The only poſſible chance of any alleviation depends on the humour of the planters, who, bred in the midſt of ſlaves, learn from the example of their parents to deſpiſe them; and ſeldom conceive either from religion or philoſophy, any ideas that tend to make their fate leſs calamitous, except ſome ſtrong native tenderneſs of heart, ſome rays of philanthropy, overcome the obduracy contracted by habit.

It will ſurely be one of the firſt regulations of general policy, as ſoon as the turbulency of the times will permit the Americans to attend to *internal* reformation, to reſtore to theſe their unfortunate fellow-creatures a full enjoyment of the rights of free men. The quakers are the only people, as a body, among whom ſhort-ſighted ſelf-intereſt has given way to juſtice, humanity, and religion; they having been the firſt to ſet the example of emancipating their ſlaves. The effect of this benevolent act is pleaſingly related in a letter from a Ruſſian gentleman, deſcribing the viſit he paid, at the requeſt of our Author, to Mr. John Bertram, the celebrated Pennſylvanian botaniſt.

'By what means, ſaid I, Mr. Bertram, do you rule your ſlaves ſo well, that they ſeem to do their work with all the cheerfulneſs of white men? He anſwered—"Though our erroneous prejudices and opinions once induced us to look upon them as fit only for ſlavery, though ancient cuſtom had very unfortunately taught us to keep them in bondage; yet of late, in conſequence of the remonſtrances of ſeveral friends, and of the good books they have publiſhed on that ſubject, our ſociety treats them very differently. With us they are now free. I give thoſe whom thee didſt ſee at my table, eighteen pounds a year, with victuals and clothes, and all other privileges which white men enjoy. Our ſociety treats them now as the companions of our labours; and by this management, as well as by means of the education we have given them, they are in general become a new ſet of beings. Thoſe whom I admit to my table, I have found to be good, truſty, moral men; when they do not what we think they ſhould do, we diſmiſs them, which is all the puniſhment we inflict. Other ſocieties of Chriſtians keep them ſtill as ſlaves, without teaching them any kind of religious principles: what motive beſide fear can they have to behave well? In the firſt ſettlement of this province, we employed them as ſlaves, I acknowledge; but when we found that good example, gentle admonition, and religious principles could lead them to ſubordination and ſobriety, we relinquiſhed a method ſo contrary to the profeſſion of Chriſtianity. We gave them freedom, and yet few have quitted their ancient maſters. The women breed in our families; and we become attached to one another. I taught mine to read and to write; they love God, and fear his judgments. The oldeſt perſon among them tranſacts my buſineſs in Philadelphia, with a punctuality, from which he has never deviated. They conſtantly attend our meetings, they participate in health and ſickneſs, infancy and old age, in the advantages our ſociety affords. Such are the means we have made uſe of, to relieve them from that bondage and ignorance in which they were kept before. Thee perhaps haſt been ſurpriſed to ſee them at my table; but by elevating them to the rank of freemen, they neceſſarily acquire that emulation, without which we ourſelves ſhould fall into debaſement and profligate ways."

The whole of this letter is exceedingly intereſting. Mr. Bertram, the Linnæus of America, was originally no more than an inconſiderable and unlettered farmer of Pennſylvania, who received the firſt bias of his botanical purſuits from an accidental contemplation on the curious formation of a field daiſy, while *he was repoſing* himſelf under the ſhade of a tree, after being fatigued with holding the plough. This ſelf-taught philoſopher has been honoured by the correſpondence of the firſt botaniſts of Europe; and even by a crowned head, the accompliſhed Queen Ulrica of Sweden. He has alſo been employed in making very extenſive botanical collections for the King of Great Britain.

We cannot part with good Mr. Hector St. John, the ingenious author of theſe *new* * Pennſylvanian *Farmer's Letters*, without thanking him for the entertainment and inſtruction which he hath afforded us. If he ſhould think proper to hold any further communication with the Public, on American ſubjects, we doubt not but he will be attended to with pleaſure, by all who are admirers of natural, eaſy compoſition,—where truth and ſimplicity unite with good ſenſe, to furniſh the philoſophic inquirer with rational amuſement, and uſeful information.

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* A work with a ſimilar title appeared ſome years ago, but *that* was a political production. Its author, if we miſtake not, was Mr. Dickenſon.

ART IX. *Dr. Stuart's Hiſtory of Scotland,* CONCLUDED. See our laſt Month's Review.

IT is much to be regretted, that hiſtorians ſhould ſo frequently ſeek for reputation in paths which almoſt unavoidably deviate from truth. That the ancients fell into this error, in mingling with their narrative continued ſpeeches and harangues, has been often acknowledged; and perhaps the ſame objection may lie with equal force againſt the formal delineation of characters in terms of general deſcription, ſo uſual in modern hiſtory: for, in this method of dealing out praiſe or cenſure, a writer has full ſcope for communicating, in an indirect and almoſt imperceptible manner, his own private opinions and prejudices, and will therefore be often liable to miſlead the judgment of his readers. This kind of writing, however, gives an author ſo favourable an opportunity of diſplaying his talents, that it is no wonder, if thoſe who find themſelves equal to the taſk, chuſe to embelliſh their narrative with hiſtorical portraits.

Dr. Stuart's pen is particularly ſuited to delineations of this nature. There is a pointed brevity and ſtrength in his diction, which enables him to mark, with preciſion and diſtinctneſs, the features of the characters which he deſcribes. Our Readers will, we doubt not, be pleaſed with the bold and maſterly ſtyle in which the following characters are drawn.

The death and the character of James Stuart Earl of Murray are thus deſcribed:

' James Hamilton, of Bothwelhaugh, who had been taken a priſoner at the battle of Langſide, obtained his liberty and life, but his eſtates were forfeited. His wife, the heireſs of Woodhouſlie, retired upon this emergency to her paternal inheritance, in the hope that it might eſcape the rapacity of the Regent. He had, however, given it away in a gift to one of his favourites, Sir James Ballenden; and the inſtruments of his power having the inhumanity to ſtrip her of her garments, and to turn her naked out of her houſe, in a cold and dark night, ſhe became diſtracted before the morning. Hamilton vowed revenge; and the Regent made a mockery of his threats. This contempt inſpirited his paſſions; and the humiliation of the houſe of Hamilton, to which he was nearly allied, foſtered the eagerneſs of his diſcontents. The madneſs of party fermented in him with the atrociouſneſs of rage. His mind reconciled itſelf to aſſaſſination. After watching, for ſome time, a proper opportunity to commit his horrible purpoſe, he found it at Linlithgow. The Regent was to paſs through this town in his way from Stirling to Edinburgh. Intimations reached him, that Hamilton was now to perpetrate his deſign; and he unaccountably neglected them. The aſſaſſin, in a houſe that belonged to the Archbiſhop of St. Andrews, waited deliberately his approach, and firing his muſquet from a window, ſhot him through the body. The wound, when examined, was not judged to be mortal; but the Regent, finding its pain to increaſe, prepared himſelf for death; and in a few hours his ſoul took its departure. A fleet horſe of the Abbot of Arbroth's carried the aſſaſſin to the palace of Hamilton; and from thence he ſoon after effected his eſcape into France.

Such was the lamentable fate of James Stuart, Earl of Murray. Great talents, a pleaſing exterior, and a propitious fortune, had conducted him to diſtinction and eminence. A ſelfiſh and inſatiable ambition was his ruling appetite; and he purſued its dictates with an unſhaken perſeverance. His inclination to aſpire beyond the rank of a ſubject was encouraged by the turbulence of his age; and his connections with Elizabeth overturned in him altogether the virtuous reſtraints of allegiance and duty. He became an enemy to his ſiſter and his ſovereign; and the arts by which he accompliſhed her overthrow, are the vouchers of his capacity, and his demerits. His obligations to her were exceſſive; his ingratitude was monſtrous; and no language has any terms of reproach that are ſufficiently powerful to characterize his perfidiouſneſs and cruelty to her. Uncommon pretenſions to ſanctity, and to the love of his country, with the perpetual affectation of acting under the impulſe of honourable motives, concealed his purpoſes, and recommended him to popular favour. His manners were grave, even to ſadneſs. By a compoſed and ſevere deportment, and by oſtentatious habits of devotion, he awakened and ſecured the admiration of his contemporaries. His houſe had a greater reſemblance to a church than a palace. A dark ſolemnity reigned within its walls; and his domeſtics were preciſe, pragmatical, and mortified. The more zealous of the clergy were proud of reſorting to him; and while he invited them to join with him in the exerciſes of religion, he paid a flattering reſpect to their expoſitions of the Scriptures, which he hypocritically conſidered as the ſacred rule of his life. By an attention to law and juſtice, he endeavoured to conciliate the approbation of men, upon whom he could not impoſe by his affectations of piety. He was ſedulous in attending the court of ſeſſion; and as the moſt ſalutary ſtatutes are of little avail where their adminiſtration is corrupt, he repreſſed with vigour the inordinate venality of its ſenators. To the intereſts of ſcience and learning he was favourable in an uncommon degree; and Buchanan, who had taſted his bounty, gives a varniſh to his crimes. The glory of having atchieved the Reformation, afforded him a fame that was moſt ſeducing and brilliant. His other projects were equally ſucceſsful; and perhaps they were more difficult and arduous. But as they were little diſtinguiſhed by heroic action, and were far leſs honourable, they added no ſplendor to his renown; and it has been ſuppoſed that his talents were more eminent in his youth, than in his riper age. His activity, however, had only changed its objects; and his capacity and ambition were, at all times, equally ardent and vigorous. His abilities, notwithſtanding, though extenſive and various, were better calculated for the ſtruggles of faction, than the ſpeculations of polity. He was greater as a demagogue than as a miniſter; and it was more flattering to him to be the viceroy of a foreign potentate, than to direct the councils of his natural ſovereign. His genius aſſimilated with buſtle; and though he could be eaſy and tranquil in the midſt of dangers, the ever-flowing ſtream of circumſtances in the details of government, fatigued his attention, and diſturbed his repoſe. With a cold and perfidious heart, he conferred favours without being generous, and received them without being grateful. His enmity was implacable; his friendſhip dangerous; and his careſſes, oftener than his anger, preceded the ſtroke of his reſentment. The ſtandard of his private intereſt directed all his actions, and was the meaſure by which he judged of thoſe of other men. To the neceſſities of his ambition he was ready to ſacrifice every duty and every virtue; and in the paroxiſms of his ſelfiſhneſs, he feared not the commiſſion of any crime or cruelty, however enormous or deteſtable. Upon his elevation to the Regency, he gave a free indulgence to his pride. He parted with that ſhew of ſincerity and candour which had contributed to his riſe, and became ſullen and diſtant. He neglected and deſpiſed his ancient friends, and, indulging himſelf in the enjoyment of ſtatelineſs and adulation, aſſumed that contemptuous air which befits only a deſpot who is ſurrounded with ſlaves. The pillars of his greatneſs were forſaking him; and the blow that laid him in the duſt only prevented his exit in the field, or on the ſcaffold. To the great body of the Scottiſh nobles, whoſe conſequence he had humbled, his death was a matter of ſtern indifference, or of ſecret joy; but to the common people, it was an object of ſincere grief, and they lamented him long under the appellation of the godly Regent. Elizabeth bewailed in him a ſtrenuous partizan, and a choſen inſtrument by which ſhe might ſubvert the independency of Scotland; and Mary, tender and devout, wept over a brother, a heretic, and an enemy, whom a ſudden and violent deſtiny had overtaken in his guilty career, with his full load of unrepented crimes.'

The following is our Author's deſcription of that eminent Reformer John Knox:

‘ The zeal which he had diſplayed in overturning Popery, and in reſiſting the deſpotic projects of Mary of Lorraine, have diſtinguiſhed and immortalized his name; and upon the eſtabliſhment of the Reformation, he continued to act with fortitude according to his principles. His piety was ardent, and his activity indefatigable; his integrity was ſuperior to corruption; and his courage could not be ſhaken by dangers or death. In literature and learning his proficiency was ſlender and moderate; and to philoſophy he was altogether a ſtranger. His heart was open, his judgment greater than his penetration, his temper ſevere, his behaviour ruſtic. The fears and contempt he entertained of Popery were extravagant; and while he propagated the reformed doctrines, he fancied he was advancing the purpoſes of heaven. From his conviction that the ends he had in view were the nobleſt which can actuate a human creature, he was induced to imagine that he had a title to proſecute them by all the methods within his power. His motives of conduct were diſintereſted and upright; but the ſtrain of his action and life deſerve not commendation. He was ever earneſt to promote the glory of God; but he perceived not that this ſublime maxim, in its unlimited exerciſe, conſiſts not with the weakneſs and imperfections of man. It was pleaded by the murderers of Cardinal Beaton; and he ſcrupled not to conſider it as a ſufficient vindication of them It was appealed to by Charles IX. as his apology for the maſſacre of Paris; and it was urged by Ravaillac as his juſtifying motive for the aſſaſſination of Henry IV. The moſt enormous crimes have been promoted by it; and it ſtimulated this Reformer to cruel devaſtations and outrages. Charity, moderation, the love of peace, patience, and humanity, were not in the number of his virtues. Papiſts as well as Popery were the objects of his deteſtation; and though he had riſen to eminence by exclaiming againſt the perſecutions of prieſts, he was himſelf a perſecutor. His ſuſpicions that the Queen was determined to re-eſtabliſh the Popiſh religion, were rooted and uniform; and upon the moſt frivolous pretences, he was ſtrenuous to break that chain of cordiality which ought to bind together the prince and the people. He inveighed againſt her government, and inſulted her perſon with virulence and indecency. It flattered his pride to violate the duties of a ſubject, and to ſcatter ſedition. He affected to direct the politicians of his age; and the aſcendant he maintained over the people, drew to him their reſpect and obeiſance. He delivered his ſentiments to them with the moſt unbounded freedom; and he ſought not to reſtrain or to diſguiſe his impetuoſity, or his peeviſhneſs. His advices were preſſed with heat; his admonitions were pronounced with anger; and whether his theme was a topic of polity, or of faith, his knowledge appeared to be equally infallible. He wiſhed to be conſidered as an organ of the Divine will. Contradiction inflamed him with hoſtility; and his reſentments took a deep, and a laſting foundation. He conſidered the temporal intereſts of ſociety as inferior to the eccleſiaſtical; and, unacquainted alike with the objects of government, and the nature of man, he regarded the ſtruggles of ambition as impious and profane; and knew not that the individual is carried to happineſs and virtue on the tide of his paſſions, and that admiration and eminence are chiefly to be purchaſed by the vigour, the fortitude, and the capacity which are exerted and diſplayed in public occupations. He inculcated retired and aſcetic virtues. He preached the unlimited contempt of this world; he was a mortal enemy to gaiety and mirth; and it was his opinion that human life ought to be conſumed in the ſolemnities of devotion, in ſufferance, and in ſorrow. The pride of ſucceſs, the ſpirit of adulation, the awe with which he ſtruck the gaping and ignorant multitude, inſpired him with a ſuperlative conception of his own merits. He miſtook for a prophetic impulſe the illuſions of a heated fancy; and with an intemperate and giddy vanity he ventured at times to penetrate into the future, and to reveal the myſteries of Providence. Not contented with being a ſaint, he aſpired to be a prophet. In diſcharging the functions of his miniſtry, his ardour was proportioned to his ſincerity. Aſſiduous and fervent toils, watchful and anxious cares waſted his ſtrength, and haſtened his diſſolution. He ſaw it approach without terror; ſpoke with exultation of the ſervices which he had rendered to the Goſpel and the church; and was almoſt conſtantly in prayer with the brethren. His confidence of a happy immortality was ſecure and firm, and diſdained the ſlighteſt mixture of ſuſpicion or doubt. He ſurrendered his ſpirit with cheerfulneſs, and without a ſtruggle. It belongs to hiſtory to deſcribe with candour his virtues as well as his imperfections; and it may be obſerved in alleviation of the latter, that the times in which he lived were rude and fierce; and that his paſſion for converts, and his proneneſs to perſecution, while they roſe more immediately out of the intenſeneſs of his belief, and the natural violence of his temperament, were keenly and warmly foſtered by his profeſſional habits. The members of every ſpiritual polity are neceſſarily employed in extending its glory, and in advancing its intereſts; and in that age the conflicts between the Popiſh and the Proteſtant doctrines had been driven to their wildeſt fury. To protect religion is the apparent end of every form of eccleſiaſtical government; yet the articles of faith held out by each being diſcordant and hoſtile, the guides of every church are in a continual warfare. They contend reſpectively for the tenets entruſted to them; and where they are not corrupted by the riches of their eſtabliſhment into an indolent indifference, that brings religion into contempt, they are ſtrenuous, like our Reformer, to increaſe their conſequence, to diffuſe the malevolent diſlike of other religioniſts, and to kindle into ferment and agitation the angrieſt and the moſt incurable paſſions of mankind. They give a check to religion in its happieſt principle of univerſal benevolence; they are guards to prevent the truth from taking its boldeſt and wideſt range; the advantages they produce compenſate not their calamities; and perhaps it would be fortunate for human affairs, if the expence, the formalities, and the abuſes of religious eſtabliſhments were for ever at an end; if ſociety were deprived alike of the ſovereign Pontiff with his tiara, the ſtalled Biſhop, and the mortified Preſbyter; if no confeſſions and creeds were held out as ſtandards of purity and doctrine; if faith and futurity were left unfettered like philoſophy and ſcience; if nations were not harneſſed in opinions like horſes to a carriage; and if every man's heart were the only temple where he was to worſhip his God.'

Of the celebrated princeſs, Mary Queen of Scots, our Author gives the following lively and intereſting, but perhaps flattering, portrait:

'Her abilities were an honour to her birth, which was moſt illuſtrious. Her virtues were great; her misfortunes greater. While ſhe was capable of profound views, and a bold policy, ſhe was firm and ſtrenuous. Her underſtanding was clear, her judgment penetrating, her ſpirit lofty, her application vigorous. But ſhe was called to the exerciſe of royalty in an unhappy and moſt critical period. The troubles of the Reformation had confirmed the turbulence of her nobles; and ſhe had been accuſtomed to the orderly government, and the refined and ſeducing manners of France. The zeal of her people for the new opinions was moſt paſſionate; and ſhe was attached to the antient religion with a keenneſs that excited their fears. Her prime miniſters, though able and popular, were deſtitute of integrity and patriotiſm; and a conſpiracy to diſturb her peace, and to accompliſh her ruin was formed early by an imperious rival, who, to exorbitant power and immenſe wealth, added the ſingular felicity of being directed by ſtateſmen devoted to her purpoſes, and poſſeſſed of the greateſt talents. With the happieſt intentions, with public ſpirit and the love of juſtice, with moderation, liberality, and ſplendour, ſhe attained not the praiſe of true glory. Circumvented by the treachery of ſmiling and corrupted counſellors, and expoſed to the unceaſing hatred and ſuſpicions of turbulent eccleſiaſtics, ſhe perpetually experienced the miſeries of diſappointment, and the malignity of detractions. With great capacity for buſineſs, ſhe was unſucceſsful in affairs. Infinitely amiable in her private deportment, ſhe enjoyed not tranquillity and happineſs. She was candid and open; engaging and generous. Her manners were gentle, her temper cheerful, her converſation eaſy and flowing, her wit polite, her information various, her taſte elegant. But her huſbands, like her courtiers, were eager to interrupt her proſperity and enjoyments; and while her adminiſtration was deformed with diſaſters and faction, her domeſtic life was embittered with diſquietudes and ſorrow. With every claim to felicity, ſhe was expoſed to all the croſſes of fortune; and her form, which gave a ſplendour to her rank, her abilities, her virtues, and her accompliſhments, ſerved to ennoble her afflictions. The incomparable beauty and expreſſion of her countenance, the exquiſite propriety of her ſtature, and the exact ſymmetry of her ſhape, attracted and fixed the admiration of every beholder. In her air, her walk, her geſture, ſhe mingled majeſty and grace. Her eyes, which were of a dark grey, ſpoke the ſituations and ſenſibility of her mind; the ſound of her voice was melodious and affecting; and her hair, which was black, improved the brightneſs of her complexion. To give the greateſt luſtre to her perſon, ſhe took a full advantage of the adventitious aids and garniture of dreſs. She diſcovered an inexhauſtible fancy in the richneſs and variety of her garments. She delighted in jewels and precious ſtones: and ſhe was anxiouſly curious in the fineneſs and faſhion of her linen. But while her mind and her perſon were ſo perfect and ſo alluring, ſhe was not exempted from frailties. Though capable of diſſimulation, and acquainted with the arts of management and addreſs, ſhe did not ſufficiently accommodate herſelf to the manners of her people. Her reſpect for her religion was too fond and doating to conſiſt with the policy and the dignity of a great ſovereign. In her counſellors ſhe uniformly repoſed too unbounded a confidence; and from the ſoftneſs of her nature, ſhe could be ſeduced to give them her truſt even after their demeanour was equivocal and ſuſpicious. Her clemency was not guided by prudence, and was generally repaid with ingratitude and inſult. To the Proteſtant clergy, whoſe inſolence was inordinate and ſeditious, ſhe conducted herſelf, ſometimes with a paſſion that was unbecoming, and ſometimes with a remiſſneſs that detracted from her conſequence. A determined contempt, or a vigorous ſeverity, would have ſuited better with her royal condition. She received her impreſſions with too much vivacity; and from the delicacy of her organization, ſhe was diſpoſed to that ſpirit of caprice which is in ſome meaſure characteriſtic of her ſex; but which, though often pleaſant, and even delightful, in the ſtill and endearing intercourſe of private life, betrays in public concerns the ſuſpicion of inconſtancy and indiſcretion. Her faults, however, were the reſult of amiable weakneſſes; and they excite regret rather than indignation. The moſt unpardonable error of her life was the romantic imprudence with which ſhe ventured into England, and entruſted herſelf to the power of Elizabeth. By courage and perſeverance ſhe might have defeated the turbulence and ambition of her nobles; and experience and time would have opened up to her all the arts of government. But by this fatal ſtep ſhe involved herſelf in difficulties which ſhe was never able to ſurmount. Elizabeth, to whom her abilities and beauty were a ſource of the moſt unrelenting jealouſy and anger, embraced with a ferocious ardour the opportunity of humbling her completely as a Queen, and as a woman. She was expoſed to all the practices of a cunning and a wicked vengeance. The vileſt calumnies, the moſt inſulting mortifications, the moſt ſtudied barbarities were employed againſt her. She was made to exchange a kingdom for a priſon; and while ſhe felt in her own perſon the cruelleſt injuries, ſhe was afflicted with the dangers that threatened her country and her ſon. An inclement and ſuſpicious adverſary, who dreaded to encounter her when at liberty, tarniſhed the glory of an illuſtrious reign, by trampling upon her ſceptre while ſhe was a captive. The rivalſhip of beauty, ſtill more perhaps than of talents, foſtered the reſentments of Elizabeth; and while ſhe made Mary to ſuffer under her power, ſhe found the moſt exquiſite delight in overturning the dominion of her charms. It pleaſed her in the greateſt degree, that the beauty of the Scottiſh princeſs ſhould waſte itſelf in ſolitude, that ſhe ſhould be kept at a diſtance from admiration and homage, and that ſhe ſhould never experience, in any fortunate alliance, the melting tenderneſs, and the delicate ſenſibilities of connubial love. During the long period which paſſed from the flight of Mary into England till her death, her miſeries were intenſe, piercing, and uninterrupted. The bitter cup of her fortune, which often overflowed, never ceaſed to be full. But, though agonizing with conſtant afflictions, and though crowned with thorns, ſhe ſtill remembered that ſhe was a Queen, and maintained the elevation and the dignity which became her. To overwhelm her with diſtreſs and anguiſh, Elizabeth ſcrupled not to inſult and to violate the moſt eſtabliſhed principles of law and juſtice, the honour of hoſpitality, the reverence of her ſex, the holineſs of religion, the ſolemnity of engagements, the ties of relation, the feelings of humanity, the ſanctity of innocence, and the majeſty of Kings. But no inſolence of tyranny, no refinement of anger, and no pang of woe could conquer or deſtroy her greatneſs and her fortitude. Her mind, which grew in its powers under ſtruggles and calamity, ſeemed even to take a ſtrain of vigour from the atrocious paſſions of her rival; and during her lamentable captivity, and in her dying ſcene, ſhe diſplayed a magnanimity and a heroiſm that perhaps may have been equalled, but which has never been ſurpaſſed in any age, or in any nation.'

Every one muſt perceive in this character an high wrought ſtrain of panegyric, which neceſſarily awakens ſome ſuſpicion of partiality. The delineation, however, as well as the preceding —(and many other paſſages of equal merit might have been ſelected)—will doubtleſs give the Public no unfavourable impreſſion of our Author's talents as a writer. In our judgment, his ſtyle is for the moſt part elegant and animated, and ſometimes clothed with all the brilliancy and embelliſhment which hiſtory admits of: but he frequently falls into a laboured conciſeneſs, and an artificial arrangement, which give his work ſomewhat of the air of a tranſlation from another language. Our concern for the preſervation of the purity of the Engliſh tongue obliges us likewiſe to remark, that Dr. S. ſometimes adopts a kind of phraſeology, not altogether conſiſtent with the idiom of the Engliſh language.

The following phraſes ſeem nearer allied to the French than to the Engliſh tongue: The clergy *the moſt learned and able*, held frequent conſultations—*the* newneſs, *the* greatneſs, and *the* complication of her cares—an inſult *the moſt* flagrant and *the moſt* manifeſt—ſhe has been kind enough to *reproach to me* my youth and inexperience—found *the* means to break off—the Earl of Lennox had no talents *for affairs*—*detailing* her ſervices—*it conſiſted with* her ſecurity and prudence [*for*, her ſecurity required] *infinitely* humiliating, *infinitely* ſorry, *infinitely* impopular, &c.

Theſe phraſes muſt be claſſed under the head of *Scotticiſms*: they importuned her to *condeſcend upon* the particulars of a proper ſcheme—*in the event of* the failure of children—the Queen was *in uſe to* hunt—ſhe ſaid, ſhe *would be* happy to give him—ſhe perceived the troubles to which ſhe *would be* expoſed.

Grammatical propriety, or the idiom of the Engliſh language, appears to be violated in the phraſes which follow:—his mind was not ſufficiently vigorous to bear *with* ſucceſs and propriety—eſteem *of* them—*inſiſting to* know—to conſole *with* her—if they meant to *operate* their purpoſe—ſhe *meditated its* painful enjoyments—*command over* a muſical inſtrument.

The following are inelegant redundancies:—a confinement more rigorous and ſevere than *what* ſhe had hitherto experienced—he felt his courage *to* forſake him—ſhe was now at her *freedom* and *liberty*.

The following phraſes are ſingular, and ſeem to convey the Author's meaning obſcurely:—*Exaſperated* all the other *ſources* of her reſentment—inveterate *habits of inſult fortified them into* a contempt of authority—till a full *provocation* has been given to their *importance* and their paſſions—the *hardneſs* of their wants irritated their reſentments—to carry a penetrating eye to his operations—the madneſs of party fermented in him with the atrociouſneſs of rage—the negociations grew into length—the fulneſs of his demerits and their exact knowledge of them, while they acted as a ſpur, impelling their fears and goading on their activity, were yet a *ſource* that could *engender* turmoils and calamities.

This detail of minute inaccuracies may poſſibly be of ſome uſe to the ingenious Author in a future edition of his work; at leaſt, it may ſerve to guard young adventurers in literature from being led aſtray, by a deſire of adorning and elevating their ſtyle, into that ſingularity and novelty of expreſſion, which in the preſent ſtate of our language is ſeldom attempted with ſucceſs.

FOREIGN LITERATURE.

FRANCE.

ART. X.

I. VIE *du Dauphin, Pere de Louis* XV. &c. i. e. The Life of the Dauphin (Duke of Burgundy), Father of Lewis XV. compoſed from authentic Memoirs, *and enriched with ſome of the Compoſitions of* that illuſtrious Prince. By the Abbé POYART, Member of ſeveral Academies, &c. 2 Vols. in 12mo, containing 828 pages. Paris. 1782.——This excellent book exhibits a model to princes, and an ineſtimable collection of important and inſtructive leſſons to their preceptors. Happy the prince and the preceptor, that ſhall be able to read it, without a bluſh ariſing to betray the inward feelings of confuſion and remorſe! The man who undertakes to form a prince, undertakes, indeed, a momentous and arduous taſk, ſince the happineſs of millions of his fellow-creatures depends upon his virtue, his talents, and his ſucceſs: yet with what levity and facility the taſk is aſſumed, and with what negligence and incapacity it is performed, the nations of the world know to their coſt. The important taſk was neither thus aſſumed nor performed by *Fenelon*; we ſee in the work before us a candid, faithful, and moſt intereſting portraiture both of the preceptor and the pupil, as they fulfil their reſpective parts in the ſphere of education; and we have beheld and ſtudied the repreſentation with inſtruction and delight. The Duke of Burgundy was ſeven years old when he was committed to the care of Fenelon; great natural parts, accompanied with a conſtitutional propenſity to vehement anger, and with the defects of pride, impatience, and caprice, which flattery forms in the minds of princes, even from their cradle, rendered him a difficult but, at the ſame time, an intereſting ſubject for education. Accordingly, the field was admirably cultivated, and it yielded the faireſt and richeſt fruits. With what a gentle, firm, and intelligent hand Fenelon eradicated the weeds, watered, cheriſhed, defended from bad air and inclement weather the tender plants, and promoted their growth, we ſee here related in ſuch a manner, as muſt pleaſe and touch every Reader, who is endowed with moral ſenſibility and good taſte.

The papers, from which this work is compoſed, were communicated to our Author by the Abbé *Soldini*, Confeſſor to the preſent King of France. The Abbé had them from the late Dauphineſs, and has given public teſtimony to their authenticity in a letter, that is inſerted in the Preface. The work is alſo enriched with farther materials, drawn from the writings and papers of Madame de *Maintenon*, the Archbiſhop of Cambray, the Abbés *De Choiſy* and *Fleury*, of whom the latter was one of the Sub-preceptors to the Prince, and the Military Memoirs of the Marquis de Quincy, the Marſhal Duke of Berwick, and other cotemporary hiſtorians of different nations.

The citizen of the world and the friend of man will read this work with pleaſure, and the ſubjects of France will, no doubt, read it with *peculiar* feelings.—We ſhall cite but one paſſage from the writings of the Duke of Burgundy, which are to be found in theſe volumes. The paſſage is remarkable, not for the novelty of the thought, but for the energy with which it is expreſſed, and the humane ſentiments it diſcovers in a prince, who, conſidering his years, was as great in the field * as he was wiſe in the cabinet.—“ The moſt ſucceſsful war (ſays he) is always ruinous, and each victory is a wound to the vitals of a country. The *only* war that can be *juſt* is that which is *neceſ-*

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* Doubts have been formed of the Duke of Burgundy's military genius and abilities from his ſuppoſed conduct in the army, commanded by Vendome, in the year 17[illegible]2; but new light is caſt upon this matter by the Abbé Poyart in theſe volumes, and the reputation of the Prince is ably defended—at the expence, indeed, of that *of the General.*

ſary. But let it be remembered, that when we conclude *war to be neceſſary*, we conclude, at the ſame time, that it is *neceſſary* to drain the nation of men and money; that it is *neceſſary* to ſilence the laws of humanity and juſtice; that it is *neceſſary* to open a door to a multitude of abuſes; in a word, that it is *neceſſary* to ſuffer innumerable calamities, and expoſe ourſelves to evils of which we neither can foreſee the term nor the iſſue:—all theſe are the natural and inevitable conſequences of every war."

II. *Nouveaux Eſſais ſur Paris*, &c. i. e. *New Eſſays concerning Paris,—being a Continuation of thoſe of* M. de SAINTFOIS. 2 Vols. 12mo. Paris. 1781.—This compilement is the production of a certain Chevalier DU COUDRAI, who ſeems to entertain no apprehenſion of being eſteemed inferior to his predeceſſor in this walk of literature. We are not quite ſo free as the Chevalier from this kind of apprehenſion; nevertheleſs, among many trivial anecdotes, well known ſcraps of hiſtory, and portraits of eminent characters, that have been daubed over and over again, we find ſome curious facts, anecdotes, particularities and etymologies, that, every now and then, hinder one from laying down the book, or letting it fall—in a nod.

III. M. SONNERAT, Commiſſary of the Marine, Correſpondent of the Royal Academy of Sciences, and already advantageouſly known by the publication of his *Voyage to New Guinea* †, offers to the Public, *by ſubſcription*, a work of much greater conſequence, as will appear by its title—*Voyage aux Indes Orientales et à Chine, par Ordre du Roi, depuis l'Année* 1774 *juſqu'à l'Année* 1781, &c. i. e. A Voyage to the Eaſt Indies and to China, made by the KING's ORDER, during the Space of Six Years (from 1774 to 1781);—containing an Account of the Manners, Religion, Arts and Sciences of the Indians, Chineſe, Peguans, and Malgachians: to which are annexed, *Obſervations* on the Cape of Good Hope, the Iſles of France and Bourbon, the Maldivas, Ceylon, and Malacca; and Details relative to the Natural Hiſtory of thoſe Countries, both in the Animal and Vegetable Kingdoms.

This title, however comprehenſive, does not give a full and adequate idea of what this important work is to contain: we muſt, therefore, have recourſe to the *Proſpectus* of M. SONNERAT, to inſtruct our Readers more fully on this head. This induſtrious and intelligent traveller ſeems to have been fully perſuaded of the peculiar difficulties that attend inquiries into the manners, politics, ſcience, and religion of the Indians, from the local diviſions of their country, the myſterious allegories that envelope their religion, and the fables that diſguiſe their hiſtory, in conſequence of their pretenſions to an origin much more remote than that of the human ſpecies. Theſe difficulties he hopes to have ſurmounted, in a great meaſure, by a long reſidence in India, by connections formed in the different *caſtes*, by a careful ſtudy of the language and its different dialects, by an acquaintance with the ſacred books, and the converſation of the Brahmins.—The work, which M. SONNERAT has compoſed from materials thus induſtriouſly acquired, is compriſed in two quarto volumes, which are to be enriched with 140 plates. The firſt treats of the great *Peninſula of India*, its revolutions from the laſt war to the loſs of Pondicherry (taken from the French), its topography and commerce, the diviſion of the Indians into *caſtes* or tribes, the manners, language, and arts of thoſe which compoſe theſe tribes, their taſte for allegory and the compoſition of fables, exemplified by the tranſlation of ſome pieces of that kind, the ſtate of ſcience among them, their opinion concerning the origin and duration of the world, their ſyſtems of aſtronomy, their manner of dividing time, their notions of the metempſychoſis, of Heaven and Hell; every thing relative to their religious doctrines, rites, ceremonies, feſtivals, marriages, and funerals; the reſemblance between their religious worſhip with that of the Chineſe, Siameſe, and Peguans, and that of ancient nations, whoſe empire no longer ſubſiſts. This volume concludes with an hiſtory of the Indian *Coenobites*, who are ſo highly revered in thoſe countries, which they have filled with their ſuperſtition and fanaticiſm.

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† Of which farther mention will be made in our Review; an Engliſh tranſlation of this Voyage having been lately publiſhed.

The ſecond volume contains a compendious view of Indian mythology, the ſtate of manners, arts, and ſciences in China, an account of the manners of the Peguans, and their commerce with the European nations, as alſo of the revolutions that have happened during an hundred years paſt, in the kingdoms of *Pegu* and *Ava*, countries very little known, and which have hitherto attracted the attentive obſervation of no traveller. The hiſtory of Pegu is followed by that of *Madagaſcar*, which contains an account of the arts, manners, and cuſtoms of that great iſland, and a particular deſcription of its ſouthern provinces. The work is terminated by obſervations on the Cape of Good Hope, the iſles of *France* and *Bourbon*, the *Maldivas*, *Ceylon*, and *Malacca*, and the natural hiſtory of all theſe places is treated in the ſame manner with that of *New Guinea*, formerly publiſhed by our Author.

The ſubſcription is 36 livres, the half of which is to be paid on ſubſcribing, and the other half at the delivery of the two volumes in December 1782. A certain number of copies will be printed on a large paper, with the plates illuminated, at the price of 120 livres, payable in two terms.—Non-ſubſcribers will be obliged to pay 48 livres for the work in ſheets, inſtead of 36.

IV. *Eſſai ſur l'Electricité naturelle et artificielle*, &c. i. e. An Eſſay on Natural and Artificial Electricity, by Count de CEPEDE, Colonel in the Circle of Weſtphalia, and Member of ſeveral Academies. 2 Vols. 8vo. Paris. 1781.——This is the performance of a young nobleman, who is an elegant and lively writer, as well as an ardent and attentive obſerver. The ſubjects treated in this *Eſſay* are, the electrical fluid, its nature, and its moſt palpable effects—the elements of light and fire—original electrics and conductors—the effects of artificial electricity, and of that of the tourmaline—the Leyden experiment—the electrophorus—earthquakes, volcanos, Will with a whiſp—thunder ſtorms, water-ſpouts, hail, magnetiſm, the influence of electricity and magnetiſm upon animals and vegetation, the electricity of the ſun, planets, comets, zodiacal light, and Aurora Borealis.

V. *Hiſtoire Generale des Provinces Uniet*, &c. i. e. A General Hiſtory of the United Provinces, dedicated to the Duke of Orleans. By Meſſrs. D***, Ancient Maſter of Requeſts and S***. 8 Vols. 4to. Paris. 1781.——This is not a new work. It was publiſhed many years ago, and fell from the preſs almoſt perpendicularly into deſerved oblivion. It wants the moſt eſſential parts of the Dutch hiſtory, being carried down no farther than the year 1648, after which we are entertained with a Monkiſh chronicle of the ſtate of the Romiſh church in the province of Utrecht, which is meagre and inſipid in the utmoſt degree. As to hiſtorical truth, it is barbarouſly mutilated throughout this work; often, we believe, through ignorance, and frequently, we ſuſpect, to accommodate it to French politics.

VI. *Choix d'Hiſtoires intereſſantes*, &c. i. e. Select Pieces of Hiſtory, ſuch as the Conſpiracy of the *Pazzi* againſt the Houſe of *Medicis*—the Revival of Letters in Italy—the ſingular Education of Charles V. (Emperor of Germany)—curious Anecdotes concerning the *Sforzi*, Dukes of Milan, the Three Daughters of the Duke de Nevers, called the *Three Graces.*—Together with ſeveral Relations of Facts relative to the Hiſtory of different Nations. 12mo. Paris. 1781.—This is one of thoſe well-judged collections, that are adapted to allure youth to the ſtudy of hiſtory, by exhibiting agreeable and intereſting ſamples of the inſtruction and entertainment it affords.

VII. *Dictionnaire de Phyſique*, i. e. A Dictionary of Natural Philoſophy. By M. SIGAUD DE LA FOND, Profeſſor of Experimental Philoſophy, and Member of many Academies. 4 Vols. 8vo. Paris. 1781 (Pr. bound 24 Livres).——This work is worthy of the well-eſtabliſhed reputation of its Author,

thor, and will cope with that of *Briſſon*, which bears the ſame title, and is allowed to be a performance of great merit. All the recent diſcoveries in natural philoſophy are contained in the work before us, in which we find the ſame perſpicuity, preciſion and ſagacity, that diſtinguiſh the *Philoſophical Lectures* in this ſcience, which were publiſhed by our Author a few years ago. All the branches of *chymiſtry* and *phyſiology* that have a more peculiar connection with natural philoſophy, are admitted into this Dictionary, and are treated with a maſterly hand.

VIII. *Lettres ecrites de Suiſſe, d'Italie, de Sicile, et de Malthe, par M. ——, Avocat en Parlement, de pluſieurs Academies*, qui mores hominum multorum vidit et urbes, *à M*^{lle}. ——, *à Paris.* i. e. Letters written from Switzerland, Italy, Sicily and Malta, by M. —— *Somebody*, Member of ſeveral Academies, to Miſs or Miſtreſs — (perhaps) *Nobody*, at Paris, in the Years 1776, 1777, and 1778—in Six Vols. 12mo. (Pr. 15 Livres ſtitched) Paris. 1782.—As there are neither ſtate nor love ſecrets in theſe letters, we are at a loſs to conceive why the Author has not prefixed his name to this publication. Travellers, almoſt always, tell us *who* they are; and ſo they ought to do; for as *facts* make a principal part of their epiſtolary correſpondence, it is proper that the relaters ſhould appear to be anſwerable for them; for an *anonymous witneſs* is an abſurdity *in terminis*; it is no more than a voice out of a coat. Reflections and remarks ſtand upon their own legs, but facts require vouchers.—Be this as it may, Mr. *Somebody* is a man of parts and taſte: he ſeems to have a paſſion for the fine arts, and he ſpeaks of them with the true ſpirit of a *connoiſſeur*. We have, moreover, a ſtrong propenſity to believe, that his accounts of the various productions of nature in the countries through which he has (or might have) paſſed, are exact, when we conſider the care he ſeems to have taken to obtain information, and the uncommon knowledge of natural hiſtory and agriculture, which his relations diſcover. He ſpeaks alſo of commerce, language, manners, government, poetry, muſic, like one who had acquired conſiderable knowledge in all theſe branches, and is ardently deſirous of acquiring more. From hence we conclude, that if our *anonymiſt* has travelled only in his library, like Gemello Carrari, and many others, he is, at leaſt, an ingenious and entertaining compiler. There are, however, ſome reaſons, which engage us to look upon him as a real traveller. His accounts of Sicily in general, and of Palermo in particular, contain circumſtances which *we* have not met with elſewhere. There are moreover not only new ideas, but alſo facts little known, exhibited in his deſcription of the Iſle of Malta. As to his reflections, they are often ſolid, always ſpirited, but ſometimes they are not juſt. When he ſays, that the Neapolitans neither have nor can have a national character, becauſe they have a *maſter*, whoſe example influences and modifies the taſte, manners, and inclinations of his ſlaves or ſubjects, he is miſtaken both in the theory and in the fact, and ſpeaks more like a generous lover of liberty, than like a philoſophical obſerver. Deſpotiſm certainly ſuppreſſes the exertions of genius, and the bold diſplays even of character, in a multitude of caſes; but there are ſtill ſhades of character that diſtinguiſh one nation from another even under ſovereigns equally arbitrary and deſpotic.

The moſt intereſting part of this work, at leaſt for political readers, is that which relates to the government of the Pope's dominions in general, and of Rome in particular. It is in reading this part of it that we felt a peculiar curioſity to know the Author's name. 'Of all the governments I know *(ſays he boldly)* there is none more moderate and mild than that of Rome. I know no people leſs burthened *with taxes* (for they pay nothing or next to nothing) than thoſe of the Eccleſiaſtical State, or the Pope's dominions; nor is there any people that enjoys more fully the liberty of thinking, *ſpeaking*, and acting. Though they are poor, lazy, and deſtitute of ſpirit and vigour, they are of all the Italians the leaſt diſpoſed to bow their necks to the yoke of ſervitude. They do not fear their maſter, nor do they love him when he does not deſerve it. They conſider his *good works* as his duty: they cenſure keenly his *errors* and laugh at him when he is ridiculous.'—(We did not think there was ſuch a people in the patrimony of St. Peter.)—'The Pope (ſays he farther on) is a ſovereign, and even a deſpotic ſovereign, *de jure*, or in theory; but in reality *(de facto)*, Rome and all the large governments are true republics, which are ruled with great moderation, each according to its laws and conventions.' Our Author repreſents the influence of the Cardinals as the main ſpring of the adminiſtration at Rome, and conſiders their extenſive power as derived from their being the electors of the ſovereign, princes of the church and of the Roman territory, miniſters or protectors (and ſometimes both) of foreign crowns, to whoſe intereſts they are often more devoted than to thoſe of the church.

Our traveller, who ſeems to be no bad hand at ſhuffling and dealing politics, obſerves, that the government of Rome is feeble and wavering; that the adminiſtration has no ſolid baſis; and that to keep the machine in equipoiſe, all the refinements of Roman cunning are ſcarcely ſufficient. He thinks the Catholic powers will defer, as long as they can, a rupture with that court (which would annihilate it at once), becauſe they can bring about this rupture whenever they pleaſe;—ſo amazingly are the times changed. They will not probably allow the Papal chair to be filled by the ſubjects of any prince, or by any Pontiffs choſen from the leading and moſt illuſtrious houſes in the republic of Venice or Genoa, or in the Roman territory: 'And thus (continues he) the Papal dominion will go on declining, till *ſome* monarch, more powerful than the reſt, or in concert with them, ſhall ſeize upon Rome, eſtabliſh there the ſeat of his empire, be civil to the Pope, if he deſerves reſpect, as a good Biſhop, continue or ſuppreſs the college of Cardinals, and preſide at the election of the Pontiff until he thinks proper to chuſe him alone.'—This looks ſomething like a prophecy,—not a divine ſuggeſtion; but one of thoſe predictions which ariſes from a ſuppoſition, that cauſes will produce their effects, and that, when the match is approaching to the powder, the mine will be ſprung.

The Roman grandees, our Author thinks, would not be diſpleaſed with ſuch a revolution; and yet *we* cannot ſee what *they* would gain by it. At preſent, the magnificence of their ſovereign neither eclipſes nor burthens them;—for, on the one hand, this magnificence is but a ſorry buſineſs; and, on the other, they contribute nothing to it. The pomp of the Pontiffs has little reſemblance to that of royalty;—it is merely ſacerdotal:—it is an inſipid, uncomfortable, uniform, ſilly-ſolemn ceremonial, that has no connection with any other kind of grandeur. The Pope carries about his prieſtly mock-majeſty in his coach, in his chapels, at his ſolitary dinner: while the nobles are free, independent, do as they pleaſe, or as they can, and are very little conſtrained by any kind of ſubjection, either in their perſons or in their poſſeſſions. They, moreover, partake of the moſt diſtinguiſhing marks of favour, and a long cuſtom has given the houſes of *Colonna*, *Conti*, *Chigi*, and others, pretenſions to the *Cap*, which are rarely diſappointed. Our Author acknowledges this, but perſiſts, nevertheleſs, in thinking, that the nobles would rather ſecond, than oppoſe the revolution in queſtion, as they do not like to be *ſubjects* of a ſovereign, who is a prieſt, and often a man of no birth, and under whoſe government they have ſo few occaſions to augment or repair their fortunes, that they are obliged to ſeek employment in foreign courts.

After having gone through all the countries mentioned in the title-page of this work, and deſcribed them in a circumſtantial manner, our Author concludes his correſpondence by a comparative view of all the ſtates which he has viſited.—If in a ſecond edition of this work he could be perſuaded to reduce his *ſix* volumes to *three*, by lopping off a multitude of trivial details, that neither inſtruct nor amuſe, and to ſpare us the trouble of reading his chit-chat with the hoſt, hoſteſs, or oſtler of the inns where he put up, the work would certainly be received with approbation, and read with pleaſure. But let him not retrench one word of what he has ſaid relative to the *arts*, for of theſe he ſpeaks always with uncommon propriety and taſte.

IX. *Decouverts de M. Marat, Docteur en Medecine, ſur la Lumiere*, &c. i. e. Diſcoveries concerning *Light*, aſcertained by a Series of *New* Experiments, often repeated in preſence of Perſons appointed for that Purpoſe by the *Royal Academy of Sciences*. By M. MARAT, Phyſician to the Life Guards of the Count d'Artois. Second Edition. 8vo. Paris. 1782.——We mentioned formerly the diſcoveries of this ingenious and laborious inveſtigator of nature with reſpect to *Fire*. The firſt edition of the work before us was out of print, almoſt as ſoon as we had notice of its publication. No wonder; ſince it excited a peculiar curioſity, by announcing a new revolution in optics, and an attempt to diſpoſſeſs our immortal NEWTON of one of his moſt brilliant acquiſitions in that field of ſcience. The boldeſt and beſt-armed *Carteſians* had been often repulſed, with loſs and ſhame, in this attempt; and a conteſt of above thirty years had confirmed Newton in the poſſeſſion of his diſcoveries, with the concurring applauſe of all the learned Academies and Societies of Europe, when M. MARAT came forth, with a freſh legion of experiments and obſervations, to renew the combat, and ſet up a new ſtandard.

Refraction and reflection were the only alterations known in the direction of the rays of light, when Sir Iſaac Newton, repeating the experiments of Dr. *Hook*, and the Jeſuit *Grimaldi*, obſerved that the rays coming, in their paſſage, along bodies at a certain diſtance, undergo an alteration of direction, diſtinct from reflection and refraction, which he calls *inflection*. This change or deviation, according to him, only takes place at a very ſmall diſtance ($\frac{1}{320}$ of an inch) from the body along which the ray paſſes, and he attributes it to a repelling power, which makes the ſolar rays recede from the body without any previous contact between them.—M. MARAT is of opinion, that this *inflection* has neither been accurately obſerved nor explained by his predeceſſors; and to do better, he undertakes to prove, by a multitude of facts, that all bodies are ſurrounded with a luminous atmoſphere more extenſive than their diameter, and that the rays, which form the different layers of that atmoſphere, after bending towards theſe bodies, converge and reunite all in different focuſes. We refer the curious Reader to the work for a view of the experiments which are brought to confirm this hypotheſis; they exhibit a new law of optics, which muſt produce important effects in nature, and more eſpecially in the planetary ſyſtem. From this law may be deduced a natural explication of the dawn, the twilight, the optical appearances of eclipſes, and of ſeveral other phenomena, which have not hitherto been accounted for in a ſatisfactory manner, as our Author propoſes to ſhew in the work, of which that now before us is only an extract.

Our Author undertakes to demonſtrate, that a ray of light never paſſes, in a right line, through the ſphere of attraction of any body,—and never without being decompounded. His demonſtration is founded upon experiments made, according to his method of obſerving, with the *camera obſcura*. If theſe experiments prove (as they really ſeem to do) that light is always decompounded at the circumference of bodies, the priſm will loſe a great part of its honours; for the light muſt, according to this hypotheſis, be neceſſarily decompounded at the borders of the hole made in the window-ſhutter, to introduce the bundle of rays that is to be employed in priſmatic experiments. M. MARAT is ſurpriſed that Sir Iſaac Newton ſhewed no regard to this circumſtance in his theory, after having repeated the experiment of Grimaldi. He goes ſtill farther, and proves that light is not decompounded in paſſing through the priſm. This he does by ſhewing us a bundle of ſolar rays, with which it is impoſſible to produce the *ſpectrum* or image, let the number of priſms through which they paſs be ever ſo great. For this purpoſe he tranſmits theſe rays through a lens, and receives their focus on a priſm; from which operation nothing ever reſults except a circular field of pure light, whoſe borders alone are circumſcribed with coloured creſcents,—a phenomenon which our Author thinks inconceivable on the Newtonian ſyſtem.

Sir Iſaac took particular pains, in his Treatiſe of Optics, to eſtabliſh, upon ſolid foundations, the theory of the different refrangibility of heterogeneous rays; and the experiments and obſervations, that were employed for this purpoſe, ſeemed to anſwer it completely. But our Drawcanſir levels an audacious blow even at this theory. He analyzes the experiments of our great philoſopher, and pronounces them illuſory. He pretends to prove, by plain and deciſive facts, that the heterogeneous rays are all equally refrangible.—*Nil mortalibus arduum eſt.*

If the rays, decompounded at the borders of the hole of the window-ſhutter, are differently refracted by the priſm, our Author attributes this entirely to their *deviating* or bending on their approaching that body. On this occaſion, he obſerves, that the *deviability* (or ſuſceptibility of inflection) of the rays has been always improperly confounded with their refrangibility; as alſo, that it appears from a multitude of experiments (made in various ways, and always followed by the ſame reſults), that the yellow is the moſt, and the blue the leaſt *deviable* of all the rays, which is entirely different from the Newtonian theory of refraction.

If it be true, ſays our Author, that light is not decompounded
, ſm in the Newtonian experiments, and is never de-
d. by refraction in a glaſs of a good ſort and a fine

poliſh, it follows evidently, that the aberration of refrangibility, which has given ſuch keen occupation to ſome modern geometricians, is a mere illuſion; and this he undertakes to prove undeniably in another part of this work. If his proofs be admitted, the theory of achromatic teleſcopes muſt be explained upon new principles.

After having treated of the *invariability* of the deviation of heterogeneous rays, and of primitive colours exhibited on ſurfaces or grounds differently coloured (under which articles we find ſeveral curious obſervations), M. MARAT concludes his work by the conſideration of colours in bodies. Under this article, he obſerves, that the *whiteneſs* of metals does not come ſo near to pure light as that of paper, linen, calcareous earths, and other bodies, becauſe the image of the former is always of a blueiſh caſt; that *black* is not merely produced by a privation of light, becauſe black bodies are ſeen by reflection, and more eſpecially, becauſe the blue rays concur in forming this colour; and that there is no tranſparent body of a pure teint, becauſe they all reflect and tranſmit the various heterogeneous rays. From this laſt obſervation, he deduces the inutility of employing coloured object-glaſſes to remedy the pretended aberration of refrangibilty, as alſo the inſufficiency of the methods of *depurating* heterogeneous rays by tranſmitting them through theſe glaſſes.

We have only curſorily touched upon ſome of the principal things contained in this publication. This, however, will be ſufficient, we think, to make the curious inquirer prick up his ears, and to alarm the orthodoxy of the Newtonian *ſynod*, who are here called upon to defend their *creed* or to reform it. The adverſary is bold even to temerity; yet his experiments are ſpecious and alluring, and his obſervations are ſubtile and ingenious. Manifold, indeed, are the experiment-makers that have gone forth in this age of inveſtigation, to deceive,—and they have been ſometimes caught in falſe cloathing. It is likewiſe certain, that experiments begin to loſe ſomewhat of their credit, from their being accumulated often without intelligence and choice, and without that momentous art of analyzing them, which can alone hinder facts from being equally ſources of truth and error. But we think, that the experiments of M. MARAT have a peculiar title to a fair trial.

X. *Conſiderations ſur l'Eſprit Militaire des Germains*, &c. i. e. Conſiderations on the Military Spirit of the Germans, from the year of Rome 640 to the Commencement of the French Monarchy, about the Year 476 of the Chriſtian Æra. By M. de SIGRAIS Captain of Cavalry, Knight of the Order of St. Lewis, and Member of the Royal Academy of Inſcriptions and Belles Lettres. 12mo. Pr. 3 Livres in Sheets. Paris. 1781.—This is the ſame Author, who publiſhed, ſeveral years ago, *Conſiderations on the Military Spirit of the Gauls*, and his deſign ſeems to be of a patriotic nature; *viz.* to ſet in a true light the *free*, bold, and warlike characters of two nations, from whom the French equally derive their origin. The work before us exhibits a view of the Germans during a ſeries of about 600 years. Its plan does not take in a circumſtantial account of their government, religion, and domeſtic cuſtoms; nor does the Author propoſe to give a hiſtory of their wars, or an accurate deſcription of their tactics and their arms. All theſe objects are treated in a very curſory manner, nor, indeed, are they capable of furniſhing any intereſting details. M. SIGRAIS confines himſelf to an account of the genius, character, and military ſpirit of the Germans, and of the paſſions, principles, and prejudices, the kind of courage, or ferocity and fury, and the conſtitutional force and vigour which they diſcovered in their warlike enterprizes.——But extremely tireſome is the uniformity which this plan occaſions in our Author's *Conſiderations*. Great bodily ſtrength, a ſpirit of conqueſt excited by hunger, ſavage ferocity, and contempt of danger and death,—theſe make the burthen of our Author's ſong.

XI. *Hiſtoire de Charlemagne*, &c. i. e. The Hiſtory of Charlemagne; which is preceded by *Conſiderations* on the *Firſt Race* of the French Kings, and followed by Conſiderations on the *Second Race*. By M. GAILLIARD, Member of the French Academy, as alſo of the Academy of Inſcriptions and Belles Lettres. 4 Vol. 12mo. 1782.——We have many hiſtories of this prince and this period; but none, certainly, by ſo able a pen as that of M GAILLIARD, who has already given applauded proofs of his capacity and talents in this walk of Literature[*]. By his Conſiderations on the *firſt race*, he deſigns to ſhew us the enormities which Charlemagne had to reform, and which he reformed in part; and by his Conſiderations on the *ſecond*, he ſhews us what improvements his ſucceſſors had to deſtroy, and which in effect they deſtroyed. In exhibiting the ſtate in which Charlemagne received the Kingdom of France, the Author gives us a judicious ſummary (we cannot ſay an intereſting one, where the objects are ſo atrocious) of the French hiſtory, till the death of Dagobert, where the authority of the Kings ends, and the royal power of the *Mayors of the Palace* begins. In this period of about 150 years, 40 Kings, or ſons of Kings, had been killed in battle, or aſſaſſinated in cold blood, and as many princely infants (perhaps many more) butchered in their cradles: the general manners of the time were in an odious uniſon with theſe horrid events; and in this ſtate of things Charlemagne aſcended the throne. What he effected during his reign, his conduct both in public and domeſtic life, and his character as a politician, a warrior, and legiſlator, our Author has diſplayed with great judgment and knowledge of his ſubject.

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[*] In his *Hiſtory of Francis* I.—*his Account* of the Rivalſhip between the Engliſh and French Nations, and other Publications, particularly *his Memoirs* in the *Hiſtory and Memoirs of the Academy of Inſcriptions and Belles Lettres*; of all which we have given accounts, in the courſe of our literary labours.

XII. *Memoir ſur le Paſſage par le Nord, qui contient auſſi des Reflexions ſur les Glaces.* i. e. A Memoir concerning a Northern Paſſage, containing alſo Reflections on the Ice in the Polar Regions. By the Duke DE CROY. 4to. 23 Pages. Paris. 1782.——This learned nobleman, whoſe high birth is known to be the object on which he values himſelf the leaſt, and who cultivates the ſciences with the ſimplicity of a true philoſopher, gives us here his ideas of the uncertainty of finding a paſſage to America by the North, and the inutility of this paſſage to commerce and navigation, even it could be found.

MONTHLY CATALOGUE,

For OCTOBER, 1782.

MEDICAL.

Art. 11. *Obſervations on the ſuperior Efficacy of the Red Peruvian Bark* in the Cure of Agues and other Fevers. Interſperſed with occaſional Remarks on the Treatment of other Diſeaſes by the ſame Remedy. By William Saunders, M. D. Member of the Royal College of Phyſicians in London, and Phyſician to Guy's Hoſpital. 8vo. 2s. Johnſon, &c. 1782.

ALTHOUGH the uſe of the Peruvian bark has gradually been extending with reſpect to the variety of diſeaſes in which it has been exhibited, yet a confidence in its virtues in thoſe for which it was firſt recommended has of late years been rather abated; ſo that its certainty in the cure of an intermittent has almoſt ceaſed to be proverbial. That the cauſe of this failure was an inferiority in the quality of the drug imported, has been ſuſpected by ſeveral practitioners; but it is to an accident that we are indebted for an important confirmation of this opinion. The circumſtance is thus related by the writer of the preſent pamphlet:

In the year 1779, a Spaniſh ſhip from Lima, bound to Cadiz, was taken by the Huſſar frigate, and carried into Liſbon. Her cargo conſiſted chiefly of bark, a part of which was afterwards brought into this country, and purchaſed by ſeveral Druggiſts in London. It is of ſo large a kind, and has ſo coarſe an appearance, that it was with much difficulty they could prevail on medical practitioners to preſcribe it. Its reputation was firſt eſtabliſhed in the public hoſpitals, and has ſince been confirmed by numerous trials in private practice.

Dr. Saunders gives the following account of the ſenſible qualities of the *red bark*, by which name this ſort is diſtinguiſhed.

'It is in much larger and thicker pieces than the common Peruvian bark. It evidently conſiſts of three diſtinct layers. The external, thin, rugged, and frequently covered with a moſſy ſubſtance, and of a reddiſh brown colour. The middle thicker, more compact, and of a darker colour. In this appears chiefly to reſide its reſinous part, being extremely brittle, and evidently containing a larger quantity of inflammable matter than any other kind of bark. The innermoſt has a more woody and fibrous appearance, of a brighter red than the former. The intire piece breaks in that brittle manner deſcribed by writers on the Materia Medica as a proof of the ſuperior excellence of the bark. It is evidently more aromatic, and has a greater degree of bitterneſs than the common bark.'

From a number of experiments on this drug, which follow, the reſult is, that both watery and ſpirituous menſtrua, with or without heat, extract a much larger portion of active matter, as well bitter as aſtringent, from the red than from the common bark. Other important advantages are, that the red bark does not undergo the ſame decompoſition by long boiling as the other is found to do; nor does a decoction of it ſpoil near ſo ſoon on keeping.

Its medical efforts have been experienced, both by the writer himſelf, and his correſpondents (whoſe letters are inſerted), to be in an equal degree more powerful than thoſe of the common kind. The remarkably obſtinate agues ſo prevalent this year, which had reſiſted very large quantities of the latter, were ſpeedily and effectually removed by the former. We can add our unreſerved teſtimony to the truth of this account; and we join the Author in felicitating the Public on the acquiſition, or recovery, of ſo valuable a remedy.

Dr. Saunders is convinced that this muſt have been the kind imported in the time of Sydenham and Morton, in whoſe hands it acquired ſo much fame. It appears, alſo, to be that which at preſent is preferred by the Spaniards, who certainly have the power of chooſing the beſt. The Doctor's opinion, that it is the bark of the trunk of the tree, while the grey-quilled ſort is that of the branches, is rendered probable, both by their reſpective appearances, and from the analogy of other barks, particularly the aſtringent one of oak, which is much ſtronger in the trunk than in the branches.

With reſpect to the Writer's obſervations on the uſe of the bark in general, in fevers and other diſeaſes, though they may be [illegible] with advantage, we find nothing in them particularly remarkable to extract for the information of our medical Readers.

On the whole, this pamphlet is well-timed, and merits attention; and the Public are obliged to its ingenious Author for his early communication on this intereſting ſubject.

Art 12. *A Deſcription of the Influenza*; with its Diſtinction and Method of Cure. By R. Hamilton, M. D. 8vo. 1 s. Johnſon. 1782.

Art. 13. *An Account of the Epidemic Cattarrhal Fever, called the Influenza*, as it appeared at Bath in the Months of May and June, 1782. By W. Falconer, M D. F. R. S. 8vo. 1 s. Dilly, &c.

Art. 14. *Obſervations on the Influenza, or Epidemic Cattarrh*; as it appeared at Briſtol and its Environs, during the Months of May and June, 1782. To which is added, a Meteorological Journal of the Weather. By A. Broughton, M. D. 8vo. 1 s. Robinſon, &c.

We take the liberty of arranging theſe three publications in one article, as their ſubject is common, and at preſent not intereſting enough to engage much attention from our Readers.

The epidemic concerning which they treat, was ſo rapid in its progreſs, and ſo ſoon finiſhed its courſe, that there was ſcarcely time to circulate any inſtructions relative to its medical treatment. Fortunately, ſuch inſtructions were very little requiſite; the diſeaſe being of ſo mild a nature, that the aſſiſtance of medicine was in moſt caſes very little neceſſary, and where it was, the indications to be purſued were ſufficiently obvious to an intelligent practitioner. It is now, therefore, chiefly to be regarded as an object of philoſophical curioſity; in which light, its origin and progreſs, and the mode by which it communicated itſelf, will probably be the principal ſubjects of enquiry. Theſe, we hope, will be conſiderably elucidated by the liberal and ſpirited meaſure of the London College of Phyſicians, of ſoliciting information from all quarters of the kingdom. Theſe publications will doubtleſs be valuable, as making part of the materials for ſuch a general hiſtory.

Art. 15. *Select Caſes of the Diſorder, commonly termed the Paralyſis of the lower Extremities.* By John Jebb, M. D. F. R. S. 8vo. 1 s. Stockdale. 1782.

It is with great pleaſure we announce as a writer in his new department, a perſon, to whoſe active ſpirit of free enquiry, and zeal in the cauſe of public good, we have already on various occaſions borne our teſtimony. The ſubject of the preſent work is that diſeaſe, proceeding from, or attended with, a curvature of the ſpine, which Mr. Pott lately deſcribed in a ſeparate publication, at the ſame time adviſing for its cure the application of a cauſtic on each ſide of the ſpinal tumour. Dr. Jebb's view in this piece ſeems to be, to throw additional light on the diſorder by caſes very circumſtantially related, with a retroſpect to every thing which might have had a tendency to induce the complaint; a view of the gradual effects of the remedies uſed; and the appearances on diſſection, when the event was fatal. Such hiſtories, he juſtly obſerves, may be conſidered as analogous to the reports and year-books of our lawyers—to the recorded obſervations of the appearances in the heavens—and may be reſorted to as authorities, and as evidences of Nature's powers, and of Nature's laws.

From a work of this kind, however uſeful, it is not poſſible to give any other extracts, than the Author's general deductions from the whole. Theſe, in the preſent performance, are the following:

1. 'That the cauſtics, which were indiſcriminately applied in every ſtage of the diſeaſe, were the efficient means of cure in a majority of the caſes, and that they generally ſucceeded, when the caſe could with propriety be termed a fair one.

'2. That in the remainder, with one or two exceptions, they produced an evident effect in reſtoring ſenſibility and ſome degree of motion.

'3. That in the unſucceſsful caſes, the patients died exhauſted by hectic fever, and the genuine effects of the diſtemper, and did not appear to be prejudiced, in the remoteſt degree, by the application of the cauſtics.'

In the Appendix to this pamphlet is related a curious caſe of Catalepſy in a young lady. It is moſt graphically deſcribed; and a perfect cure was the conſequence of the Writer's judicious treatment.

Art. 16. *The Principles and Practice of Midwifery*, in which are comprized, and methodically arranged, under the four general heads of Generation, Geſtation, Delivery, and Recovery, all the Anatomical Facts, Phyſiological Reaſonings, Pathological Obſervations, and Practical Precepts, neceſſary to conſtitute the fulleſt and moſt complete Syſtem of Midwifery. By Edward Foſter, M. D. &c. Completed and Corrected by James Sims, M. D. 8vo. 4 s. 6 d. Baldwin. 1781.

What peculiar merit the Editor ſaw in this poſthumous *Syſtem* of Midwifery, to induce him to complete, correct, and publiſh it, we are at a loſs to conceive. Even granting that all the doctrines contained, and the practices briefly deſcribed and recommended in it, were unexceptionable, we cannot comprehend what advantages a ſtudent in midwifery can derive from the peruſal of it, as a *general* or *ſyſtematical* treatiſe, who is, or ought to be, already in poſſeſſion of the works of Smelly, Johnſon, and other writers on the ſubject. By theſe he has already been fully and *circumſtantially* inſtructed in all the particulars of an art, in which circumſtances, ſeemingly the moſt minute, are frequently of the utmoſt importance: whereas the preſent work is a mere collection of Aphoriſms, compiled and arranged by the Author, principally with the view of being uſed as a text book, containing only *Heads* of Lectures to be delivered by him at Dublin. The work therefore does not, nor can it, from its very nature, juſtify the bold aſſertion in the title page, that it contains '*all* the Anatomical facts, Phyſiological reaſonings, &c. neceſſary to conſtitute the *fulleſt* and *moſt complete* ſyſtem of Midwifery.'

This performance might have been rendered more uſeful, had either the Author, or Editor, occaſionally referred the ſtudent, for fuller information, to the preceding writers on the ſubject of midwifery; particularly on ſuch points as are diſputable, or of very great importance: but we do not, throughout the whole of this performance, meet even with the name of any writer, or a ſingle re-

ference

ſerence to any paſſage in their works, which might ſerve to elucidate or confirm any of the aphoriſms in the text. Thus, to give only one inſtance, the controverted and important queſtion, whether the *Placenta* ſhould be extracted ſoon after delivery, or whether its expulſion ſhould be left to nature? is decided in two Aphoriſms, and in the compaſs of little more than a ſingle page; but without giving the Tyro the leaſt hint that any doubts have been entertained on the ſubject, or any reaſon for his deciſion and directions concerning it. An implicit obedience to theſe directions would, in certain caſes, prove not only injurious, but fatal, to the patient, as we have had the misfortune, on more than one occaſion, to obſerve.

A few of the Author's aphoriſms, or ſections, are ſomewhat longer and more circumſtantial; and a few others are perhaps new: but theſe laſt might ſurely, with more propriety, have been given as a ſmall pamphlet, than laid as the foundation of a *general* treatiſe, of which they conſtitute a very ſmall part. At the ſame time, we cannot help obſerving, that ſome of the Author's practical aphoriſms appear to us juſtly reprehenſible; particularly where he directs the uſe of the forceps, even when the head of the child is ſtill ſo high, that its moſt bulky part is not fairly entered into the brim of the *pelvis*. The danger of the mother, or child, it may be ſaid, will juſtify the practice:—but, without dwelling on the vagueneſs of the term, and the great and ſalutary powers of nature—ſurely the art of Midwifery has generally, in this caſe, other reſources, leſs difficult, precarious, and injurious,—not to give this practice much harſher epithets.

Further, we ſhould not have expected, at this time, to ſee the accoucheur ſo often incited and directed to handle his formidable inſtrumental apparatus. Not only the forceps, but the crotchet, is much too frequently called into the ſervice; together with the ſciſſars, employed in the office of cutting off the arms, or other parts, of the child *within the womb*. In ſhort, the operative or inſtrumental part of Midwifery appears to have been the author's principal favourite; nor do we recollect to have ſeen, in this general ſyſtem of Midwifery, even a ſingle ſhort aphoriſm employed in recommending to his *Tyro* the virtues of patience and forbearance:—virtues, the exerciſe of which will, upon the whole, be more productive of good to his patient, and credit to himſelf, than the moſt dextrous application of the crotchet and ſciſſars.

Art. 17. *Some Obſervations on the preſent Epidemic Dyſentery.* By Francis Geach, F. R. S. and Surgeon of the Royal Hoſpital at Plymouth. 8vo. 1 s. Baldwin. 1781.

We have too long, through mere accident, overlooked this performance. It is not, however, too late to take notice of it: for though its title indicates it to be of a temporary and local nature, the obſervations contained in it may, in our opinion, be of uſe in future, and elſewhere, on the appearance of a diſorder ſimilar to that which is the ſubject of it. We are rather ſurprized, however, to find a writer, in general ſo judicious, aſſigning the *influence of the planets* as one of the poſſible cauſes of epidemic diſorders. Speaking of the *Influenza*, which prevailed throughout England, and on the Continent, ſome years ago, he ſays, ' The origin of this was, *with reaſon perhaps*, deduced from the winds, and from the *planets*, or from ſubterraneous vapours, &c.' Again, '*Planetary*, or atmoſpherical, or ſubterranean infection, firſt falling on ſome, may be followed by a communication of the diſorder to others, by contact, by cohabiting, &c.' After owning that no abſolute proof can be brought for any of theſe notions, or if there could, the mode of treating the diſorder would be much the ſame, he adds, 'We may correct the atmoſphere of a ſick chamber, but we cannot alter the courſe of the winds to ſtop the ſpreading contagion, *check the influence of the planets*, &c.'—What kind of influence, and what planets the Author here alludes to, we cannot conjecture. Only *one* planet, the moon, can reaſonably be ſuppoſed to have any ſenſible influence on the earth, and that only on its atmoſphere, in raiſing *tides* there, which ſome obſervers abroad have very lately affirmed that they have actually perceived, by means of their barometers.

The epidemic dyſentery, which is the ſubject of this performance, was ſucceſsfully treated by the Author, by the plentiful exhibition of calomel and other evacuants downwards, preceded by an emetic, and occaſionally by bleeding. No attention was paid to irritation, nor any laudanum given to take off the ſpaſms. On procuring a proper and ſufficient diſcharge from the inteſtines, both the irritation, and the painful dejection of blood and mucus, attended with teneſmus, very ſoon ceaſed.—But we recommend to our medical readers the peruſal of the pamphlet itſelf, which contains many uſeful hints relative to the diſorder of which it treats.

Art. 18. *An Enquiry into the Nature, Cauſes, and Method of Cure of Nervous Diſorders.* In a Letter to a Friend. By Alexander Thomſon, M. D. 8vo. 1s. Murray. 1781.

At the beginning of this letter, we are informed that it was written at the urgent requeſt of a friend: but as it contains nothing that can be new even to the generality of medical Readers; we cannot conceive what could induce the Writer to print and publiſh it.

Art. 19. *A Medical and Philoſophical Eſſay on the Theory of the Gout; to which are ſubjoined ſome practical Obſervations on the Effects of Negative Electricity.* 8vo. 1s. Elmſly. 1781.

In this ſhort eſſay, eked out with quotations from Haller, Prieſtley, Watſon, Dr. Loftus Wood, the Monthly Review, and Celſus, the Author declares his opinion, that the gout proceeds from an *exceſs* of phlogiſton, or electric fluid in the body; and expreſſes his hopes, that a *negative* electric machine may be invented, capable of diſcharging this accumulated and peccant electric fluid, or phlogiſton. He conceives that it is not impoſſible that '*fixed air* enters into the compoſition of the *nervous fluid*;' and he aſks—'Might not the wool or flannel,' to which the gouty patient ſo often has recourſe, 'be effectually impregnated with the *fumes* or *ſubſtance* of *negative* electricity?'—Becauſe, it ſeems, the gout made a very ſudden diſappearance from the arm of a relation of his, *after* it had been wrapt in a certain 'blue flannel *nine* times dipped,' ſold in London. The gentleman himſelf, our Author owns, was not ſo ſuperſtitious as to attribute this fortunate event to the flannel. Notwithſtanding this, 'I muſt own,' ſays the Author, 'I wiſh to know the compoſition of its dye.' Credulity cannot well go much further.

Art. 20. *The Phyſician's Vade Mecum, or a conciſe Syſtem of the Practice of Phyſic.* Extracted from the Writings of the moſt eminent Phyſicians. 12mo. 2s. 6d. Robinſon. 1781.

In the preface to this compilation, we are told, that 'notwithſtanding the numerous late improvements in phyſic, nothing is yet ſo much wanted as a judicious compendium of practice. The *only* treatiſe of this kind is the *Proceſſus integri* of Sydenham; a work which, however valuable, is now, on account of the progreſs of obſervation, become in a great meaſure obſolete.'—At what æra the preſent compiler lived, or whether he now lives, we know not: but ſurely, we recollect the publication of many works of this kind, much poſterior to the days of Sydenham, and the publication of his *Proceſſus integri*. We need only mention the well known performance of Dr. Buchan. We need not ſay more of this *Shandean* volume; in which, all that is ſaid of the *diarrhœa*, for inſtance, is comprehended in a page; and the cure of the *dropſy* is ſettled in twelve lines.—Converſant as we may be ſuppoſed to be in the myſteries of the preſs; we own we cannot conceive who are the perſons who find their account in publiſhing the numerous works of this kind that come before us; or who are the perſons who finally pay for the expences of paper and print.

POLITICAL.

Art. 21. *A Letter to the Author of the Lucubrations during a ſhort Receſs*[*]. 8vo. 1s. Stockdale.

The writer here referred to, giving up the idea of ſhortening the duration of Parliaments, as open to great objections; propoſed a plan for reforming, if not of equalizing, the repreſentation of the people. The preſent writer combats the idea of more equal repreſentation of the people as a ſpeculative principle, impracticable to effect, and very dangerous to attempt. 'Syſtems of government, he obſerves, are ſeldom dictated by philoſophy upon ſpeculative and abſtract reaſonings. Neceſſity, which firſt united mankind in ſocieties, points out to them, from time to time, thoſe eſtabliſhments which they think likely to contribute to their proſperity. Preſent inconvenience gives birth to immediate remedy; which often producing unlooked for inconvenience, calls for new remedies in its turn; and thus ſyſtems are formed and changed *ad infinitum*. It is with political inſtitutions as it is with language; chance, inconvenience, and circumſtance, are the inventors of both; grammar and theory are formed from the contemplation of them, but are ſeldom or never the parents of either. In both caſes the exceptions are almoſt as numerous as the rules; and they both attain their end, whatever philoſophers may think of them, if by the one we make ourſelves underſtood, and by the other enjoy the benefits of good government.' Accordingly, he ſhews, from the act of Henry VI. for regulating elections, that the object in view was not to extend the right of repreſentation, but to contract it, to prevent knights of the ſhire being 'choſen by outrageous and exceſſive numbers of people, and of ſmall ſubſtance.' In a plan that ranked the counties of York and Rutland as of equal importance, what ſhadow was there of equality in repreſentation? In ſummoning the boroughs, he contends, that no proportion, no uniform rule was obſerved, they were ſummoned capriciouſly, and the right of voting in them ſometimes extended to the inhabitants at large, and ſometimes the majority of the inhabitants excluded from partaking of it.

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[*] See Rev. May, p. 383.

All this being admitted, the queſtion ariſes, whether we are not at liberty to new-model our conſtitution, and make a more perfect ſyſtem of repreſentation? Not ſuppoſing this would be attempted to the full extent, but only as far as may be found practicable; he ſhews how we ſhould be embarraſſed by the diſcordance between theory and fact: 'Upon the whole, permit me to obſerve, that it ſeems as if our principal miſtake was in ſuppoſing that an alteration in the mode of election will alter the hearts of the electors or the elected. We have ſeen county members, under the influence of contracts, voting for the Court, and repeatedly returned, whilſt members for the moſt exceptionable boroughs have been in the oppoſite ſcale.' As this is a curious part of the pamphlet, it deſerves ſome attention; the Author's ideas of the rotten parts of our Conſtitution having at leaſt novelty to recommend them. 'The cities and great towns ſtand by themſelves, nobody wiſhing to interfere with them. The other boroughs may be thrown into three claſſes: thoſe where there is a popular election, ſuch as houſekeepers not receiving alms, &c. the right of election in a corporation only, to the excluſion of the reſt of the inhabitants; and the burgage tenures. The two laſt are more frequently what are called family boroughs, being generally, more or leſs, under the influence of ſome neighbouring gentlemen or noblemen, in ſome few inſtances under their command: the firſt is under no influence or command whatever; and being extended to every inhabitant not receiving alms, approaches the neareſt to that mode of repreſentation that is moſt in faſhion. In theſe open and uninfluenced boroughs, you would, according to theory, expect to find the pureſt and moſt perfect ſpecimen of repreſentation. Every candidate who offers for their favour ſtands upon equal advantage; and the merits alone of each individual muſt be ſuppoſed to determine the free choice of the electors. I need not tell you what thoſe merits generally are, or in what manner ſuch elections are commonly decided. *Theſe are the rotten boroughs of the Conſtitution in the moſt eminent degree*, and the ſure refuge for every pilferer and betrayer of his truſt, who brings home ſufficient fruits of his peculation to purchaſe ſecurity for his malverſations. Theſe, Sir, if any franchiſe muſt be taken away, ſeem to be the moſt obnoxious, whatever be the numbers of voters or inhabitants amongſt them; unleſs indeed it were poſſible to ſingle out ſuch as are called Government boroughs, like that which a late Secretary to the Treaſury boldly called, upon his legs the other day, a Treaſury borough. As to thoſe who, though their franchiſe be confined to a ſmall number of voters, are more or leſs under the influence of men of property, if I am to ſpeak the truth, I have no great apprehenſions from them. It is to them we owe the firſt production of the talents of the late Lord Chatham, and that ſon who promiſes to emulate his father's fame, as he already does his eloquence; Mr. Fox, Mr. Burke, Mr. Barré, Mr. Dunning, and, in ſhort, almoſt all the characters the moſt eminently diſtinguiſhed for abilities and public ſpirit.' In ſhort, to enjoy a pure form of government, depends as much upon the human as the political conſtitution: the paſſions of mankind being continually poiſoning the wiſeſt inſtitutions.

In concluſion, the Author warns his correſpondent, on the beſt of all authorities, recent and bitter experience, againſt applying abſtract and ſpeculative principles to government. This, he affirms, has ſtripped Great Britain of her dependencies, and left her ſcarcely any evidence of her former greatneſs, but the burden of debt, which, with the dimunition of our reſources, is left a load upon us alone and upon our poſterity; and having mutilated our empire, has now found its way into our own boſom, to throw this iſland itſelf into confuſion.

Art 22. *An Enquiry whether the abſolute Independence of America is not to be preferred to her partial Dependance*, as moſt agreeable to the real Intereſts of Great Britain. Addreſſed to the People of Great Britain, by *One of themſelves*. 8vo. 1 s. Bew.

The Author, after many ſenſible obſervations, candid arguments, and juſt concluſions from the principles and premiſes which he lays down, determines this great queſtion in the affirmative.

AFFAIRS OF IRELAND.

Art. 23. *A Letter to the Right Hon. Edmund Burke*, concerning the Juſtice and Expediency of a total Renunciation on the Part of Great Britain of the Right to bind Ireland by Acts of the Britiſh Parliament, either internally or externally, from a Student of Lincoln's Inn. 8vo. 1 s. Kearſley.

The deſign of this liberal and well-written pamphlet is to prove that *a total renunciation, on the part of England, of every claim of a right to bind Ireland, in any caſe whatever, by the decrees of a Parliament, in which ſhe is not repreſented*, will not only give complete ſatiſfaction to the Iriſh, but will prove alſo a permanent bond of union and affection between the two nations; and this poſition he maintains by aſſerting, that the renunciation for which he pleads is equally expedient and juſt: an aſſertion in which every diſpaſſionate mind, we are of opinion, will agree with him. Indeed nothing that is not ſtrictly juſt can be (though ſhort-ſighted politicians and moraliſts are apt to think otherwiſe) truly expedient.

POETICAL.

Art. 24. *The Maid of Orleans.* Written by M. Voltaire. Tranſlated from the French. Canto the Firſt. 4to. No Bookſeller's Name. 1782.

Whatever depends more on the *manner* than the *matter*, will be ever found difficult to tranſlate. Voltaire's *La Pucelle*, if diveſted of its happy peculiarities, which in moſt inſtances are owing to the language in which it is written, will be found unintereſting or indecent. To infuſe theſe peculiarities into another language, may perhaps be impoſſible.

The undertaking appearing to us ſo difficult, of courſe pleads its own excuſe if it fails. This tranſlation hits off a paſſage now and then with tolerable ſucceſs; but the Author hath taken a liberty not only in omitting, but in amplifying, which will not be readily granted him by the admirers of Voltaire. And in ſome inſtances, where the Author only gives us a ſly peep, the Tranſlator treats us with a whole diſplay!

The appearance of *St. Denis* to the great officers of the French army at their council at Orleans, when beſieged by the Engliſh, is well deſcribed.

> ' On gala days we may ſuppoſe
> That ſaints put on their Sundays cloaths
> Like men below are better dreſs'd;
> —And good St. *Denis* wore his beſt.
> With ſhining pendants aptly grac'd,
> A mitre on his head was plac'd.
> His ſacred robes and ſtole were known,
> And on his brow a glory ſhone;
> Whilſt in his paſt'ral hand, he bore
>   That enſign [*], leſs for uſe than ſhow,
> Which erſt the ancient augurs wore
>   At leaſt two thouſand years ago.
> The Chiefs are loſt in dread amaze,
> And ſilent on the phantom gaze;
> *Trimouille*, a canting knave, prepares,
> Quick kneeling down, to ſay his pray'rs;
> Good *Louvet* runs in haſte to ſcatter
> Around the room ſome holy water.
> But *Richemont*, who from fear was free,
> As fam'd for oaths and blaſphemy,
> With imprecations dreadful, cries,
> " Tho' ghoſts and ſpirits he defies,
> " Yet ſurely, without charm or ſpell,
> " The devil himſelf appears from hell,
> " And therefore that he cannot ſee
> " What great objection there ſhould be,
> " On equal footing, to con*fer*
> " A little while with Luci*fer*."

As we cannot help numbering the *Maid of Orleans* among the moſt pernicious of Voltaire's performances, from its impure tendency, we would diſcourage every attempt to render it familiar to the Engliſh Reader; and wiſh the ingenious Tranſlator to apply his talents to ſuch purſuits, as on reflection will afford him infinitely more ſatisfaction, than to be the inſtrument of conveying to the Britiſh youth the poiſon of an abandoned Frenchman, even though the vehicle ſhould be as poliſhed and as pleaſing as Voltaire's.

N. B. For what we have ſaid of a former tranſlation, ſee Review for July 1780, p. 72.

Art. 25. *Verſes on Sir Joſhua Reynold's Painted Window* at New College, Oxford. 4to. 1 s. Dodſley. 1782.

Theſe elegant complimentary verſes, 'were not,' as an advertiſement informs us, 'originally deſigned for the preſs, and would not now have appeared in public, if they had not been incorrectly circulated in manuſcript.' The literary world has long ſuffered from the careleſsneſs of copyiſts; in this inſtance, however, they have conferred an obligation, witneſs the following pictureſque and animated lines:

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[*] The *Croſs* in ſhape bears a moſt exact reſemblance to the *Lituus* of the Roman augurs.

'But chief, enraptur'd have I lov'd to roam,
A lingering votary, the vaulted dome,
Where the tall ſhafts, that mount in maſſy pride,
Their mingling branches ſhoot from ſide to ſide;
Where elfin ſculptors, with fantaſtic clew,
O'er the long roof their wild embroidery drew;
Where SUPERSTITION, with capricious hand
In many a maze the wreathed window plann'd,
With hues romantic ting'd the gorgeous pane,
To fill with holy light the wonderous fane;
To aid the builder's model, richly rude,
By no Vitruvian ſymmetry ſubdued;
To ſuit the genius of the myſtic pile:
Whilſt as around the far-retiring ile,
And fretted ſhrines with hoary trophies hung,
Her dark illumination wide ſhe flung,
With new ſolemnity, the nooks profound,
The caves of death, and the dim arches frown'd.
From bliſs long felt unwillingly we part:
Ah, ſpare the weakneſs of a lover's heart!

* * * * *

Ye brawny prophets, that in robes ſo rich,
At diſtance due, poſſeſs the criſped nich:
Ye rows of Patriarchs, that ſublimely rear'd,
Diffuſe a proud primeval length of beard:
Ye Saints, who clad in crimſon's bright array,
More pride than humble poverty diſplay:
Ye Virgins meek, that wear the palmy crown
Of patient faith, and yet ſo fiercely frown:
Ye Angels, that from golden clouds recline,
But boaſt no ſemblance to a race divine:
Ye tragic Tales of legendary lore,
That draw devotions ready tear no more:
Ye Martyrdoms of unenlighten'd days,
Ye Miracles, that now no wonder raiſe:
Shapes, that with one broad glare the gazer ſtrike,
Kings, Biſhops, Nuns, Apoſtles, all alike!
Ye Colours, that th' unwary ſight amaze,
And only dazzle in the noontide blaze!
No more the Sacred Window's round diſgrace,
But yield to Grecian groupes the ſhining ſpace.
Lo, from the canvas Beauty ſhifts her throne,
Lo, Picture's powers a new formation own!
Behold, ſhe prints upon the cryſtal plain,
With her own energy, th' expreſſive ſtain!
The mighty Maſter ſpreads his mimic toil
More wide, nor only blends the breathing oil;

But calls the lineaments of life complete
From genial alchymy's creative heat;
Obedient forms to the bright fuſion gives,
While in the warm enamel Nature lives.
ARTIST, 'tis thine, from the broad window's height,
To add new luſtre to religious light:
Not of its pomp to ſtrip this antient ſhrine,
But bid that pomp with purer radiance ſhine:
With arts unknown before, to reconcile
The willing Graces to the Gothic pile.'

Art. 26. *Lyric Odes to the Academicians.* By Peter Pindar, a diſtant Relation to the Poet of Thebes. 4to. 6d. Egerton. 1782.

This little touch on the Royal Academicians is not without a conſiderable degree of that droll ſatire which has diſtinguiſhed ſome late popular performances. We will not riſque our ſentiments on the *juſtneſs* of the ridicule; but we have no ſcruple in commending its *poignancy*.

'O Muſe! Sir Joſhua's maſter-hand
Shall firſt our Lyric laud command—
Lo! Tarleton dragging on his boot ſo tight!
His horſes feel a godlike rage,
And long with Yankies to engage—
I think I hear them ſnorting for the fight!

Behold with fire each eye-ball glowing!
I wiſh indeed their manes, ſo flowing,
Were more like hair!—the brutes had been as good,
If flaming with ſuch claſſic force,
They had reſembled leſs that horſe
Call'd Trojan—and by Greeks compos'd of wood!'

There is much wit and oddity in all the odes; and they pleaſe and entertain the more, as the great artiſts are not maliciouſly depreſſed in order to elevate, with a partial hand, the merit of other painters (a paſſing compliment to Wilſon excepted); ſo that we doubt not but their good humour will join in the laugh which the Author hath raiſed at their expence.

Art. 27. *Ode to the Honourable William Pitt.* By William Maſon, M. A. 4to. 1s. Dodſley. 1782.

Mr. Maſon begins with obſerving,

''Tis May's meridian reign; yet EURUS cold
Forbids each ſhrinking thorn its leaves unfold,
Or hang with ſilver buds her rural throne;
No primroſe ſhower from her green lap ſhe throws,
No daiſy, violet, or cowſlip blows.
And FLORA weeps her fragrant offspring gone.
Hoar froſt arreſts the genial dew!
To wake, to warble, and to woo
No Linnet calls his drooping love:
Shall then the Poet ſtrike the lyre,
When mute are all the feather'd quire,
And Nature fails to warm the Syrens of the grove?

He ſhall: for what the ſullen Spring denies
The orient beam of virtuous youth ſupplies;
That moral dawn be his inſpiring flame.'

Had our critical predeceſſor, the ſevere and inflexible John Dennis, been alive, he would ſcarcely have ſcrupled to aſſert, that the opening of this poem is as far fetched as the images that are employed in it are trite and puerile. What can this prelude, he would aſk, of Eurus and daiſies, and dew-drops, and linnets, *waking*, *warbling*, *wooing*, have to do with the patriotiſm of Mr. Pitt? Or what connection can there be between ideas of this kind and the general ſubject of the ode? Are the creative powers of imagination, he would farther obſerve, to be controuled by the ſame accidental cauſes that regulate the whiſtling of a linnet? And if his indignation were rouſed by ſuch trifling, as he would probably call this, his fury would ſcarcely be appeaſed by 'Chatham's venerable ſhade, his heaven-*wove* mantle, or his pair of ſeraphs in white robes, a fiction, as unneceſſary, ſurely, as it is violent.

' From Earth and Theſe the Muſe averts her view,
To meet in yonder ſea of Ether blue
A beam to which the blaze of noon is pale;
In purpling circles now the glory ſpreads,
A hoſt of angels now unveil their heads,
While Heav'n's own muſic triumphs on the gale.
Ah ſee, two white-rob'd Seraphs lead
Thy Father's venerable ſhade;
He bends from yonder cloud of gold,
While they, the miniſters of light,
Bear from his breaſt a mantle bright,
And with the Heav'n-wove robe thy youthful limbs enfold.
" Receive this myſtic gift, my Son!" he cries,
" And, for ſo wills the Sov'reign of the Skies,
" With this receive, at ALBION's anxious hour,
" A double portion of my patriot zeal,
" Active to ſpread the fire it dar'd to feel
" Thro' raptur'd Senates, and with awful power
" From the full fountain of the tongue
" To roll the rapid tide along
" Till a whole nation caught the flame.
" So on thy Sire ſhall Heav'n beſtow
" A bleſſing TULLY fail'd to know,
" And redolent in thee diffuſe thy Father's fame."

The ſurlieſt Critic, however, muſt be compelled to acknowledge that this ode, with all its imperfections, contains, what every thing that comes from Mr. Maſon's pen muſt contain, many good lines, and manly ſentiments.

Art. 28. *The Dean and the Squire:* a Political Eclogue. Humbly dedicated to Soame Jenyns, Eſq; by the Author of the Heroic Epiſtle to Sir William Chambers, &c. 4to. 1s. 6d. Debrett. 1782.

The Tityrus and Melibæus of this political Eclogue are Dean Tucker and Mr. Soame Jenyns. The ſubject of their debate, which is carried on with the uſual humour and pleaſantry of this Author, is thus introduced:

DEAN.

'Squire Jenyns, ſince with like intent
We both have writ on Government,
And both ſtand ſtubborn as a rock
Againſt the principles of Locke,
Let us, like brother meeting brother,
Compare our notes with one another.
'Tis true, I've not had time to look,
Tho' much I wiſh'd it, in your book.'

In the courſe of their argument, the Dean obſerves, in anſwer to what had had fallen from his opponent, namely, that the very act of being born implies ſlavery:

DEAN.

—— I'd have you know,
Protection, while in embrio,
Is his, ere you can juſtly date
His *quaſi-compact* with the ſtate.
Once, Sir, I knew a pious lady,
Who, juſt as ſhe was getting ready
For church, one Eaſter-Sunday morn,
With labour-pains was ſorely torn.
The church, good ſoul! ſhe lov'd ſo dearly,
That with her ſpouſe ſhe choſe to parley;
Nor would ſhe let the midwiſe lay her,
Till ſhe had been at morning prayer;
When, lo! in midſt of all this fray,
Before mama had time to pray,
Her heir, a free-born Britiſh boy,
Bolted to light and liberty.

'SQUIRE.

Your ſtory, Mr. Dean, is pleaſant,
And wrapt withal, in terms right decent,
Yet vainly ſure ſuch proof you bring;
One ſwallow does not make a ſpring,
I ſay, in ſpite of your ſtrange tale,
For full nine months he lies in jail.
And what a jail! ſo little roomy,
So dank, ſo ſultry and ſo gloomy,
Howard, who ev'ry priſon knows,
Ne'er ventur'd there to thruſt his noſe.
Yet there he lies, unlucky wight!
Depriv'd of ſunſhine and of ſight,
Floating in brine, like a young porpus,
Till, by obſtetric Habeas Corpus,
The brat is pluck'd to liberty.
But, tell me, is ſuch freedom free?
In ſwaddling clothes he now is bound,
ike Styx, that gird him nine times round;
hey ſqueeze his navel, preſs his head,
eed him with water and with bread,

Thus nine months more he lies in chains,
And, when his freedom he regains,
He puts it to ſo bad a uſe,
'Tis found he muſt not yet go looſe.
Tyrannic nurſe then claims her right
To plague him both by day and night.
Then grave as Pope, and gruff as Turk,
Prelatic ſchoolmaſter, like York,
Thraſhes the wretch with grammar's flail,
To mend his head corrects his tail,
And this with moſt deſpotic fury,
Heedleſs of mercy, law and jury.'

Should it be thought that this facetious Writer has not ſucceeded ſo happily in this production as in ſome former ones, it muſt be remembered, that there are ſubjects (and the political reveries of the Dean and the 'Squire are ſurely of the number) which are in their own nature ſo obviouſly abſurd and ridiculous, that it is not in the power of human wit to place them in any additional point of ridicule.

Art. 29. *Enoch*, a Poem. Book the Firſt. 4to. 1s. 6d. Cadell. 1782.

The poem, of which this is a part, is to be completed in five books. How far it may be adviſeable for the Author to complete or relinquiſh his deſign, the Reader will form his own judgment from the following ſhort extract which is impartially ſelected:

'In night's ſtill ſhade tir'd Nature finds repoſe;
But no repoſe finds ENOCH. O'er his head
Now Time's cold hand had ſhower'd his fleecy ſnow,
And the revealing furrow of deep care
Was pictur'd on his viſage. Yet ſerene
His manner, as enur'd to trying ſcenes;
His ſoul ſuperior riſing on the wing
Of Contemplation. His majeſtic mien,
His look ſublime, his penetrating eye,
Temper'd by mildneſs and benignant grace,
Created love and rev'rence. RAPHAEL ſaw,
(For quick as light he join'd the heaven-rapt Seer,
And, clad in human habit ſtood reveal'd,
Of age mature, yet languid, faint, and wan)
He ſaw, and ſoft compaſſion fill'd his breaſt,
To mark the long relentleſs train of woe
That haſten'd to approach him. "Hail," he cry'd,
"Moſt venerable Sage! Canſt thou direct
To where my wearied feet may ſafely reſt;
And this worn frame, fatigued by weakening toil,
Enjoy the rights of hoſpitality?"

Art. 30. *N—wt—n's Principia:* or, Live to Love. A Poem. With a Prologue. 4to. 1s. Lewis. 1782.

An effuſion of the Harlot-Muſe; and Mrs. Newton's harlotry is the ſubject. The Author of this wretched encomium on laſciviouſneſs ſays (by way of apology for its defects) that he was ſick when he wrote it: it will be his Reader's turn, if they have the patience to go half way through it.

LAW.

Art, 31. *The Juryman's Guide*; or the Engliſhman's Right, With a new Preface, &c. By David Davies, Eſq; of the Middle Temple. 8vo. 1*s.* 6d. Harriſon. 1779*.

This little tract is ſaid to have been originally written by Sir John Hawles, Solicitor General to King William; and has enjoyed a conſiderable ſhare of popularity. Mr. Davies has preſented the Public with a new Preface, containing directions for the aſſiſtance of jurymen in making proper minutes on trials, and has likewiſe ſubjoined (what he calls in his title-page) 'ſome uſeful modern Notes.' Theſe uſeful modern notes are a few ſcraps of law (taken principally from Blackſtone's Commentaries), which, though they ſhew no very great compaſs or extent of knowledge in the Editor, may be of ſervice to jurymen, by impreſſing them with a proper ſenſe of the dignity and importance of their truſt. We conſider it, however, as an unpardonable omiſſion, that he takes no notice of the celebrated verdict of the jury in the caſe of Woodfall, who was proſecuted for printing Junius's Letters to the King; a caſe that gave riſe to much curious argument, particularly applicable to a great part of the ſubject of this publication: a ſubject on which thoſe perſons who are liable to ſerve on juries ought to be much better acquainted than they uſually are.

NATURAL HISTORY.

Art. 32. *A Short Hiſtory of the Brown Tail Moth*, the Caterpillars of which are at preſent uncommonly numerous and deſtructive in the Vicinity of the Metropolis. Illuſtrated by a Copper-Plate, couloured from Nature, repreſenting the Inſect in its various States. By William Curtis, Author of Flora Londinenſis. 4to. 1 s. 6 d. White, &c. 1782.

This ſhort but accurate account of a very common inſect, was ſeaſonably publiſhed laſt ſpring, when ſome perſons, of more zeal than knowledge, raiſed an alarm among the good people of the metropolis, on its being found in uncommon numbers in the neighbouring trees and hedges. The only misfortune is, that wonderers ſeldom read, even if they can; unleſs it be ſomething to wonder at! They love an object of aſtoniſhment far better than dull matter-of-fact explanation, that deſtroys their amuſement.

PHILOSOPHICAL.

Art. 33. *The Phœnix*: an Eſſay. Being an Attempt to prove, from Hiſtory and Aſtronomical Calculations, that the Comet, which, by its Approximation to our Earth, occaſioned the Change made at the Fall, and at the Deluge, is the real Phœnix of the Ancients. By John Goodridge †. 8vo. 3 s. Wells, in Cornhill. 1781.

In the very laſt number of our Journal, we informed the world, as far as the diſcoverer enabled us, with the invention of the *Philoſopher's Stone*. We have now an opportunity of announcing another great

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article has been miſlaid.

ommander of one of his Majeſty's packet-boats ſtationed diſcovery, but of a different nature, and which will render the former of very little value 500 years hence. This laſt diſcovery is nothing leſs than the aſſigning the period, within a year or two, of the habitable earth's exiſtence, or, in other words, the general conflagration.

The conduct of the two diſcoverers is exceedingly different. The firſt obſerves the moſt profound and truly alchemiſtical ſecrecy, even with reſpect to the hiſtory of the invention, and only brings evidence of the fact. But our open-hearted Captain divulges all he knows, and relates every particular of the *prophetic proceſs*. He declares his apprehenſions of the ſeverity of the ill-natured Critics: but, on the contrary, we almoſt envy the honeſt ſoul for the ſelf-complacency and conviction with which he aſſigns the date of the earth's final cataſtrophe; at the ſame time that we admire his diffidence, in 'thinking it preſumptuous to point out the *day*.'—'*As to when* the conflagration is to take place,' ſays he, 'I have not in the leaſt hinted either the day or month, in which it may happen; nor have I attempted to confine the time to a ſingle year: but, unleſs it ſhould pleaſe God to alter the courſe of the *comet*,'—for this is the grand inſtrument of *projection* in the Captain's ſublime proceſs—'I am confident it will happen ſome time in the year 2255 or 6.'

The comet above mentioned is that of 1680, whoſe period is 575 years. This ſame comet according to the Author, 'is the real *Phœnix* of the ancients; which returns once in nearly 600 years, goes down to the altar of the ſun, and is there burnt:'—but our Readers, who are inclined to patronize the 'labour of an old man, worn out at ſea,' will, if we conjecture right, do a meritorious action in *purchaſing* the volume; where they may at leaſt be amuſed, in ſeeing how the honeſt Captain, who is perfectly in earneſt throughout, lets fly his Phœnix, now, alas! on her laſt flight, and predicts her return.

MISCELLANEOUS.

Art. 34. *Obſervations*, and *Cloſer Remarks*, on Commodore Johnſtone's Letter to the Earl of Hillſborough, dated at Port Praya, in the Iſland of St. Jago. By a Seaman. 8vo. 1 s. Stockdale. 1782.

Commodore Johnſtone, who had irritated Lord Howe's friends by his parliamentary ſtrictures on that Commander, as we obſerved on a former occaſion, has by the account of his own action with the French in Port Praya road, afforded them opportunity for two * retorts, not of the moſt courteous kind.—Turn and turn about.

Art. 35. *Hints reſpecting ſome of the Univerſity Officers*, its Juriſdiction, its Revenues, &c. ſubmitted to the Conſideration of the Members of the Senate of the Univerſity of Cambridge. By Robert Plumptree, D. D. Maſter of Queen's College. 8vo. 6 d. Cadell. 1782.

Not only from the decreaſe in the value of money ſince 1570, when the Univerſity fees were regulated by ſtatute, but from other cauſes, the emoluments of the Vice-chancellor, and other officers, being no longer adequate to the trouble that attends them, Dr. Plumptree is of opinion, that ſome new regulations ought to take place; but what thoſe regulations ſhould be, he has not ſpecified; reſerving the conſideration of them till the ſubject is fully debated in the ſenate of the Univerſity.

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* See Review, Vol. LXV. p 156.

Whenever the buſineſs of regulation comes before the Univerſity, it might not be unworthy of their attention to advert to another matter, which calls loudly for reform—the expences of reſidence to the younger ſtudents; which are now almoſt intolerable, and will, if they are ſuffered to increaſe, ſoon render an Univerſity education unattainable by any but men of large fortune.

Art. 36. *Memoirs of the Life and Writings (Proſe and Verſe) of* R—ch—d G—rd—n—r, Eſq; *alias* Dick Merry-Fellow, *of ſerious and facetious Memory! Author of the* Hiſtory of Pudica; An Expedition to the Weſt Indies; the Lynn Magazine; The Conteſt; Letters to Sir H. H. and T. W. C. Eſq.; the Tripping Jury, &c. 8vo. 3 s. 6 d. Kearſly. 1782.

We have tranſcribed nearly the whole of the title of this performance, principally for the ſake of ſuch of our Readers as may have peruſed ſome of the works mentioned in it; and may, from thence, have acquired ſome curioſity to learn any anecdotes of the author of them. The greateſt part of theſe compoſitions is of a local and temporary nature; and can only be reliſhed, and indeed underſtood, by an inhabitant of the county of Norfolk: for though the life of the gentleman, who is the ſubject of this piece of biography and criticiſm, may afford entertainment in the circle of his acquaintance, by reminding them of what they otherwiſe might have forgot; it is not to be ſuppoſed that the Public at large can intereſt themſelves very deeply in reading the particulars of a life not variegated by any very ſingular events; and chiefly compiled from writings which were, with a few exceptions, even originally, circulated within a very narrow compaſs. Extracts, however, from theſe works, are occaſionally and frequently given; and perhaps ſtill more frequently the obſervations and reflections of the Biographer.

In the greater part of theſe extracts, the Reader will meet with much political, provincial, electioneering, and perſonal ſatire; with a *little* panegyric intermixed, *invitâ Minervâ*. Their prevailing feature is *inequality*. The biographer does not imitate the manner of our polite neighbours, the French; who, in their *Eloges*, conſtantly adhere to the old maxim of *De mortuis nil niſi bonum*. What could be his motives for writing and publiſhing theſe *Memoirs*, we cannot conjecture: but reverence, or affection for the ſubject of them, notwithſtanding his occaſional praiſes, could ſcarce be of the number.

NOVELS.

Art. 37. *Letters of an Italian Nun and an Engliſh Gentleman.* Tranſlated from the French of J. J. Rouſſeau. Small 8vo. 2 s. ſewed. Bew. 1781.

Not Rouſſeau's, but in many reſpects worthy of his exquiſite pen. The ſtory is intereſting and pathetic: and the letters are written with ſpirit and elegance.——We are ſorry to have omitted noticing this little novel ſo long.

Art. 38. *Blandford Races.* A Novel, in Two Vols. ſmall 8vo. 6 s. bound. Bew. 1782.

This is one of thoſe neutral things whoſe " generation is ſo equi-

hat it would puzzle Ariſtotle himſelf to characterize them.

RELIGIOUS.

Art. 39. *A New Hiſtory of the Holy Bible.* By a Lady. 8vo. 3s. Boards. Ipſwich, Punchard; London, Rivington, &c.

It is the laudable deſign of this female writer, to intice young perſons into an acquaintance with the Scriptures, by giving the hiſtorical parts of the Bible a modern dreſs; connecting the ſeveral portions in a continued narrative, and relating the facts in a copious paraphraſe, and with interſperſed reflections. The preſent volume is employed upon the book of Geneſis: it is written in an agreeable ſtyle, and may be very uſeful to thoſe for whom it is deſigned. If the work meets with the approbation of the Public, it is to be continued.

Art. 40. *St. Paul's Reaſons for not being aſhamed of the Goſpel.* A Sermon preached at Salter's Hall, May 15, 1782, at the Ordination of the Rev. Hugh Worthington, Jun. and the Rev. Robert Jacomb. By Andrew Kippis, D. D. F. R. S. and S. A. To which are added, the Queſtions propoſed by the Rev. Michael Pope to the Gentlemen ordained; and the Charge by the Rev. Hugh Worthington. 8vo. 1s. Buckland.

Ordination ſubjects are ſo hacknied, that it would require a more than ordinary degree of genius to ſay any thing original or ſtriking on ſuch exhauſted topics. With reſpect to the preſent performances, what is wanting in novelty, is made up in wholeſome doctrine: and if there is but little to captivate the curious, or gratify the critical, there is much to edify the ſerious, and nothing to offend the judicious.

SERMONS.

I. *Erroneous Opinions concerning Providence refuted; the true Notion ſtated and illuſtrated, by the Events which have lately happened to this Nation.* Preached in the Pariſh Church of Great Yarmouth, Feb. 28, 1782. To which are added Notes. Publiſhed by requeſt. By Samuel Cooper, D. D. Miniſter of that Pariſh. 4to. 1s. Becker. 1782.

This is a ſenſible, ingenious, and animated diſcourſe. The reader may form ſome idea of the Author's ſentiments and manner from the following extract:

'It muſt indeed be acknowledged, that even in the common occurrences of human life ſome events befal us, which are ſeemingly ſo unconnected with any prior cauſes, ſo ſurprizing, if not altogether ſingular, ſo wonderful, if not abſolutely miraculous, that it is ſometimes difficult to diſcern the marks of diſcrimination; and they are allowed by almoſt every one to be ſuch ſtriking demonſtrations of a divine providence, that, for the moment at leaſt, they rouſe the moſt careleſs, and appal the moſt abondoned' . . . . . . 'All ſuch events, the pious but haſty zealot inſtantly pronounces to be marks of a *miraculous interpoſition.* But by ſeeming to confine the divine agency to theſe particular events, he occaſions in ſome a diſbelief of its operations in the more general courſe of human affairs; whilſt others, diſcovering that regular though latent ſeries of cauſes and effects, by which ſome ſingular acquiſition or deliverance was brought about, and, at the ſame time, forgetting the omniſcient mind which planned, and the almighty hand which conducted it, run into the contrary extreme, and deny altogether the agency of God's *particular* providence, and every *miraculous interpoſition*. Much is it to be lamented when zeal in a good cauſe is without knowledge; when the credulity of ſome doth but generate infidelity in others; and when an exceſſive blaze of devotion kindles only the flame of impiety.' . . . . . . 'Infinite power is without doubt as equal to the taſk of adjuſting every event to the deſigns of infinite goodneſs, by his arrangements *at firſt*, as by his interpoſition *afterwards*. The ſame wiſdom which foreknows, and the ſame power which produces all things, could evidently as well adjuſt every event to every man's former future diſpoſition, as to his known preſent one. The ſame reward may as well be provided, in a regular courſe of things, for that piety and devotion which is yet to come; and the ſame puniſhment for that impiety and blaſphemy which is not yet uttered, as if the one had now called forth the admiration of the world, and the other had excited its abhorrence. To vindicate, then, the doctrine of providence, which regulates the affairs of every nation and every individual, there is no neceſſity to call in, or to ſuppoſe the aſſiſtance of prodigies and miracles. Every circumſtance may have its appointed place in a *regular courſe of things*, which is required to raiſe the individual to happineſs, or to depreſs him in miſery; which is neceſſary to *increaſe nations and to deſtroy them, to enlarge them, and to ſtraiten them again.*'

By this repreſentation of the doctrine of providence, the candid and ingenious Author attempts to ſteer his courſe (as he expreſſes it) 'between the pertinacity of bigots, and the ſcepticiſm of infidels.'

II. Preached in Lambeth Chapel, at the Conſecration of Lewis, Lord Biſhop of Briſtol, April 7, 1782. By John Randolph, B. D. Student of Chriſt Church. Publiſhed by the command of his Grace the Archbiſhop of Canterbury. 4to. 1 s. Rivington.

A defence of the order and conſtitution of the eſtabliſhed church.—The Preacher acknowledges, that ſcripture is not very explicit as to the laws and ordinances of the firſt Chriſtian churches. Baptiſm and the Lord's Supper were the great common marks of a Chriſtian congregation. The mode of celebration muſt be that which beſt enforces and explains the true nature of ſuch inſtitution. The exact form may not be defined by ſcriptural authority. The determination of a point uneſſential to its nature may be left to an inferior authority; and when that is ſettled, caprice ought not to object to a mode which, though indifferent in itſelf, yet becomes, in ſome degree, neceſſary for the ſake of decency and order. With reſpect to leſſer ordinances, many of them, ſays our author, muſt be local, and muſt give way to the exigences of time and place. He inſtances particularly, in the proviſion for the maintenance of Miniſters, which, as it muſt be connected with the civil polity of each ſtate, cannot always be invariably the ſame. 'But in all thoſe caſes (ſays he) I ſhould judge the examples of the pureſt times, wherever it can be aſcertained, to be of great weight, if not of authoritative force; and *the pureſt times* are certainly the moſt antient, thoſe of the Apoſtles *themſelves*, or ſuch as are neareſt to them. We approach thus nearer to thoſe bleſſed times when God ſpake and ordered all things by the voice of his Holy Spirit. It becomes us to approach them with reſpectful awe and decent ſubmiſſion.'

It will be thought by many that Mr Randolph's ſentiments reſpecting the *right of private judgment*, originate from ſtate-policy, and are utterly inconſiſtent with that liberty wherewith the Son of God hath made us free Others will think the preacher a very prudent man—*and wiſe in his generation*.

III. Preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St Paul's, May 17, 1781. By Robert Markham, D. D Rector of St Mary's, Whitechapel, and Chaplain in Ordinary to his Majeſty. 4to. 1 s. Rivington.

A pathetic application of the Prophet's words to the very benevolent inſtitution for the relief of the widows and orphans of poor clergymen, called *The Feaſt of the Sons of the Clergy* Jerem. xlix. 11. *Leave thy fatherleſs children; I will preſerve them alive; and let thy widows truſt in me.*

To this diſcourſe are added Liſts of the Noblity, Clergy, and Gentry, who have been Stewards for the Feaſts of the Sons of the Clergy, together with the names of the preachers, and the ſums collected at the anniverſary meetings.

The firſt preacher on the occaſion was the Reverend George Hall, M. A. Paſtor of St. Botolph, Alderſgate, and afterwards Biſhop of Cheſter. This ſermon was preached at St Paul's, Nov. 18, 1655, from Numb xvii. 8. The ſecond ſermon was preached by the Reverend Thomas Manton, D. D. from Pſal. cii. 28. This ſermon is in the third volume of Dr. Manton's works, p. 116.

The largeſt collection that was ever made amounted to 1224l. 14s. in the year 1763. The ſermon was preached by Dr. Thomas Franklin, from the ſame text that Dr. Markham hath choſen. The collection in 178 was 1060 l.

IV. *How the Knowledge of Salvation is Attainable.* Preached at the Arch Deacon's Viſitation at Aylſham, in Norfolk, April 12, 1779. By Richard Baker, A. M. Rector of Cauſton, in Norfolk, and lately Fellow of Pembroke Hall in Cambridge. 4to. 1 s. White. 1782.

Something about knowing and doing the will of God!

V. *The general Objects of Clerical Attention conſidered, with particular Reference to the preſent Times.* Preached at Leiceſter, May 6, 1782. At the Viſitation of the Archdeacon of Leiceſter. By R. R Nichols, Rector of Stoney Stanton, Leiceſterſhire. 8vo. 1 s. Printed by J. Nichols.

Pedantic, diffuſe, and obſcure.

VI. On the Lawfulneſs and Expediency of Inoculation for the Small Pox. Preached at St. Nicholas's Church in Liverpool, March 17, 1782. By G. Gregory, Curate of the ſaid Church. Second Edition. To which is added a Letter from William Buchan, M. D. on that Subject. 8vo. 6d. Crane, Liverpool. Law, London.

Well calculated to remove vulgar prejudices againſt this moſt beneficial practice, from the minds of the over-ſcrupulous.

VII. *The National Debt* conſidered.—Preached at Wrexham in Denbighſhire, February 21, 1781. By Joſeph Jenkins, A. M. 8vo. 6 d. Buckland.

‘ *Taxes!* what is not taxed? They lie upon almoſt every thing you can fix your eye on; lands, houſes, and windows; the light of heaven, and the glaſs through which it paſſes: not only on ſpiritous liquors, on wine and the bottles that hold it, on equipages and ſervants, and articles which are reckoned among the higheſt luxuries of life, but on tea and ſugar, ale and vinegar; “ on the poor man's pipe of tobacco, and his farthing's worth of ſmall beer;” on our ſalt and our ſhoes, the candles we burn, and the ſoap we waſh with. We are taxed if we go abroad, we are taxed if we ſtay at home; taxed even for the chaiſe and horſe that takes us abroad. We are taxed if we peruſe a news-paper, or inſert an advertiſement, or receive a legacy, or draw up an agreement for any long duration, or if even the hardſhip of the times ſhould oblige a diſtreſſed perſon to ſet up his little all to the higheſt bidder. It is not my province to arraign or defend public meaſures. I only give the facts as they ſtand in the ſtatutes of the realm: a ſmall part of a catalogue, ſo large that it requires more than ſuperior diſcernment to invent what to tax next. . . . . . [But] warmly as the debt of the nation, in a political ſenſe, is canvaſſed, there is another debt, by moſt people not ſuſpected, and by all too generally diſregarded, ‘ *The debt of the nation to Almighty God!*’”

The deſign of this pious diſcourſe is to rouſe us to an earneſt attention to *this* debt—a debt equally complicated and alarming; which concerns individuals in their perſonal, and ſocieties in their connected and relative capacity, that while we “ render to Cæſar the things that are Cæſar's,” we may (as the text exhorts) “ render to God the things that are God's.”

VIII. Preached at the Cathedral Church of Glouceſter, upon the Anniverſary of the Reſtoration, and publiſhed at the Requeſt of the Dean and Chapter and the other Clergy of that Church. By the Rev. Thomas Stock, A. M. Head Maſter of the Grammar School at Glouceſter, and late Fellow of Pembroke College, Oxon. 8vo. 6 d. Cadell. 1782.

A well written diſcourſe on the great danger of innovations on political and eccleſiaſtical eſtabliſhments, particularly illuſtrated by the confuſion and anarchy of the Cromwellian æra. ‘ It is not here intended (ſays the Author) to advance one ſingle argument in defence of that long ex-ploded doctrine of the divine right of Kings. No ſuch thing is ſo much as inſinuated. Common ſenſe muſt certainly inform every perſon who thinks proper to make uſe of it, that ſuch a doctrine in the hands of able but ill-diſpoſed governors would ſanctify every meaſure, however iniquitous or oppreſſive. No. The merits of the cauſe reſt ſolely upon this footing, that the experiment has, with infinite coſt to this nation, been made, and upon trial it hath appeared, that the government of this nation by a King, controuled by, and at the ſame time poſſeſſing authority ſufficient to check improper proceedings in the two other eſtates, is the only one that can promote the general good, the great end of all civil eſtabliſhments, be their denomination what it may. This is a mode of pleading in behalf of ſtitution much more reaſonable, liberal, and ſalutary, than either the claim of divine right on the part of the King, or of unalienable rights on that of the people.'

The Author makes ſome juſt remarks on the plea of *reformation*, which is generally ſet up by crafty and ambitious innovators, to ſanctify their encroachments on the conſtitution of their country. But however juſt theſe remarks may be in a *general* view, yet they may be inapplicable to particular caſes, in which the plea may be made without hypocriſy, and its object purſued without rebellion. Who can draw the line between neceſſary reſiſtance and culpable obſtinacy? Who will point out the exact limits where reformation ends and where innovation begins? Who that are intereſted in continuing a ſyſtem of corruption will not give amendment the appellation of encroachment?

The Author, we plainly perceive, is much alarmed at the change of the miniſtry; and ſuſpects the deſigns of the gentlemen who at preſent direct the helm of ſtate to be unfriendly to the Conſtitution. We think his inſinuations not perfectly candid: and his method of exciting the alarm of others reminds us of what Pope ſays of Addiſon,

Willing to wound, and yet afraid to ſtrike.

At the concluſion of this diſcourſe are ſome *Addenda* by the Dean of Glouceſter. They conſiſt of a very conciſe hiſtorical detail of the political affairs of this county, during the civil war to the æra of the Reſtoration. The Reader is left to make his own reflections on the tranſactions of that eventful period:—but not without a *hint*, that the ſame perilous conſequences will enſue, 'if *certain ſchemes* NOW in agitation ſhould be carried into execution.'

What thoſe ſchemes are, we are not informed. Doubtleſs, he "*could* a tale unfold."——We wiſh he had ſpoken out; that knowing the worſt, we might be the better prepared to repel the evil, or ſubmit to our fate.

IX. *The Love of our Country.* Preached in the Church of St. Anne's, Dublin, June 23, 1782. By Thomas Leland, D.D. 8vo. 6d. Longman.

This diſcourſe anſwers its title. We cannot pay it a better compliment—unleſs we add, that it is not only patriotic, *but benevolent, in the largeſt extent* of the word.

X. Preached at St. Michael's Cornhill, May 8th, 1782; before the Governors of the City of London Lying-in Hoſpital. By Colin Milne, D.D. 8vo. 1s. Cadell.

In the explanatory and didactic part of this diſcourſe, the Author is ſober, rational, and ſenſible; but in the declamatory, he is *ſtill* verboſe, fulſome, and fatiguing. We ſay he is *ſtill* ſo—becauſe we gave ourſelves the trouble of pointing out his error in this reſpect when we reviewed ſome other publications of the Doctor's; but he hath not *yet* had the humility, or the wiſdom to amend it. We are afraid, that like the Phariſees, he "thinks he hath no ſin; and therefore ſuffers his ſin to remain." Nous verrons—as the Frenchman ſays—*we ſhall* ſoon *ſee*—for he hath advertiſed a ſecond volume of ſermons "to be publiſhed ſpeedily."

XI. Preached in the Pariſh Church of Painſwick, in the County of Glouceſter, June 16, 1782. Occaſioned by the recent and glorious

Victories over the enemies of our national Peace. By the Rev. Thomas Bradſhaw. 4to. 1 s. Vallance.

The deſign of this diſcourſe is to ſhew, that ſignal mercies demand gratitude, and that gratitude is the parent of thankſgiving.

So obvious a doctrine needed little argument; but when a preacher hath not much to ſay by way of proof, he may at leaſt have ample ſcope for illuſtration: and by the abundance of rhetoric, make amends for the deficiency of logic. This is the caſe with our Preacher: but there is one figure of ſpeech in which he is peculiarly happy; and that is the *anti climax*. As a ſpecimen, take the following—and let *Scriblerus* produce a better, if he can.

'We have lately been informed of victories in regions the moſt diſtant from us and from each other, ſurpriſingly brilliant and equally ſubſtantial. Victories that have materially altered the face of our affairs, and warrant our entertaining the moſt pleaſing hopes. We are credibly informed that a late recent naval engagement was not only unequalled in point of glory to this kingdom during the preſent war, but, conſidering the number of ſhips and their weight of metal, it was perhaps unrivalled in the hiſtory of the world. The battle was well fought, the victory was deciſive; the officers and the men exerted themſelves valiantly, their country being at ſtake, and the Lord of Hoſts terminated the engagement—*conſiderably* in our favour.—That this was owing to the interpoſition of Heaven, we need only refer to *the daily papers*.' Moſt reſpectable authority!—And here ends the anti-climax.—Vote the preacher the *Morning* ——. Such a *figure* deſerves ſuch a prize!

XII. Preached before the Univerſity of Oxford, at St. Mary's, May 29, 1782, the Anniverſary of the Reſtoration. By Edward Dupré, M. A. Fellow of Pembroke College. 4to. 1 s. Rivington.

The Author candidly acknowledges the erroneous ſentiments of regal authority which Charles I. entertained; while he cenſures the meaſures purſued by the opponents of that deſpotic prince. From both conſiderations Mr. D. proceeds to extol our Conſtitution as it has been reſtored and ſettled. We unite with him in acknowledging its general utility and excellence, while we think as to particular parts ſome amendments might be made, if the legiſlature would endeavour it, that might render it yet more comfortable and valuable: particularly with reſpect to the more eaſy and ſpeedy adminiſtration of law and juſtice.

XIII. Preached at St. Andrew's Holborn, April 7, and at the Pariſh Church of Clapham, May 26, 1782, for the Benefit of the Humane Society, inſtituted for the Recovery of Perſons apparently dead by Drowning. By Robert Anthony Bromley, Rector of St. Mildred's in the Poultry, Lecturer of St. John's Hackney, and Miniſter of Fitzroy Chapel. 8vo. 1 s. Rivington, &c.

This diſcourſe is well adapted to recommend a moſt laudable inſtitution, of whoſe ſucceſsful efforts, as the worthy preacher hints, we do not yet know the limits.

☞ Some other ſingle Sermons are deferred to a future opportunity.

*** We are obliged to the Writer of a letter ſigned QUEEN BESS. J [illegible] oo late—the occaſion was paſt.

THE MONTHLY REVIEW,

For NOVEMBER, 1782.

ART. I. *Reflections upon the preſent State of England, and the Independence of America.* By Thomas Day, Eſq. 8vo. 2 s. Stockdale. 1782.

THIS ingenious Writer opens his performance with a ſtriking picture of the preſent critical ſituation of public affairs. After reprobating, in a ſtrain of keen indignation, the unhappy and miſerable policy which has reduced the Engliſh grandeur nearly to annihilation, he proceeds to inquire into the moſt effectual and ſpeedy means for terminating the American war, and producing that peace which is now become abſolutely neceſſary for our national ſalvation.

Having illuſtrated with great power of argument the inflexible ſpirit of the Americans, and their determined reſolution to be free, he gives it as his opinion, that America ought to be declared independent. He conceives, that great advantages will reſult from this meaſure; and we cannot but allow, that his reaſonings are ſolid, and well ſupported.

From the conſideration, that American independence is properly the object for which the nations of Europe are ſolicitous, he is induced to affirm, that England ought to yield with magnanimity, what it cannot with-hold by arms.

> ' From that inſtant,' ſays he, ' ſhe will be enabled to make an honourable peace, or, if compelled to carry on the war, the principles and fortune of it will be changed. France has hitherto had the addreſs to cover her ambitious views with the ſpecious ſemblance of moderation; ſhe has ceaſed to be the common invader of all her neighbours, and the diſturber of the general peace; ſhe is become the patroneſs of univerſal liberty, the guardian of public rights, and the diſintereſted championeſs of the diſtreſſed. England, on the contrary, from the unfortunate principles of the war in which ſhe is en-

gaged, and from the headlong ſpirit of revenge with which ſhe has proſecuted it, has loſt the advantage of the ground, and preſented herſelf to the eyes of Europe, too much in the light of a proud, imperious conqueror. So long as ſhe ſuffers the conteſt to be carried on upon its preſent principles, that diſadvantage will remain; and her crafty rival may bereave her of all her moſt valuable poſſeſſions with the appearance of deſiring peace, and only acting upon the defenſive. But let England once deſiſt from thoſe ambitious ſchemes of ſubjugating the Colonies, which have already coſt her ſo much; and offering them the conteſted points, offer to her other enemies an equitable peace; and France, who is the principal of her enemies, will either be compelled to accept it, or to loſe her preſent ſituation. Not all the artifices ſhe can then uſe, not all her policy, will then prevent her from appearing the aggreſſor; and ſhe will excite ſo much the more jealouſy and ſuſpicion, as her preſent diſſimulation is deeper, and her ambition more carefully concealed.'

This general argument for peace he ſupports with great ingenuity, by ſtating the real condition of the confederacy which has been formed againſt us. Though France may be deſirous to weaken the naval power of England, ſhe cannot, in his opinion, be ſincere in upholding an empire in America, of which ſhe muſt ſoon become jealous. To Holland, he conceives, the continuation of hoſtilities can bring only loſſes; and he points her out as waging a war of defence, indignation, and revenge: and Spain he repreſents as ſeduced into the confederacy by the hopes of recovering Jamaica or Gibraltar, and as 'combating to aggrandize an ally againſt whom ſhe entertains a ſecret and hereditary hatred.'

Proceeding in his argument, he deſcribes the probable conſequences which the declaration of its unlimited independence would produce in America. This declaration, if it concealed no inſidious project of renewing the war, would, he thinks, unbind the chain which all our forces could not break. 'It is evident,' ſays he, 'that from this moment the Americans will ceaſe to conſider the Engliſh people as their foe; that from this moment every former prejudice in their favour will be revived, and every ancient affection recur to their minds. Their prohibitory laws will be repealed, their ſhips, no longer fettered by the tyrannic influence of navigation laws, will voluntarily find their way to our ports, and their harbours in return will be open to our fleets. The induſtry and ingenuity of our manufacturers will again find ample employment, when ſo immenſe a market is opened to their exertions. In this ſenſe, the colonies will ſtill be ours; ours in every rational and enlightened view of intereſt, without infringing the rights of nature, or violating the laws of humanity. Every increaſe of population, or agriculture amongſt them, will equally contribute to our advantage, by the increaſed demand for our commodities; thus will they voluntarily alleviate our burthens, and bear without repining, mous weight of the public impoſitions here. And indeed, nſider the true intereſts of this country, we ſhall find that it

7 is

is commerce alone which had raiſed us to our late envied pitch of greatneſs; and that it is by commerce only that we can hope to preſerve ſome political importance, and the ſhattered fragments of our empire. We neither poſſeſs that vaſt extent of country, or population, which can fit us to aſpire at dominion by conqueſt. Above all, our inſular ſituation, while it ſecures us from the ſudden irruption of our neighbours, renders them in turn more independent of us. For although the empire of the ſea may in a certain degree command reſpect by land, yet I cannot recollect a ſingle inſtance of any country's being conquered by a naval invaſion, that poſſeſſed even moderate reſources, or the common means of ſelf-defence.'

As our Author looks toward a ſpeedy peace as the only means that can reſtore the fallen majeſty of England; ſo, from the prolongation of the war, he prognoſticates the moſt certain ruin.

'A ſtrict and uniform œconomy,' he obſerves, 'applied with unremitting attention, during half a century of peace, might perhaps reduce the public debts within a moderate compaſs: but what can be expected from our miniſters during war, even though they poſſeſſed a degree of prudence and diſintereſtedneſs which have never yet appeared in man? It is well known, that all the ſchemes of our greateſt political œconomiſts would never have made the public ſavings amount to half a million; while about three and twenty millions may be calculated to compoſe the moderate purchaſe of a ſingle year's continuance of the war. Let my countrymen then ſeriouſly reflect upon the accumulation of public debts, ſuch as I believe was never experienced in any other country; upon the intolerable burthens with which every article of convenience, or neceſſity, is already loaded; and upon forty or fifty additional millions of outſtanding debts, which muſt, in all probability, be directly funded, and new taxes impoſed to ſupply the intereſt, at leaſt if the declining commerce of the country can ſupport them, before new ſchemes of enterprize and conqueſt are adopted. I ſhould then wiſh to be reſolved by ſome of our ableſt calculators, whether the moſt uninterrupted ſucceſſes would be likely in any degree to pay the expences they had coſt; and whether the fee ſimple of all the poſſeſſions we have loſt, excepting the monopoly of the American commerce, which I cannot help ſuppoſing out of the queſtion, would indemnify us for a two years continuance of the war. But we have no reaſon to expect ſuch uninterrupted ſucceſs from any thing we have yet experienced; and nothing but the moſt childiſh preſumption, can found a ſanguine expectation of better fortune, upon the mere remembrance of paſt diſaſters. On the contrary, though we have been repeatedly drawn in, like loſing gameſters, to hazard more upon a freſh ſtake, we have conſtantly experienced the ſame cataſtrophe; nor has there been a ſingle period of ſix months, which has not degraded us to a worſe ſituation than we were in before, and augmented our difficulties, both in reſpect to making peace and carrying on the war.—But as to all the paſt, however pernicious, however abſurd the conteſt may have proved, however deſervedly the authors of it may be reprobated as the deliberate enemies of their country, that conteſt was leſs abſurd in the beginning, and leſs pernicious in the continuance than it would prove at preſent. It had then a preciſe and determinate object, however fatal both to humanity and public liberty, the exertion of the legiſlative authority of Great Britain over the colonies, or, in more explicit terms, the eſtabliſhment of unlimited authority, and the reducing them to a ſtate of unconditional ſervitude. But this object, however execrable, was adapted to pleaſe the vanity of a conſiderable party in the nation, and few ſeemed able to diſcern the immediate loſs, the ultimate ſhame and ruin which might enſue. Although it required no great penetration to foreſee that the attempts of this country to extend her authority by force over the colonies, might at ſome future period produce their final emancipation, yet ſuch was the apparent diſproportion of the conteſt, that even the cleareſt underſtandings might doubt concerning the immediate event. But with the preſent experience of our own weakneſs, and the force with which we are to engage, nothing ſhort of madneſs can hope for ſucceſs in a new attack upon the independence of America. Indeed, the abſurdity would not be more palpable, were we to revive our ancient pretenſions upon France, and ſend over a mighty armament to annex the territories of his Moſt Chriſtian Majeſty to the crown of England. Were we then to continue an offenſive war, it is plain that it muſt now be a war entirely without an object, ſince all hopes of ſubduing the colonies are at an end; and it muſt be a ſtruggle of mere diſappointed pride and reſentment: paſſions, which cannot long influence the counſels of nations without the greateſt danger, even in their meridian of power and fortune. But as to ourſelves, we have too long already been ſubject to the influence of theſe blind guides, and waſted too much in raſh and viſionary purſuits. No farther projects, no farther experiments can be tried with ſafety, unleſs we chooſe to deſtroy our remnant of wealth and power, as idly as we have diſſipated all the reſt. That remnant, if wiſely managed, is at leaſt ſufficient for every purpoſe of national happineſs, though not calculated to ſatiſfy every demand of national vanity. But whatever may be our wiſhes or expectations, whether we are diſpoſed to content ourſelves with the ſolid enjoyments of ſafety and tranquillity, or ſtill aſpire at dangerous pre-eminence, peace is alike neceſſary to the acquiſition of either object. Peace alone can deliver us from the enormous burthens with which induſtry is loaded; or at leaſt prevent the neceſſity of new oppreſſions: peace alone can revive our drooping commerce and agriculture, and enable us, by wiſe and ſalutary laws, and internal efforts at improvement, to increaſe our population and manufactures. Peace would enable us to turn our attention, at leiſure, to the immenſe territories we poſſeſs in India; a territory ſo vaſt, ſo fertile, ſo well peopled, that it might compenſate many of our loſſes, could we be convinced of the neceſſity of regulating it by wholeſome laws, adapted to the genius of the inhabitants, inſtead of making it the theatre where European plunderers contend for pillage. Peace would make us more reſpected in all the dependencies which we yet retain, and probably eradicate the ſeeds of future civil wars, if we do not think it below our dignity to be taught wiſdom by our paſt experience, or unworthy our greatneſs to redreſs the juſt complaints we have occaſioned by our former *oppreſſions.*'

Theſe judicious remarks are ſucceeded by an examination of the articles of the treaty of alliance between France and America; and from theſe Mr. Day is alſo led to confirm the notion, that the independence of America is a neceſſary preliminary of peace. He likewiſe adds ſtrength to his argument from the language and ſentiments *of the American agents.* As this part of his work appears to be very maſterly, we ſhall therefore ſelect it for the entertainment of our Readers.

"Great Britain by her pride, her inſolence, her unjuſt attempts to reduce the colonies to ſervitude, has compelled them to reject by arms the intended invaſion of their rights. In the proſecution of this juſtifiable reſiſtance, they have declared themſelves independent; becauſe, neither duty, compact, nor allegiance, can ſubſiſt between the oppreſſor and the oppreſſed; between the nation that aims a mortal ſtroke at the exiſtence of another, and the people that takes up defenſive arms to vindicate itſelf from ſlavery and deſtruction. But Providence has uniformly blaſted the ambitious deſigns of England, and favoured the ſtruggles of the Thirteen States, that through ſuch difficulties, through ſo many various fortunes, through ſuch a ſtorm of blood and death, have perſevered in the generous deſign of maintaining the rights of nature, and the common cauſe of the human ſpecies. If Great Britain, unenlightened by all the paſt, untaught by her own calamities, ſtill perſiſts in her former arrogance, and dreams of binding the hitherto unconquerable minds of the Americans, let her collect all her remaining forces, and gather auxiliary troops of mercenaries from all the tyrants that deal in human blood, to make a laſt deciſive trial of her fortune. She has already abridged all other rights, and ſevered every other tie, by appealing to the ſword; and the ſword is now the only charter of dominion, by which ſhe muſt hope to rule over American ſubjects. Does ſhe imagine that the ghaſtly wounds of a ſeven years civil war are to be cloſed in an inſtant by the charm of a fallacious lenity? Or that the Americans can ſo ſoon forget the injuries they have received, their property waſted, their towns deſtroyed, their country deſolated, and every degree of hoſtile inſult and cruelty offered to their families and themſelves? Are theſe the potent arguments which are to induce them to reſign the price of all their victories, and truſt themſelves again to the compaſſion of a Britiſh government, at the expence of all that is manly, juſt, or noble, either in nations or individuals? Is it for theſe benefits, ſo feelingly enforced, that they are to deſert allies that have ſupported them in the hour of danger, cheriſhed the riſing hopes of their infant ſtates, and dared the vengeance and the ſhock of the proudeſt, if not the moſt powerful, nation in the univerſe? Or does the ſame deluſion which made the Engliſh promiſe themſelves ſo eaſy a conqueſt in the beginning, make them now imagine that the Americans are to be ſubdued by policy, after having proved themſelves unconquerable by arms? Why elſe do they think of propoſing terms which they muſt know would be rejected with ſcorn by every people that is not delivered up to infatuation? Shall the Americans brand themſelves with every epithet of perfidy and falſehood, violate the unblemiſhed honour of their new republics, and deprive themſelves of the future favour and aſſiſtance of all Europe, that muſt be witneſs of their ſhameful ingratitude, only that they may deliver themſelves up to the very people that has been ſo long armed for their deſtruction?—They are not ſo ignorant of the feelings of eſtabliſhed governments toward thoſe that are denominated rebels, or what they muſt themſelves expect even from the moment of their accepting ſo ſiniſter a league. As to the pretended conceſſions which are ſometimes made to rebellious ſubjects, they are at beſt but authoriſed frauds, to diſarm the intended victims of future cruelty and revenge. Is there in all the wide extent of hiſtory, that baneful catalogue of human crimes and miſeries, a ſingle inſtance of theſe involuntary conceſſions which has not been revoked, without regard to faith or humanity, the very moment when it might be attempted with impunity? And what is there in the nature of the Britiſh government, that ſhould produce an exception in its favour? We are not ignorant of the mutability and inconſiſtency of its counſels; thoſe counſels which ſometimes menace the ſecurity and independence of all the ſurrounding nations, ſometimes ſolicit peace with the holy fervour of primitive Chriſtianity. If the Engliſh themſelves repoſe an implicit faith in her new Adminiſtration, it is not ſo with the Americans, it is not ſo with the reſt of mankind. We know that the ſame breath which has blown up the bubble, that now dances upon the atmoſphere of national conceit, may diſſipate its unſubſtantial fabric, and breathe again thoſe peſtilential vapours which lately threatened the deſtruction of half mankind. As to the Engliſh themſelves, if they have voluntarily joined in this proſcription of the Americans, what faith, what confidence is to be given to a barbarous unfeeling nation, that only ſuſpends its cruelties from an inability to purſue them?—If, on the contrary, as ſome pretend, they have been reluctantly compelled to ſanctify outrages which they diſapprove, on what pretence do they attempt to modify the rights of others, who are incapable of defending their own. Let them therefore underſtand, that whether their characteriſtic be cruelty or weakneſs, we will neither confide in the one, nor ſhare in the miſchievous conſequences of the other. We will remain fixed to that ſpot where fortune and Providence have eſtabliſhed the foundations of our riſing empire, by the agency of our own fortitude and virtue. If England thinks that ſhe can puſh us from the ſolid baſis on which we now ſtand firm, let her approach with all her remaining forces, and make the dangerous experiment. If, on the contrary, ſhe has had ſufficient experience of her own weakneſs, and wiſhes to give the world and herſelf ſome interval of repoſe, let her, as a preliminary, deſiſt from all the ſchemes of wild and fruitleſs ambition. Let her equally lay aſide the projects of fraud and violence; nor attempt, by the contemptible arts of crooked policy, to deceive thoſe whom ſhe is unable to conquer. Let her meet the Americans with ſincerity and magnanimity; let her make all the atonement which is within her power to thoſe ſhe has injured, by deſiſting from new attempts to injure. As to our independence, in the ampleſt ſenſe that can be given to the term, we do not aſk it of England or her miniſters, becauſe it is not theirs to give; we already hold it from Heaven and the points of our ſwords; and upon theſe alone ſhall we depend for its preſervation. Yet if ſhe fairly and honourably treat with us upon theſe terms, we ſhall acknowledge it as a proof of her ſincerity, and accept it as a pledge of offered peace.

By theſe means, the memory of paſt injuries may be gradually obliterated, and ſhe may yet find, in a participation of our commerce, the ſureſt prop of her declining opulence, and in our returning affection and future alliance, no contemptible ſupport of her remaining empire. But let her at length underſtand the real limits of her power, and deſiſt from the attempt to unite and reconcile contradictions. The two alternatives are indeed before her, and ſhe may take her choice; a firm and profitable peace, accompanied with the independence of the colonies, or a war of hatred, revenge, and fury, to reduce the Americans to ſervitude, or periſh in the attempt. More than this, neither fortune, nor Heaven allows; nor her own ungovernable madneſs, which has compelled the Americans to ſeize that independence which ſhe now in vain endeavours to withhold, and completed the diſmemberment of the empire."

Having exhibited with ſo much ſpirit, juſtice, and accuracy the thoughts and views of the friends of America, Mr. Day enquires into the probable meaſures of government. He then apologizes for having given way to the impulſe he felt for laying his reflections before the Public; and at length, he concludes by explaining, with a becoming fortitude, the motives which have compelled him to deteſt the American war.

This ſhort analyſis is ſufficient to convey to our Readers the intention of theſe REFLECTIONS; and from the extracts we have given they will be enabled to judge of Mr. Day's ability and ſtyle of compoſition. In our opinion, his reaſonings are cloſe, his manner keen without indiſcretion, and his language forcible: we cannot, therefore, but recommend his performance to the ſerious attention of the Public.

To conclude, there is one obſervation which the example of Mr. Day has ſuggeſted to us; and which we beg to throw out in the preſent ſituation of affairs. The corruption of Miniſters has, of late years, been ſo great, that they have bribed almoſt every man of letters into their ſervice, and have diſcovered an extreme ſolicitude to deceive the Public by their venal publications. Hence it has naturally followed, that anonymous pamphlets have ſunk into ſo much diſcredit, that they are ſeldom read, and that no faith or truſt is repoſed in them. Unlike to ſuch writers, and unawed by the terrors of power, the Author, whoſe *reflections* are now before us, gives his name to the world; and ſtands forward to avow the ſentiments he has publiſhed. It were to be wiſhed, that all political writers would imitate his diſintereſtedneſs. The liberty of the preſs would then appear in its brighteſt glory. Motives of prudence would then repreſs the unprincipled inſolence of hired rhetoricians; and miniſters would not dare to affect a contempt of the cenſures of reſpectable men and incorrupt citizens. The fervour of the people would be kept alive; they would be exactly informed of their due and proper importance, and be able to ſound thoſe alarms which give inſtruction to Kings. They would be taught to deſpiſe and to puniſh thoſe abominable ſtateſmen, who are eager to exerciſe their rapacity and not their virtues; whoſe ſelfiſhneſs is their only idol; and who, diſregarding the fortunes of the nation which they are called to govern, are contented with the conſequence and gratifications that are afforded by the pride of office and the trappings of greatneſs.

ART. II. *Nichols's Memoirs of the late Mr. William Bowyer,* CONCLUDED. See our laſt Month's Review.

HAVING given a brief view of the materials of which this elaborate work is compoſed, and of the various kinds of entertainment and information which it will afford to the curious and inquiſitive Reader, we now proceed to the ſpecimens of literary hiſtory promiſed in our laſt: Vid. Review for October, p. 273.

The firſt of theſe ſpecimens is the account here given of that very eminent writer, the late Biſhop Warburton:

'This learned prelate was born at Newark upon Trent, Dec. 24, 1698. His father was George Warburton, an attorney, and town-clerk of the place, in which this his eldeſt ſon received his birth and education. The family of Dr. Warburton came originally from the county of Cheſter. Mr. George Warburton died about the year 1706, leaving his widow with two ſons and two daughters, of which the ſecond ſon, George, died young; but of the daughters, one ſtill ſurvives her brother. The Biſhop received the early part of his education under Mr. Weſton, then maſter of Okeham ſchool in Rutlandſhire; where he ſhewed no indication of ſuperior genius. His original deſignation was to the profeſſion of his father; and he was accordingly placed clerk to an attorney, with whom he remained until he was qualified to engage in buſineſs on his own account. He was then admitted to one of the courts at Weſtminſter, and for ſome years continued the employment of an attorney and ſolicitor at the place of his birth. The ſucceſs he met with as a man of buſineſs was probably not great. It was certainly inſufficient to induce him to devote the reſt of his life to it; and it is probable, that his want of encouragement might tempt him to turn his thoughts towards a profeſſion in which his literary acquiſitions would be more valuable, and in which he might more eaſily purſue the bent of his inclination. He appears to have brought from ſchool more learning than was requiſite for a practiſing lawyer. This might rather impede than forward his progreſs, as it has been generally obſerved, that an attention to literary concerns, and the buſtle of an attorney's office, with only a moderate ſhare of buſineſs, are wholly incompatible; it is therefore no wonder that he preferred retirement to noiſe, and relinquiſhed what advantages he might expect from the law.

'In the year 1724, his firſt work, conſiſting of tranſlations from C[illegible] Pliny, Claudian, and others, appeared, under the title of [illegible]eous Tranſlations, in Proſe and Verſe, from Roman Poets, Orators, and Hiſtorians." It is dedicated to his early patron, Sir Robert Sutton; and ſeems to have laid the foundation of his firſt eccleſiaſtical preferment. At this period, it is probable, he had not abandoned his profeſſion, though it is certain he did not attend to it much longer. About Chriſtmas 1726, he came to London, and while there, was introduced to Theobald, Concanen, and others of Mr. Pope's enemies, with whoſe converſation he was extremely pleaſed. It was at this time that he wrote a letter * to Concanen, dated Jan. 2, 1726, which by accident falling into the hands of the late Dr. Akenſide, was produced to moſt of that gentleman's friends, and by that means became the ſubject of much ſpeculation. About this time he alſo communicated to Theobald ſome notes on Shakſpeare, which afterwards appeared in that critic's edition of our great dramatic poet. In 1727, his ſecond work, entitled, "A Critical and Philoſophical Enquiry into the Cauſes of Prodigies and Miracles, as related by Hiſtorians," &c. was publiſhed. He was at this time in Orders, and on the 25th of April 1728, had the honour to be in the King's Liſt of Maſters of Arts, created at Cambridge on his Majeſty's viſit to that univerſity. In the ſame year, he was preſented by Sir Robert Sutton to the rectory of Burnt Broughton in the county of Lincoln, a living which he retained till his death, at which he ſpent a conſiderable part of his middle life in a ſtudious retirement, devoted entirely to letters; and there planned, and in part executed, ſome of his moſt important works. Several years elapſed, after obtaining this preferment, before Mr. Warburton appeared again in the world † as a writer. In 1736, he exhibited a plan of a new edition of Velleius Paterculus, which he printed in the "*Bibliotheque Britannique, pour les Mois Juillet, Aout, & Sept.* 1736. *A la Haye.*" The deſign never was completed. Dr. Middleton, in a letter to him, dated April 9, 1737, returns him thanks for his letters as well as the Journal, which, ſays he, "came to my hands ſoon after the date of my laſt. I had before ſeen the force of your critical genius very ſucceſsfully employed on Shakſpeare, but did not know you had ever tried it on the Latin authors. I am pleaſed with ſeveral of your emendations, and tranſcribed them into the margin of my editions, though not equally with them all. It is a laudable and liberal amuſement, to try now and then in our reading the ſucceſs of a conjecture; but in the preſent ſtate of the generality of the old writers, it can hardly be thought a ſtudy fit to employ a life upon, at leaſt not worthy, I am ſure, of your talents and induſtry, which, inſtead of trifling on words, ſeem calculated rather to correct the opinions and manners of the world." Theſe ſentiments of his friend appear to have had their due weight; for, from that time, the intended edition was laid aſide, and never afterwards reſumed.

‘ It was in this year, 1736, that he may be ſaid to have emerged from the obſcurity of a private life into the notice of the world. The firſt publication which rendered him afterwards famous now appeared, under the title of "The Alliance between Church and State; or, the

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* Publiſhed in Malone's Supplement to Shakſpeare.

† An "Apology for Sir Robert Sutton" in the affair of the Charitable Corporation hath been attributed to his pen.

‡

Neceſſity

lation. The publication of "The Dunciad" was the laſt ſervice which our author rendered Mr. Pope in his life-time. After a lingering and tedious illneſs, the event of which had been long foreſeen, this great poet died on the 30th of May 1744; and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all ſuch of his works already printed as he had not otherwiſe diſpoſed of or alienated, and all the profits which ſhould ariſe from any edition to be printed after his death: but at the ſame time directed that they ſhould be publiſhed without any future alterations.

'In 1744, Mr. Warburton turned his attention to the ſeveral attacks which had been made on the "Divine Legation," and defended himſelf in a manner which, if it did not prove him to be poſſeſſed of much humility or diffidence, at leaſt demonſtrated, that he knew how to wield the weapons of controverſy with the hand of a maſter. His firſt defence now appeared, under the title of "Remarks on ſeveral occaſional reflections, in Anſwer to the Rev. Dr. Middleton, Dr. Pococke *, the Maſter of the Charter Houſe †, Dr. Richard Grey, and others; ſerving to explain and juſtify divers Paſſages in The Divine Legation, objected to by thoſe learned Writers. To which is added, A General Review of the Argument of the Divine Legation, as far as it is yet advanced; wherein is conſidered the Relation the ſeveral Parts bear to each other and the whole. Together with an Appendix, in Anſwer to a late Pamphlet, intituled, An Examination of Mr. W——'s ſecond Propoſition." This was followed next year by "Remarks on ſeveral occaſional Reflections, in Anſwer to the Rev. Doctors Stebbing and Sykes; ſerving to explain and juſtify the Two Diſſertations in the Divine Legation, concerning the Command to Abraham to offer up his Son, and the Nature of the Jewiſh Theocracy, objected to by theſe learned Writers. Part II. and laſt." Both theſe anſwers are couched in thoſe high terms of confident ſuperiority, which marked almoſt every performance that fell from his pen during the remainder of his life.

'On the 5th of September 1745, the friendſhip between him and Mr. Allen was more cloſely cemented by his marriage with Miſs Tucker, who ſurvived him, and is now (1781) the wife of the Rev. Mr. Smith.

'At this juncture the kingdom was under a great alarm, occaſioned by the rebellion breaking out in Scotland. Thoſe who wiſhed well to the then eſtabliſhed government, found it neceſſary to exert every effort which could be uſed againſt the invading enemy. The clergy were not wanting on their part; and no one did more ſervice than Mr. Warburton, who printed three excellent and ſeaſonable ſermons at this important criſis: I. "A faithful Portrait of Popery, by which it is ſeen to be the Reverſe of Chriſtianity, as it is the Deſtruction of Morality, Piety, and Civil Liberty. Preached at St. James's, Weſtminſter, Oct. 1745." II. "A Sermon occaſioned by the preſent unnatural Rebellion, &c. preached in Mr. Allen's Chapel, at Prior-Park, near Bath, Nov. 1745." III. "The Nature of Na-

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* *Biſhop of Meath.*

† Nicholas Mann, Eſq.

tional Offences truly ſtated.—Preached on the General Faſt-Day, Dec. 18, 1745, 1746."

'On account of the laſt of theſe ſermons, he was again involved in a controverſy with his former antagoniſt, Dr. Stebbing, which occaſioned "An Apological Dedication to the Rev. Dr. Henry Stebbing, in Anſwer to his Cenſure and Miſrepreſentations of the Sermon preached on the General Faſt, &c."

'Notwithſtanding his great connections, his acknowledged abilities, and his eſtabliſhed reputation; a reputation founded on the durable baſis of learning, and upheld by the decent and attentive performance of every duty incident to his ſtation; yet we do not find that he received any addition to the preferment given him in 1728, by Sir Robert Sutton (except the Chaplainſhip to the Prince of Wales), until April 1746, when he was unanimouſly called by the Society of Lincoln's Inn to be their preacher.

'In November he publiſhed "A Sermon preached on the Thankſgiving appointed to be obſerved the 9th of October, for the Suppreſſion of the late unnatural rebellion." In 1747 appeared his edition of Shakſpeare, and his Preface to Clariſſa; and in the ſame year he publiſhed, I. "A Letter from an Author to a Member of Parliament concerning Literary Property." II "Preface to Mrs. Cockburn's Remarks upon the Principles and Reaſonings of Dr. Rutherforth's Eſſay on the Nature and Obligations of Virtue," &c. III. "Preface to a Critical Enquiry into the Opinions and Practice of the ancient Philoſophers, concerning the Nature of a Future State, and their Method of teaching by double Doctrine." (By Mr. Towne) 1747, 2d edition. In 1748, a third edition of "The Alliance between Church and State, corrected and enlarged."

'In 1749, a very extraordinary attack was made on the moral character of Mr. Pope, from a quarter where it could be the leaſt expected. His "Guide, Philoſopher, and Friend," Lord Bolingbroke, publiſhed a book which he had formerly lent Mr. Pope in MS. The Preface to this work, written by Mr. Mallet, contained an accuſation of Mr. Pope's having clandeſtinely printed [but it was never publiſhed] an edition of his Lordſhip's performance, without his leave or knowledge. A defence of the poet ſoon after made its appearance, which was univerſally aſcribed to Mr. Warburton, and was afterwards owned by him. It was called, "A Letter to the Editor of the Letters on the Spirit of Patriotiſm, the Idea of a Patriot King, and the State of Parties, &c. occaſioned by the Editor's Advertiſement," &c. which ſoon afterwards produced an abuſive pamphlet, under the title of "A familiar Epiſtle to the moſt impudent Man living;" a performance, as hath been truly obſerved, couched in language bad enough to diſgrace even gaols and garrets. About this time the publication of Dr. Middleton's Enquiry concerning the miraculous Powers, gave riſe to a controverſy, which was managed with great warmth and aſperity on both ſides; and not much to the credit of either party. On this occaſion Mr. Warburton publiſhed an excellent performance, written with a degree of candour and temper, which, it is to be lamented, he did not always exerciſe. The title of it was, "*Julian*; or, A Diſcourſe concerning the Earthquake and fiery Eruption which defeated that Emperor's attempt to rebuild the Temple at Jeruſalem, 1750." A ſecond edition of this diſcourſe "with additions," appeared in 1751, in which year he gave the Public his edition of Mr. Pope's Works, with notes, in nine volumes 8vo.; and in the ſame year printed "An Anſwer to a Letter to Dr. Middleton, inſerted in a Pamphlet intituled, The Argument of the Divine Legation fairly ſtated," &c.; and "An Account of the Prophecies of Ariſe Evans, the Welch Prophet in the laſt Century[*];" the latter of which pieces afterwards ſubjected him to much ridicule.

'In 1753, Mr. Warburton publiſhed the firſt volume of a courſe of ſermons preached at Lincoln's Inn, intituled, "The Principles of Natural and Revealed Religion occaſionally opened and explained;" and this, in the ſubſequent year, was followed by a ſecond. After the Public had been ſome time promiſed, it may, from the alarm which was taken, be almoſt ſaid threatened with, the appearance of Lord Bolingbroke's Works, they were about this time printed. The known abilities and infidelity of this nobleman had created apprehenſions, in the minds of many people, of the pernicious effects of his doctrines; and nothing but the appearance of his whole force could have convinced his friends, how little there was to be dreaded from arguments againſt religion ſo weakly ſupported. Many anſwers were ſoon publiſhed, but none with more acuteneſs, ſolidity, and ſprightlineſs, than "A View of Lord Bolingbroke's Philoſophy in two Letters to a Friend, 1754;" the third and fourth letters were publiſhed in 1755, with another edition of the two former; and in the ſame year a ſmaller edition of the whole; which, though it came into the world without a name, was univerſally aſcribed to Mr. Warburton, and afterwards publicly owned by him. To ſome copies of this is prefixed an excellent complimentary epiſtle from the Preſident Monteſquieu, dated May 26, 1754.

'At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withheld, ſeemed to be approaching towards him. In September 1754, he was appointed one of his Majeſty's Chaplains in Ordinary; and in the next year was preſented to a Prebend[‡] in the cathedral of Durham, on the death of Dr. Mangey. About the ſame time the degree of Doctor of Divinity was conferred on him by Dr. Herring, then Archbiſhop of Canterbury. A new impreſſion of The Divine Legation being now called for, he printed a fourth edition of the firſt Part of it, corrected and enlarged, divided into two volumes, with a dedication to the Earl of Hardwicke. The ſame year appeared "A Sermon preached before his Grace Charles Duke of Marlborough, Preſident, and the Governors of the Hoſpital for the Small Pox and for Inoculation, at the Pariſh Church of St. Andrew, Holborn, April the

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[*] Annexed to the firſt volume of Dr. Jortin's Remarks on Eccleſiaſtical Hiſtory.

[‡] Soon after he obtained this preferment, he wrote Remarks on Neal's Hiſtory of the Puritans, in the margin of that copy of Neal *which belongs* to the cathedral Library of Durham. Mr. Prince of *Oxford hath a tranſcript.*

24th, 1755." And in 1756, "Natural and Civil Events the Inſtruments of God's Moral Government, a Sermon, preached on the laſt public Faſt-day, at Lincoln's Inn Chapel." In 1757, a pamphlet was publiſhed called "Remarks on Mr. David Hume's Eſſay on the Natural Hiſtory of Religion;" which is ſaid to have been compoſed of marginal obſervations, made by Dr. Warburton, on reading Mr. Hume's book; and which gave ſo much offence to the author animadverted upon, that he thought it of importance enough to deſerve particular mention in the ſhort account of his life.

'On the 11th of October in this year, our author was advanced to the deanry of Briſtol; and in 1758, republiſhed the ſecond Part of "The Divine Legation," divided into two Parts, with a Dedication to the preſent Earl of Mansfield, which deſerves to be read by every perſon who eſteems the well-being of ſociety as a concern of any importance. At the latter end of the next year, Dr. Warburton received the honour, ſo juſtly due to his merit, of being dignified with the mitre, and promoted to the vacant See of Glouceſter. He was conſecrated on the 20th of January 1760, and on the 30th of the ſame month preached before the Houſe of Lords. In the next year, he printed "A Rational Account of the Nature and End of the Sacrament of the Lord's Supper." In 1762, he publiſhed "The Doctrine of Grace; or the Office and Operations of the Holy Spirit vindicated from the Inſults of Infidelity and the Abuſes of Fanaticiſm," 2 volumes 12mo; and in the ſucceeding year drew upon himſelf much illiberal abuſe from ſome writers * of the popular party, on occaſion of his complaint in the Houſe of Lords, on the 15th of Nov. 1763, againſt Mr. Wilkes for putting his name to certain notes on the infamous "Eſſay on Woman."

'In 1765, another edition of the ſecond Part of "The Divine Legation" was publiſhed, as volumes III. IV. and V.; the two Parts printed in 1755 being conſidered as volumes I. and II. It was this edition which produced the well known controverſy between him and Dr. Lowth. On this occaſion was publiſhed "The ſecond Part of an Epiſtolary Correſpondence between the Biſhop of Glouceſter and the late Profeſſor of Oxford, without an Imprimatur, *i. e.* without a Cover to the violated Laws of Honour and Society, 1766." In 1776, he gave a new edition of "The Alliance between Church and State," and a "Sermon preached before the incorporated Society for the Propagation of the Goſpel in Foreign Parts; at the Anniverſary Meeting in the Pariſh Church of St. Mary-le-bow." The next year produced a third volume of his ſermons, dedicated to Lady Mansfield; and with this, and a ſingle "Sermon preached at St. Lawrence Jewry, April 30, 1767, before his Royal Highneſs Edward Duke of York, Preſident, and the Governors of the London Hoſpital, &c." he cloſed his literary labours.

'His faculties continued unimpaired for ſome time after this period; and in 1769 he gave conſiderable aſſiſtance † to Mr. Ruffhead, in his Life of Mr. Pope. He transferred 500 l. to Lord Mansfield, Judge Wilmot, and Mr. Charles Yorke, upon truſt, to found a Lecture, in the form of a courſe of ſermons, to prove the truth of revealed religion in general, and of the Chriſtian in particular, from the completion of the prophecies in the Old and New Teſtament, which relate to the Chriſtian church, eſpecially to the apoſtacy of Papal Rome. To this foundation we owe the admirable Introductory Lectures of Hurd, and the well-adapted Continuation of Halifax and Bagot.

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* See Churchill's Dueliſt.

† His Lordſhip gave no other aſſiſtance to Mr. Ruffhead, than a bundle of original letters, of Mr. Pope and his correſpondents, with other papers: but no part of the Memoirs was written by the Biſhop.

'It is a melancholy reflection, that a life ſpent in the conſtant purſuit of knowledge frequently terminates in the loſs of thoſe powers, the cultivation and improvement of which are attended to with too ſtrict and unabated a degree of ardour. This was in ſome degree the misfortune of Dr. Warburton. Like Swift and the great Duke of Marlborough, he gradually ſunk into a ſituation in which it was a fatigue to him to enter into general converſation. There were, however, a few old and valuable friends in whoſe company, even to the laſt, his mental faculties were exerted in their wonted force; and at ſuch times he would appear cheerful for ſeveral hours, and on the departure of his friends retreat as it were within himſelf. This melancholy habit was aggravated by the loſs of his only ſon, a very promiſing young gentleman, who died of a conſumption but a ſhort time before the Biſhop, who himſelf reſigned to fate in the 81ſt year of his age. A neat marble monument has been lately erected in the cathedral of Glouceſter, with this inſcription—

"To the Memory of
WILLIAM WARBURTON, D. D.
For more than 19 Years Biſhop of this See,
A Prelate
Of the moſt ſublime Genius, and exquiſite Learning.
Both which Talents
He employed, through a long Life,
In the Support
Of what he firmly believed,
THE CHRISTIAN RELIGION;
And
Of what he eſteemed the beſt Eſtabliſhment of it,
THE CHURCH of ENGLAND.
He was born at Newark upon Trent,
Dec. 24, 1698.
Was conſecrated BISHOP of Glouceſter,
Jan. 20, 1760.
Died at his Palace, in this City,
June 7, 1779.
And was buried near this Place."

'Beneath the entablature is his head in a medallion.'

We are informed by Mr. Nichols, that a complete and elegant edition of this learned Prelate's writings is intended for the Public, by his all-accompliſhed friend, the Biſhop of Worceſter. A tribute due to ſuch diſtinguiſhed merit: and we doubt not but that it will be diſcharged in a manner every way worthy of the memory of one great Prelate, and the abilities of another.

Nor is this only the tribute of juſtice to learning; but of gratitude to friendſhip.

We ſhall conclude our extracts of this work with the account which the Editor hath given us of two perſons of far different fame; *viz.* William Lauder, and Auditor Benſon—both of them Editors of Johnſton, the old Scotch Phyſician's Latin verſion of David's Pſalms: the former immortalized by his own infamy, and the latter by Pope's Dunciad.

'*William Lauder* was a Scotchman, educated at the Univerſity of Edinburgh, where he finiſhed his ſtudies with reputation, and acquired a conſiderable knowledge of the Latin tongue. He afterwards taught with ſucceſs in the claſs of Humanity * ſtudents who were recommended to him by the Profeſſor thereof. In 1734, he received a teſtimonial from the heads of the Univerſity, certifying that he was a fit perſon to teach Humanity in any ſchool or college whatever; and in 1742 he was recommended by Mr. Patrick Cuming and Mr. Colin Maclaurin, Profeſſors of Church Hiſtory and Mathematics, to the maſterſhip of the Grammar-ſchool at Dundee, then vacant. Whether he ſucceeded in this application or not, is uncertain; but afterwards we find him in London, contriving to ruin the reputation of Milton; an attempt which ended in the deſtruction of his own. His reaſon for this attack probably ſprung from the virulence of a violent party ſpirit, which triumphed over every principle of honour or honeſty. He began firſt to retail part of his deſign in the Gentleman's Magazine, 1747; and finding that his forgeries were not detected, was encouraged in 1751 to collect them, with additions, in a volume, intituled "An Eſſay on Milton's Uſe and Imitation of the Moderns in his Paradiſe Loſt." 8vo. The fidelity of his quotations had been doubted by ſeveral people, and the falſehood of them was ſoon after demonſtrated by Mr. (now Dr.) Douglas, in a pamphlet intituled "Milton vindicated from the Charge of Plagiariſm brought againſt him by Lauder; and Lauder himſelf convicted of ſeveral Forgeries and groſs Impoſitions on the Public, 1751." The appearance of this detection overwhelmed Lauder with confuſion. He ſubſcribed a confeſſion, dictated by a learned friend ſtill living, wherein he ingenuouſly acknowledged his offence, which he profeſſed to have been occaſioned by the injury he had received from the diſappointment of his expectations of profit from the publication of Johnſton's Pſalms. This misfortune he aſcribed to the couplet in Mr. Pope's Dunciad, hereafter quoted, and from thence originated his rancour againſt Milton. He afterwards imputed his conduct to other motives, abuſed the few friends who continued to countenance him, and, finding that his character was not to be retrieved, quitted the kingdom, and went to Barbadoes, where he ſome time taught a ſchool. His behaviour there was mean and deſpicable; and he paſſed the remainder of his life in univerſal contempt. He died ſometime about the year 1771.'

'Mr. Benson was the ſon of Sir William Benſon, formerly Sheriff of London. He was born in 1682; and in the reign of Queen Anne made a tour abroad, during which he viſited Hanover and ſome other German courts, and Stockholm. In 1710, he was High Sheriff of Wilts, and ſoon after wrote his famous Letter to Sir Jacob Banks of Minehead, by birth a Swede, but naturalized; wherein he ſet forth the miſeries of the Swedes, after they had made a ſurrender of their liberties to arbitrary power, which was then making great advances at home. Being ſummoned for this letter before the Lords of the Privy Council, he owned himſelf to be the author of it, in defiance of a proſecution then ordered by the Queen's Attorney General, and put his name to all the ſubſequent editions, of which not leſs than 100,000 copies were ſold in our own and foreign languages. He was member for the borough of Shafteſbury in the firſt parliament of George the Firſt, who, in the year 1718, made him Surveyor General of his works, in the place of Sir Chriſtopher Wren; by which he vacated his ſeat in parliament. He reſigned this poſt not long after to oblige the then miniſter. The commentator on the Dunciad, B. iii. ver. 325, relates, that "Mr. Benſon gave in a report to the Lords, that their houſe, and the painted chamber adjoining, were in immediate danger of falling; whereupon they met in a committee, to appoint ſome other place to ſit in while the houſe was taking down; but it being propoſed to take the opinion of ſome other builders, they found it in very good condition. Upon this the Lords were going to addreſs the King againſt Benſon for ſuch a miſrepreſentation; but the Earl of Sunderland, then Secretary of State, gave them aſſurance that his Majeſty would remove him; which was done accordingly. In favour of this man, proceeds the note, the famous Sir Chriſtopher Wren, who had been Architect to the Crown for above 50 years, built moſt of the churches in London, laid the firſt ſtone of St. Paul's, and lived to finiſh it, had been diſplaced from his employment at the age of near 90 years." On the reſignation of this office, Mr. Benſon received a ſhort time after an aſſignment of a conſiderable debt due to the Crown in Ireland, and alſo the reverſion of one of the two offices of Auditor of the Impreſt, which he enjoyed after the death of Mr. Edward Harley. He attended King George I. in a viſit which he made to his German dominions, and while there gave directions for that curious water-work in the gardens of Herenhauſen which is known to excel the famous fountain of St. Cloud in France. If we may compare ſmall things with great, the water was laid into the town of Shaftſbury from a farm at a mile diſtance, by a horſe engine erected at his expence; but the yearly profits not anſwering the fund and repairs, it failed in about four years, and was renewed again 1714. In the prime of his life few perſons were more diſtinguiſhed by the characters of the fine gentleman, the ſcholar, the ſtateſman, and the patriot; but in the latter part of it, he lived very retired, chiefly at Wimbleton in Surry, where he died February 2, 1754. He was a great admirer of Milton and Johnſton, on which account Pope mentions him in the Dunciad:

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* So the *Latin* tongue is called in Scotland, from the phraſe *Claſſis humaniorum literarum.*

> "On two unequal crutches propt he came,
> Milton's on this, on that one Johnſton's name."

To do honour to Milton, he erected a monument to his memory in Weſtminſter Abbey, employed Mr. Tanner to engrave a medal of him, and paid Mr. Dobſon for tranſlating th [illegible] ſe Loſt into *Latin.* His own publications were, "Virgil [illegible] ry, or an

Eſſay on the Georgics; being the Second Book, tranſlated into Engliſh Verſe: to which are added, the Latin Text, and Mr. Dryden's Verſion, with Notes critical and ruſtic, 1724," 8vo.; and "Letters concerning Poetical Tranſlations, and Virgil's and Milton's Arts of Verſe, &c. 1739."

Our Author is intitled to the thanks of the curious for the pains he takes to gratify them in matters which lie out of the reach of common inſtruction; and we wiſh him ſucceſs and encouragement in his future enquiries and purſuits.

ART. III. *Collections for the Hiſtory of Worceſterſhire.* Vol. II. [By Dr. Naſh.] Folio. 2 l. 12 s. 6 d. T. Payne, &c. 1782.

A General idea of the plan and execution of the firſt volume of this very laborious undertaking, was given in our Review, Vol. LXV. p. 257; and the work is now completed with the ſame care and attention that were manifeſted in the former publication. But the local nature of eccleſiaſtical antitiquities, and the deſcent of manors from family to family, through all their marriages and alienations, of which the principal part of the work neceſſarily conſiſts, furniſh very little to intereſt the general reader; of this little we ſhall, however, ſpecify a few inſtances. Under the article Kidderminſter, the Author has given a very circumſtantial and ſatisfactory hiſtorical account of that town, its trade and population: together with a character and portrait of the celebrated Mr. Baxter, who was many years the miniſter there. In treating of the pariſh of Mathon, on the borders of Herefordſhire, a place famous for cyder and perry, we are furniſhed with the moſt approved proceſs for making thoſe delicious liquors.

In reference to a genealogical table of the family of Percy of Worceſter, a branch from the Northumberland family, we are gratified with ſome curious remarks on the orthography of ſurnames; of which great diſagreements occur in the ſubſcription to old writings. So little was preciſion attended to in the ſpelling of names, that relations of the neareſt affinity often varied from each other in their ſignatures; each taking up any combination of letters that did but expreſs the ſound. Among ſeveral other inſtances produced to illuſtrate this obſervation, the moſt extraordinary is that of the family above mentioned, twenty-three variations being found in ſpelling ſo ſhort a name as *Percy!* The name however is truly written as here expreſſed; being derived from their original domain of *Perci* or *Percy*, in lower Normandy.

At the hamlet of Red Ditch, in the pariſh of Tardebigg, there is a conſiderable manufacture of needles, in which about four hundred perſons are employed, and two thouſand more in the neighbourhood. As inconſiderable a thing as a needle may be deemed, it is a pregnant inſtance of the advantages of manufacture in improving the value of a raw material. Our Author obſerves, that the eye is punched four times; and he adds, 'how many hands and engines it paſſes through, from the ore to the ſmall wire, I know not, but from the wire to the perfect needle it certainly changes hands more than forty times. Children are put apprentice to the buſineſs at ſeven years old, and after about one year, an induſtrious child will get half a crown a week: women likewiſe are employed in many branches of the buſineſs.' A ſtill more extraordinary inſtance is cited in the article of lace, when he affirms, that 'to manufacture a pound of flax into the fineſt lace, requires more time than the life of man commonly allows!'

Such are the caſual articles of information and amuſement that are thinly ſcattered and ſmothered among loads of genealogies and boundaries; where they lie for the uſe of thoſe indefatigable few, who may ſearch as diligently from the impulſe of curioſity, as the Reviewer is bound to from duty.

Many curious matters of antiquity are contained in an Appendix, particularly relating to that valuable record called Domeſday; to that part of which reſpecting Worceſterſhire, the Author has added ſome intereſting notes: and the whole is offered to the Public with that modeſty and liberality that characterize the true friend to literary knowledge.

ART. IV. *Antient Metaphyſics: or, the Science of Univerſals.* Containing a further Examination of the Principles of Sir Iſaac Newton's Aſtronomy. Volume Second. 4to. 18 s. Boards. London, Cadell. 1782.

OF this uncommon Writer, we have delivered our opinion in a former Article *; and upon the preſent occaſion we find no reaſon to depart from the ſentiments which, at that time, we ſubmitted to our readers. In this volume, he preſents the Public with what he terms 'the ſecond part of his *great* antient ſyſtem of Philoſophy.' It is a leading notion with him, that the age in which we live is exceedingly ignorant; and he obſerves, that it is the object of his work to revive the philoſophy of mind. He acknowledges indeed that this philoſophy once flouriſhed in England, and continued till the days of Dr. Cudworth; but he fancies, that from Mr. Locke down to David Hume and Dr. Prieſtley, the metaphyſics which have prevailed in Britain are highly abſurd and pernicious.

After having concluded his firſt volume, the Author intended to treat of man. 'But the philoſophy of mind (ſays he with great ſelf-complacency), though it be truly the only philoſophy, is ſo little underſtood in this age, that without explaining it more, I perceived, that what I was to ſay of man could not be underſtood; much leſs what would be neceſſary to be ſaid, if I ſhould live to carry on the work to God and Nature. I have therefore added this volume to my firſt part, in which I hope I have explained ſo clearly the nature, and diſtinguiſhed ſo accurately the ſeveral ſpecieſes of it, that what I ſhall ſay in the after parts of this work, will appear no more than corollaries, or conſequences of the principles here laid down.'

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* Review for September 1779.

By condeſcending to explain in a ſecond volume what he imagines he had ſaid with great clearneſs and accuracy in the firſt, the Author gives a ſignal proof of his inclination to enlighten the preſent race of ſhort-ſighted mortals. He indulges, at the ſame time, his paſſion for repetitions; and what is perhaps more characteriſtic of him, his proneneſs to inconſiſtency. For, after a ſubject has been explained with clearneſs and accuracy, it is, ſurely, unneceſſary to dwell upon it any longer.

This volume is divided in five books. In the firſt, Lord Monboddo treats of the diſtinction between mind and body, and of the properties of each. It is the purpoſe of the ſecond to enumerate and deſcribe the ſeveral kinds of mind. The third is employed in explaining the ſeveral minds in man as diſtinct ſubſtances. The fourth is appropriated to an explanation of the origin of our ideas, and the ſeveral properties of mind. And in the fifth, the Author ventures to canvaſs the principles of Sir Iſaac Newton's aſtronomy.

We cannot aſſert that his Lordſhip has been able to throw any ſtrong or certain light upon the topics which have occupied his attention. The knowledge he has acquired of antiquity is limited; and it receives a prejudice from the exceſſive admiration which he pays to antient books. The ſcience of metaphyſics has been diſcuſſed with great penetration and ability by many writers of eminence, both in France and England. But, unacquainted with theſe, or deſpiſing them, his Lordſhip has not profited by their labours, having rather buſied himſelf in picking up the crude and imperfect information of antient authors. He ſuppoſes the ſcience to have been perfect, while it was yet in its infancy; and the accumulated learning of modern ages he regards as idleneſs and folly. His book, accordingly, is little better than a collection of whimſeys; and as the Public received with indifference his firſt volume, it is probable that this continuation of it will not experience a warmer welcome.

To go over with him the ground which he has trod, would lead us into details not well ſuited to the narrow limits of our Journal, and would be a compliment to which the merit of his Lordſhip's work has little claim. But it may amuſe our Readers to have before them a ſpecimen of his peculiarities.

Upon the tranſmigration of ſouls his Lordſhip has the following remarks:

'That the ſoul of man tranſmigrates into man, cannot, I think, be doubted, unleſs we ſhould ſuppoſe that there is a creation of a new ſoul for every human body that is born; which no philoſopher will believe, and which Syneſius, the moſt learned Biſhop of the antient Chriſtian church, declares he could not believe. Or, if we ſhould ſuppoſe this new creation, what is to become of the ſouls of the departed? They are not fit, for the greater part, to exiſt in a pure ſpiritual ſtate: they muſt, therefore, animate ſome body; and what body ſo fit as that of man?

'But what ſhall we ſay of the animal mind? Does it tranſmigrate into the body of man? And I am of opinion it does not: for, as the animal mind cannot, as I have ſaid, be transformed into the intellectual mind, if we could ſuppoſe ſuch a tranſmigration, the animal might have the form of a man; but he would not be really a man, any more than an ideot or a changeling.

'The greateſt difficulty in this matter is, to know whether the human mind tranſmigrates into the brutal form. And it is the opinion not only of the philoſophers of the Eaſt, but of ſome of the Weſt, particularly Plato, that the human ſoul may, by way of puniſhment, be degraded to inhabit a beaſt. Whether it be ſo or not, is a queſtion, which, I think, philoſophy cannot determine: only this we know with certainty, that if the human intellect be in a brute, it muſt be there latent, as it is in us in the womb and during our infancy.

'That there muſt be a tranſmigration of the animal mind from animal to animal, and of the vegetable mind from vegetable to vegetable, is, I think, evident, if it be true, what I have laid down, that neither of theſe minds is annihilated, or periſhes, any more than the intellectual. I think we alſo know with certainty, that theſe tranſmigrations of the animal and vegetable life are governed by certain rules, as well as every thing elſe in nature: but what theſe rules are, I believe no philoſopher ever can diſcover.

'But, what ſhall we ſay of that principle of motion, that elemental life, as I call it, which is in every particle of matter? Does it tranſmigrate from one particle to another? And, I ſay, it does not; becauſe no reaſon can be aſſigned for ſuch tranſmigration: for, as this life is in the minuteſt particles or indiviſible atoms, there is no diſſolution or ſeparation of parts, as in the bodies of animals and vegetables; and, conſequently, the life, which animates them, continues always in them, without tranſmigration or change of any kind.'

The Author has entered into a diſquiſition upon the difference between ſleeping and waking; and after very gravely informing his readers, that upon this topic he was aſſiſted by a a ſmall treatiſe, written by Ariſtotle, 'concerning ſleeping and waking,' he proceeds to ſtate his obſervations about dreaming:

Sleep, ſays he, 'is a temporary incapacity of the *common ſenſorium*, or ſenſitive part of our mind, to perceive the impreſſions made upon the ſeveral organs of ſenſe, by external objects; I ſay *temporary incapacity*, becauſe, if we ſuppoſe a perpetual incapacity, then ſuch a *body would* not be an animal, but a vegetable, or ſome inanimate ſubſtance. And as what never acts, muſt be ſuppoſed not to have the capacity of acting, which, in that caſe, would be to no purpoſe; therefore all animals, according to Ariſtotle, muſt, at times, wake as well as ſleep; that is, at ſome time or another, they muſt have the uſe and exerciſe of one ſenſe at leaſt *.

'Thus, one ſhould think that ſleeping was ſufficiently diſtinguiſhed from waking: but it is not ſo; for, as Ariſtotle has obſerved, there are temporary incapacities of perception by ſenſe, which are not ſleep, becauſe they proceed from diſeaſe, or from ſome hurt. And he inſtances fainting, in which we have no perception by ſenſe, and yet ſee wonderful phantaſms †. The temporary incapacity, therefore, of ſenſation, properly called ſleep, is that which proceeds from nature, not from accident or diſeaſe; for, as Ariſtotle informs us, the operations of mind, by means of the body, ſuch as ſenſation, cannot, by their nature, be perpetual; and, therefore, when they are continued for a certain time, the ſenſorium becomes wearied, as it were, and incapable to perform its functions, and then the animal falls aſleep. And this, according to Ariſtotle, produces the neceſſity of ſleep in all animals ‡. The final cauſe, therefore, of ſleep, according to him, is the relaxation and refreſhment of the animal, while the ſenſes are locked up: and the efficient and material cauſe is certain vapours, which, he ſays, ariſe from the nouriſhment we take in, and aſcend to the head, which they make heavy and unable to ſuſtain itſelf; then returning back again, and going downward, they produce ſleep ‖.

'Having thus ſhown what ſleep is, namely, that it is a ceſſation of the action of our ſenſes, proceeding from the wearineſs of nature, we are next to conſider what dreaming is, and to diſtinguiſh it from ſome phenomena which appear to be dreams, but are not. And, in the firſt place, it is agreed by all, that we can only be ſaid properly to dream when we are aſleep; and therefore thoſe viſions I juſt now mentioned, which a man has in a fainting fit, are not dreams, though they be the operations of the phantaſia, becauſe we are not then aſleep.

'*Secondly*, Thoſe perceptions above mentioned, of light, or noiſe, which ſome people have while they ſeem to be aſleep, are not dreams, for the ſame reaſon, and likewiſe for another reaſon, namely, that they are the perceptions, by the ſenſes, of objects of ſenſe actually preſent, conſequently not the operations of the phantaſia, which all dreams muſt neceſſarily be.

'But, *3tio*, Even all phantaſms in our ſleep, though they be the operations of the phantaſia, are not dreams, unleſs the mind be deceived by them, and believe them to be real exiſtences; for, if the mind tell itſelf, as it ſometimes does, that this is but a dream and a deluſion, then it is not, properly ſpeaking, a dream, but ſuch an imagination as we have when we are awake and in our ſober ſenſes *. And the reaſon is, as Ariſtotle has told us, that we are not then perfectly aſleep; becauſe the governing principle in us is active, and reviews our phantaſias, and corrects appearances, in the ſame manner as it does when we are awake.

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* Lib. de Somno et Vigilia, cap. 1.

† Ibid. cap. 3. in initio. See an extraordinary fact of this kind, mentioned page 224.

‡ Ibid. cap. 3.

‖ Ibid. cap. 3.

'*4thly*, There are other operations of this governing principle, while we are aſleep, which we ought likewiſe to diſtinguiſh from our dreams: what I mean is, our reaſoning upon the phantaſms which our dreams preſent to us; for we often reaſon, and reaſon very well, in our ſleep, upon the ſuppoſition that the objects appearing to us are real objects. But ſuch reaſonings Ariſtotle very properly diſtinguiſhes from the phantaſms which give occaſion to them, and which alone are our dreams †.

'And here we may obſerve, in paſſing, a very great reſemblance betwixt dreaming and madneſs; for the madman has phantaſms that he believes to be real, as well as the dreamer, and, as I have obſerved, generally reaſons very well, upon the ſuppoſition of their being realities.

'Further, we not only reaſon in our ſleep, upon the ſubject of theſe phantaſms, but ſometimes abſtractly; and there have been examples of perſons ſolving difficult problems of geometry or arithmetic in their ſleep, that they were not able to ſolve when awake. And Plato ſays, that, if we were to live temperately, and keep our minds free from diſorderly paſſions, we ſhould have philoſophic dreams, in which we might make great diſcoveries ‡. But ſuch operations being not of the phantaſia, but of the intellect, are not what are properly called dreams.

'*Laſtly*, There is a difference betwixt dreaming and walking in our ſleep; which, as I have ſufficiently explained already §, I will ſay no more on it here.

'From theſe obſervations, the following definition of dreams may be collected: "They are phantaſms, which appear to us while we are ſleeping and the body is at reſt—believed, while the ſleep continues, to be realities—of which we have memory and recollection while awake; but then are convinced that they are deluſions, and mere creatures of the phantaſia." By memory and recollection when we are awake, I have diſtinguiſhed dreaming from walking in our ſleep; and by our conviction, when awake, of the deluſion, I have diſtinguiſhed it from madneſs; for a madman perceives phantaſms, which have as little reality as thoſe we ſee in our dreams, but believes them to be realities, as well when he is awake as when he is aſleep. And, therefore, as I have ſaid elſewhere, dreaming is a ſhort Madneſs *, and it may be added, that madneſs is a long dream.'

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* Ariſt. de Inſomniis, cap. 3. in medio.

† Theſe reaſonings Ariſtotle calls, ὅσαι εν τῳ ὑπνῳ γινεται αληθεις εννοιαι, παρα τα φαντασματα· ὧν ουδεν ενυπνιον φατεον· *De inſomniis, cap. ult. in fine.*

‡ Lib. 9. De Republ. *in initio.* I have no doubt that Plato ſpoke from experience; and I can ſay, from my own experience, that the more a man philoſophiſes, and the older he grows, the more *philoſophical* his dreams will become, and leſs *phantaſtical.*

§ *Pages* 216—223. and 237.

In ſuch laborious trifling is Lord Monboddo engaged, in a work which he holds to be above the capacity of the age, and which he addreſſes to a diſtant poſterity! We are not aſhamed, however, to think very differently from his Lordſhip; and we believe, that there never was a period when philoſophy and knowledge were more diffuſed than at preſent. It is a folly to conceive that the learning of antient times has been loſt. It is fully known and underſtood; and it has been advanced and improved by the diſcoveries of modern ages. When his Lordſhip accordingly preſſes againſt his compatriots the charge of ignorance, his conduct is ſo abſurd that it admits not of any apology. The charge, indeed, of ignorance, may be retorted againſt him with great juſtice; and, it is particularly palpable, when his Lordſhip preſumes to aſſault the more eminent writers of modern times. He ſpeaks contemptuouſly for example of Newton, Locke, Shafteſbury, and Hume. Yet how infinitely preferable to his writings are the works of theſe great men! And, if all our knowledge, as he affirms, is to be derived from the antients, how immeaſurably muſt they have exceeded him in antient learning!

But while the matter of his Lordſhip is whimſical and imperfect, he does not deſerve any praiſe for his compoſition. His manner, which is generally rambling, is often incoherent. His words are choſen with little taſte, and arranged with as little propriety. He has no periods,—no flow of animated language. He is cold, feeble, and dry;—and, if we ſhould judge of the matter and ſtyle of the ancients from the ſtandard of his book, we ſhould do them the moſt cruel injuſtice. Much commendation is, doubtleſs, due to antient authors; but they may be approved without being adored. They are to be regarded as uſeful guides, but not as infallible maſters. They may aſſiſt the ingenious and inquiſitive; but are not to exclude the powers of invention. The fire of original genius is not confined to them; and we may be allowed to obſerve, that it never animated thoſe who, being filled with a weak and undiſtinguiſhing admiration of them, could be proud of being their ſlaves and imitators.

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* I will here give Ariſtotle's definition of dreams, if any body likes it better: Το φαντασμα το απο της κινησεως των αισθηματων, ὅταν εν τῳ καθευδειν ῃ, ᾗ καθευδει, τουτ' εστι ενυπνιον, *De Inſomniis, in fine* Which may be thus tranſlated, 'A dream is a phantaſm, proceeding from the motion of our ſenſations while we are ſleeping, ſo far forth as we are ſleeping.' What he ſays of the motion of our ſenſations will be explained when I come to ſpeak of the cauſe he aſſigns for dreams.

Art. V. *The Works of Jacob Behmen,* the Teutonic Theoſopher. Volume the Fourth. With Figures illuſtrating his Principles, left by the Rev. William Law, M. A. 4to. 1 l. 5 s. Robinſon. 1781.

WE are informed by an Advertiſement, that the great delay attending the publication of this 4th volume of Behmen's Works was occaſioned by the death of the editor of the preceding volumes. Hence the very laborious office of ſuperintending the preſs devolved on one of his particular friends, 'who (to uſe his own modeſt conceſſion), though not wanting in will, yet finds and acknowledges himſelf leſs competent in ability to the execution of ſo weighty a charge.'

The treatiſes collected and publiſhed in this volume are the following: 1. *Signatura Rerum*; the Signature of all Things. 2. Of the Election of Grace; or of God's Will toward's Man, commonly called Predeſtination. 3. The Way to Chriſt. 4. A Diſcourſe between a Soul hungry and thirſty after the Fountain of Life, the ſweet Love of Jeſus Chriſt, and a Soul enlightened. 5. Of the four Complexions. 6. Of Chriſt's Teſtaments, Baptiſm and the Supper.

Theſe treatiſes are, for the greater part, according to the old Engliſh tranſlation of them, that was publiſhed about the middle of the laſt century. One or two, however, have been in ſome degree new-modelled, in order to accommodate the language to the apprehenſion of modern readers. The 4th part of the tract intitled 'The Way to Chriſt,' conſiſts of a dialogue between a maſter and his diſciple on the ſuperſenſual life. This, we are informed, is rather a paraphraſe than a tranſlation, and was found among the papers of that ardent admirer of the Teutonic Theoſopher, Mr. William Law.

The plates, we are told, illuſtrate 'thoſe original and eſſential properties of eternal nature which are the ground of all created life and being.' To us indeed the illuſtration is as dark as the text; for what figures can delineate the ſubtle principles of metaphyſics; or how can the engraver repreſent the myſteries of theology?

We have, in a former Review, given our opinion of Jacob Behmen and his writings; and it will not be expected of us to repeat it.—In general we will only ſay, that Behmeniſm is in reality nothing more than a ſpecies of Pantheiſm, diſguiſed by Chriſtian terms; and, if purſued to all its conſequences, would lead to naturaliſm and infidelity. Its tendency is kept out of ſight by that obſcurity in which its principles are enveloped; and the awful and ſanctimonious appearance which it bears impoſes on a ſuperficial enquirer, and makes him think, that what is ſo very ſerious cannot at leaſt be very heterodox. It is *almoſt impoſſible* to reduce Behmeniſm to ſuch a regular ſyſtem as to make it generally intelligible. Matter and ſpirit, metaphyſics and phyſics, divinity and aſtrology, the myſteries of the Alchemiſts and the enigmas of the Cabbaliſts, are jumbled together in ſuch ſtrange confuſion, that we ſhould be at a loſs what to ſeparate or what to unite: or to make any arrangement that would convey information, or look like a plan of principle, doctrine or argument.

The propoſitions laid down reſpecting the eſſence and attributes of the Deity, and the origin and nature of creation, in the treatiſe concerning the doctrine of election, ſeem to us to convey the cleareſt ideas of Behmen's grand and fundamental principles.—He conſiders God as abſtracted from all *creaturely* manifeſtations—as the infinite abyſs, in a ſtate of perfect ſtillneſs, without any will, and totally exiſting in and by himſelf, without any relation to what is called the creation, whether intellectual or corporeal. He then conſiders the Deity as including *in himſelf* the whole univerſe. 'He is the *Nothing* and the *All-things*, and is the one only will in which lie the world and the whole creation. In him all is alike eternal, without beginning, equal in weight, meaſure, and limit. He is neither light nor darkneſs, neither love nor anger; but is the eternal ONE.' He next conſiders God as generating *ſomething*, ſo as to cauſe what is called *Diſtinction*—which diſtinction, however, is not real and abſolute in the Eternal Nature, but is apparently ſo in the manifeſtation of God by means of his operations. The firſt act of the Eternal Will conceives what Behmen ſuppoſes to be the *Son* of God. This he conſiders as the great ground or foundation of created being. It is the onſet of the Deity in the manifeſtation of his power and attributes. The *Holy Spirit* is the extenſion of it into a univerſal life and energy. Hence, at length, all the *diſtinctions* that take place in the univerſe; all the varieties of beings, animate and inanimate, rational and angelic. All is God under a '*creaturely*' form. All was included in his eſſence from eternity; and however various the forms or appearances may be, yet all are, like himſelf, everlaſting, and cannot, as to their real or original natures, be annihilated.

This pantheiſtic doctrine is illuſtrated by Behmen, by the following ſimilitude: 'Look, ſays he, on the kindled candle, and thou ſeeſt a ſimilitude both of the *divine* and of the *natural* being, eſſence, or ſubſtance. In the candle lie all, one among another, in one ſubſtance, in equal weight, without diſtinction, *viz.* the fat, or tallow; alſo the fire, the light, the air, the water, the earth; alſo the brimſtone, the mercury, the ſalt and the oil, out of which the fire, the light, the air, and the water exiſt. Whereas yet in the candle a man can obſerve no diſtinction, to ſay, this is fire, this is light, this is air, this is earth; a man ſees no cauſe of brimſtone, ſalt, or oil; a man may ſay, there is ſalt or tallow, and he ſays true. Yet all theſe properties lie therein, but in no known diſtinction, for they ſtand all in equal weight in the temperature. *In like manner*, we are to conceive of the eternal ONE; *viz.* of the hidden unrevealed God, without or beyond the eternal ſcience or root; that is, without the powerful revelation or manifeſtation of his word. All powers and properties lie in the unbeginning God, Jehovah, in the temperature. But as the eternal Will, which is the Father of every being, and the original of all things, compacts itſelf in the Wiſdom into a mind for its own ſeat and power, and breathes forth that introcompaction; ſo its own will compacts itſelf in the out-breathing of its power in the temperature, in the going forth of itſelf into a ſcience or root, to the dividing or diſtinction and manifeſtation of the powers; ſo that in the only ONE, an endleſs multiplicity of powers ſhines forth as an eternal lightning and appearance, that *the eternal One might be diſtinct, perceptible, viſible, palpable, and ſubſtantial.*'

Our Readers will perhaps recollect the celebrated lines of Mr. Pope,

> All are but parts of one ſtupendous whole,
> Whoſe body Nature is, and God the ſoul.
> That chang'd thro' all, and yet in all the ſame, &c.

There is an expreſſion in the ſame treatiſe ſtill more remarkable: 'God ſaw from eternity in love and anger what would be, if he compreſſed, compriſed, comprehended, or compacted the eternal nature into creature.'

Mr. Richard Baxter, ſpeaking of Jacob Behmen's writings, obſerves, that "thoſe who have nothing elſe to do but to beſtow a great deal of time to know his doctrines, may at laſt find, that his bombaſt words ſignify nothing more than before was eaſily known by common and familiar terms." We cannot however gueſs at the terms by which the following remark in the treatiſe called 'The Signature of all things,' can be rendered in any degree intelligible to a common underſtanding. 'When the flaſh of fire reaches the dark eſſentiality, then it becomes a great flagrat, where the cold fire is diſmayed, and does as it were die, falls into a ſwoon and ſinks down: and this flagrat is effected in the enkindling of the fire in the eſſence of the anguiſh, which has two properties in it, *viz.* the one goes downwards into the death's property, being a mortification of the cold fire from whence the water ariſes, and according to the groſſneſs of the earth is riſen; and the other part ariſes in the will of the liberty, in the lubet as a flagrat of joyfulneſs; and this ſame eſſence is alſo mortified in the flagrat in the fire, underſtead the cold fire's property, and gives alſo a water-ſource, underſtead ſuch a property. Now the flaſh when it is enkindled by the liberty, and by the cold fire, makes in its riſing a croſs with the comprehenſion of all properties. If thou haſt *here* underſtanding thou needeſt aſk no more.'—We believe not. But where is this Œdipus to be found? To him who can ſolve this myſtery, nothing can be obſcure. To *us* it is "without form and void, and darkneſs is upon the face of the deep!"

ART. VI. *An Eſſay on Epic Poetry*; in Five Epiſtles to the Rev. Mr. Maſon. With Notes. By William Hayley, Eſq. 4to. 10s. 6d. ſewed. Dodſley. 1782.

THE deſign of this poem is not, as might ſeem to be implied in the title, to lay down rules for the compoſition of Epic poetry, but rather, as the Author expreſſes it, to remove prejudices that obſtruct the cultivation of Epic writing. Mr. Hayley could not, perhaps, have deviſed a more effectual way of ſerving an art, to which his own practice does ſo much honour, than by freeing its principal province from thoſe capricious reſtraints which the tyranny of critical ſyſtem-makers has unneceſſarily laid upon it. So far from its being his deſign

To write receipts how poems may be made,

he reprobates the idea of reſtricting the poet's fancy by mechanical rules. His poem, therefore, is not to be conſidered as a code of laws for the Epic poets, but rather as a poetical proteſt againſt the arbitrary decrees of literary uſurpers. The ſubject is thus introduced:

'Periſh that critic pride, which oft has hurl'd
Its empty thunders o'er the Epic world;
Which, eager to extend its mimic reign,
Would bind free fancy in a ſervile chain;
With papal rage the eye of Genius blind,
And bar the gates of Glory on the mind!
Such dark decrees have letter'd Bigots penn'd,
Yet ſeiz'd that honour'd name, the Poet's friend.
But Learning from her page their laws will blot;
Scorn'd be their arrogance! their name forgot!
Th' indignant Bard, abhorring baſe controul,
Seeks the juſt Critic of congenial ſoul.
Say! MASON, Judge and Maſter of the Lyre!
Harmonious Chief of Britain's living Choir,
Say! wilt Thou liſten to his weaker ſtrains,
Who pants to range round Fancy's rich domains;
To vindicate her empire, and diſown
Proud Syſtem, ſeated on her injur'd throne?
Come! while thy Muſe, contented with applauſe,
Gives to her graceful ſong a little pauſe,
Enjoying triumphs paſt; at leiſure laid
In thy ſweet Garden's variegated ſhade,
Or fondly hanging on ſome favourite Oak
That Harp, whoſe notes the fate of Mona ſpoke,

Strung by the ſacred Druid's ſocial band,
And wiſely truſted to thy kindred hand!
Come! for thy liberal and ingenuous heart
Can aid a Brother in this magic art;
Let us, and Freedom be our guide, explore
The higheſt province of poetic lore,
Free the young Bard from that oppreſſive awe,
Which feels Opinion's rule as Reaſon's law,
And from his ſpirit bid vain fears depart,
Of weaken'd Nature and exhauſted Art!
Phantoms! that literary ſpleen conceives!
Dulneſs adopts, and Indolence believes!
While with advent'rous ſtep we wind along
Th' expanſive regions of Heroic ſong,
From different ſources let our ſearch explain
Why few the Chieftains of this wide domain.
Haply, inſpiriting poetic youth,
Our verſe may prove this animating truth,
That Poeſy's ſublime, neglected field
May ſtill new laurels to Ambition yield;
Her Epic trumpet, in a modern hand,
Still make the ſpirit glow, the heart expand.
Be ſuch our doctrine! our enlivening aim
The Muſe's honour, and our Country's fame!
  Thou firſt and faireſt of the ſocial Arts!
Sovereign of liberal ſouls, and feeling hearts,
If, in devotion to thy heavenly charms,
I claſp'd thy altar with my infant arms,
For thee neglected the wide field of wealth,
The toils of int'reſt, and the ſports of health,
Enchanting Poeſy! that zeal repay
With powers to ſing thy univerſal ſway!
To trace thy progreſs from thy diſtant birth,
Heaven's pure deſcendant! dear delight of Earth!
Charm of all regions! to no age confin'd!
The prime ennobler of th' aſpiring mind!'

He then gives a pleaſing fable of the origin of poetry, for which he confeſſes, in a note, that he is indebted to Athenæus:

'Nor will thy dignity, ſweet Pow'r! diſdain
What Fiction utters in her idle ſtrain,
Thy Sportive Friend! who, mocking ſolemn Truth,
Tells her fond tales of thy untutor'd youth.
As wrong'd Latona (ſo her tale begins)
To Delphos travell'd with her youthful twins;
Th' envenom'd Python, with terrific ſway,
Croſs'd the fair Goddeſs in her deſtin'd way:
The heavenly parent, in the wild alarm,
Her little Dian in her anxious arm,
High on a ſtone, which ſhe in terror trod,
Cried to her filial guard, the Archer God,
Bidding with force, that ſpoke the Mother's heart,
Her young Apollo launch his ready dart;

In meaſur'd ſound her rapid mandate flow'd,
The firſt foundation of the future Ode!
Thus, at their banquets, fabling Greeks rehearſe
The fancied origin of ſacred Verſe:
And though cold Reaſon may with ſcorn aſſail,
Or turn contemptuous from their ſimple tale,
Yet, Poeſy! thy ſiſter Art may ſtoop
From this weak ſketch to paint th' impaſſion'd group.
Though taſte refin'd to modern Verſe deny
The hacknied pageants of the Pagan ſky,
Their ſinking radiance ſtill the Canvaſs warms,
Painting ſtill glories in their graceful forms;
Nor canſt thou envy, if the world agree
To grant thy Siſter claims denied to thee;
For thee, the happier Art! the elder-born!
Superior rights and dearer charms adorn:
Confin'd ſhe catches, with obſervance keen,
Her ſingle moment of the changeful ſcene;
But thou, endu'd with energy ſublime,
Unqueſtion'd arbiter of ſpace and time!
Canſt join the diſtant, the unknown create,
And, while Exiſtence yields thee all her ſtate,
On the aſtoniſh'd mind profuſely pour
Myriads of forms, that Fancy muſt adore.
Yet of thy boundleſs power the deareſt part
Is firm poſſeſſion of the feeling heart:
No progeny of Chance, by Labour taught,
No ſlow-form'd creature of ſcholaſtic thought,
The child of paſſion thou! thy lyre ſhe ſtrung,
To her parental notes ſhe tun'd thy tongue;
Gave thee her boldeſt ſwell, her ſofteſt tone,
And made the compaſs of her voice thy own.'

The Bard next conſiders the queſtion, why Homer, the father of Epic poetry, had no ſucceſſor in Greece. He then takes notice of a remark, though not without diſſenting from it, that has been made by Dr. Warton,—that as criticiſm flouriſhes, poetry declines. After pointing out the danger of a bigoted acquieſcence in critical ſyſtems, and of the poet's criticiſing his own works, the Epiſtle concludes with a diſplay of the advantages to be derived from the aſſiſtance of friendſhip, and from an attentive ſtudy of the higher poets.

The ſecond Epiſtle is appropriated to the four principal Epic poets among the ancients, Homer, Apollonius Rhodius, Virgil, and Lucan. It will be almoſt needleſs to ſay, that their reſpective characters are drawn with that admirable truth and preciſion of pencil which ſo eminently mark the animated portraits of this maſterly writer. Not all the volumes that have ever been written on the ſubject, can give a juſter idea of the Mantuan bard than that which is conveyed in the following lines:

‘ Hail, thou rich Column, on whoſe high-wrought frame
The Roman Muſe ſupports her Epic fame !
Hail, great Magician, whoſe illuſive charms
Gave pleaſing luſtre to a Tyrant's arms,
To Jove's pure ſceptre turn'd his iron rod,
And made the Homicide a Guardian God !
Hail, wond'rous Bard, to Glory's temple led
Thro' paths that Genius rarely deigns to tread ;
For Imitation, ſhe whoſe ſyren ſong
Betrays the ſkillful and unnerves the ſtrong,
Preſerving thee on her perfidious ſhore,
Where many a Poet had been wreck'd before,
Led thee to heights that charm th' aſtoniſh'd eye,
And with Invention's heaven in ſplendor vie.
As Rome herſelf, by long unwearied toil,
Glean'd the fair produce of each foreign ſoil ;
From all her wide Dominion's various parts
Borrow'd their laws, their uſages, their arts ;
Imported knowledge from each adverſe zone,
And made the wiſdom of the world her own :
Thy patient ſpirit thus, from every Bard
Whoſe mental riches won thy juſt regard,
Drew various treaſure ; which thy ſkill refin'd,
And in the fabric of thy Verſe combin'd.
It was thy glory, as thy fond deſire,
To echo the ſweet notes of HOMER's lyre ;
But with an art thy hand alone can reach,
An art that has endear'd the ſtrain of each.
So the young Nymph, whoſe tender arms embrace
An elder Siſter of enchanting grace,
Though form'd herſelf with every power to pleaſe,
By genuine character and native eaſe,
Yet fondly copies from her favourite Fair
Her mien, her motion, her attractive air,
Her robe's nice ſhape, her riband's pleaſing hue,
And every ornament that ſtrikes the view ;
But ſhe diſplays, by imitative art,
So quick a ſpirit, and ſo ſoft a heart,
The graceful mimic while our eyes adore,
We think the model cannot charm us more :
Tho' ſeen together, each more lovely ſhews,
And by compariſon their beauty grows.'

Mr. Hayley, who excels in ſimiles, as much, indeed, as he does in almoſt every other requiſite of poetry, has in this laſt excelled himſelf. Though obvious, it is original ; and while it throws a ſtrong light on the ſubject it is intended to illuſtrate, it forms, in itſelf, a picture of the moſt exquiſite kind. In the paſſage that immediately follows, their reſpective merits are eſtimated by an appoſite alluſion of a different ſort :

‘ Some Critics, to decide which Bard prevails,
Weigh them like Jove, but not in golden ſcales ;

In their falſe balance th' injur'd GREEK they raiſe,
VIRGIL ſinks loaded with their heavy praiſe.
Ingenuous Bard, whoſe mental rays divine
Shaded by modeſt doubts more ſweetly ſhine;
Thou whoſe laſt breath, unconſcious of the wrong,
Doom'd to deſtruction thy ſublimeſt Song;
How dull their incenſe in thy ſight muſt burn,
How muſt thy ſpirit with abhorrence turn
From their diſguſting rites, who at thy ſhrine
Blaſpheme thy Maſter's name, to honour thine!
More equal tribute, in their ſimpler flowers,
The Poets offer to your ſeparate powers;
For all poetic eyes delight to view
Your different forms, and with devotion due
In each the radiant Delphic God they own,
By beauteous majeſty diſtinctly ſhewn:
But they behold the lofty HOMER ſtand
The bright Coloſſus of the Rhodian land,
Beneath whoſe feet the waves ſubmiſſive roll,
Whoſe towering head appears to prop the pole;
Stupendous Image! grand in every part,
And ſeeming far above the reach of mortal art.
In thee, thou lovely Mantuan Bard, appear
The ſofter features of the Belvidere;
That finiſh'd grace which faſcinates all eyes,
Yet from the copying hand eluſive flies:
Charms ſo complete, by ſuch pure ſpirit warm'd,
They make leſs perfect beauty ſeem deform'd.
O had thy Muſe, whoſe decorating ſkill
Could ſpread rich foliage o'er the leafleſs hill;
Had ſhe, who knew with niceſt hand to frame
The ſweet unperiſhable wreaths of Fame;
Had ſhe, exalted by a happier fate,
Virtue's free Herald, and no Slave of State,
Deck'd worthier ſhrines with her unfading flower,
And given to Freedom what ſhe gave to Power;
Then with more keen delight and warmer praiſe
The world had liſten'd to thy bolder lays;
Perchance had ow'd to thee (a mighty debt)
Verſe where Perfection her bright ſeal had ſet,
Where Art could nothing blame, and Nature nought regret.'

In the character of Lucan, which we are ſorry our limits will not allow us to make room for, Mr. Hayley has done ample juſtice to a very deſerving, though neglected, poet.

In the third Epiſtle, we have a ſketch of the Northern and Provençal poetry, and the characters of the moſt diſtinguiſhed Epic writers of modern times. He remarks, that at the revival of letters, or rather during the twilight that preceded that event, the poetical attempts were chiefly in Latin. Of the Epic poets, during thoſe times, he has given us in the Notes a catalogue, with a ſhort account of their ſeveral performances. After mentioning ſome Latin compoſitions of the Epic kind, which later times have produced, he very juſtly concludes, 'the poet, who, in a poliſhed age, prefers the uſe of a dead language to that of a living one, can only expect, and perhaps only deſerves, the attention of a few curious ſequeſtered ſtudents.' The Italian poets that are enumerated are Dante, Boccace, Arioſto, Triſſino, Taſſo, and the ſuppoſed inventor of the modern heroi-comic poetry, Taſſoni. The Spaniſh poets are Lope de Vega, commonly called the Shakeſpeare of Spain, and Ercilla. This laſt is a name which the Engliſh reader is obliged to Mr. Hayley for firſt introducing to his acquaintance. Upon this writer's life and his principal poem, intitled ARAUCANA, of which there is an analyſis, with tranſlations of the moſt ſtriking paſſages, Mr. Hayley has expended in his Notes almoſt ſeventy pages. The Epic claims of Portugal are ſupported by Camoens; as are the claims of France, if the Henriade of Voltaire, and a poem on the exploits of Columbus by Madame du Boccage, be excepted, by the burleſque Epics of Boileau and Greſſet. The Engliſh Epic writers, ſerious and comic, are Chaucer, Spencer, Cowley, Butler, Milton, Dryden, Davenant, Blackmore, Garth, and Pope.

In the fourth Epiſtle are remarks on the ſuppoſed parſimony of nature in beſtowing poetic genius, with an exemplification, in the fate of different poets, of the evils and advantages of cultivating poetry. A parent, who is introduced as ſumming up the diſſuaſives from poetry, naturally falls upon a topic, which has of late ſo much engaged the public attention:

> " If changing times ſuggeſt the pleaſing hope,
> That Bards no more with adverſe fortune cope;
> That in this alter'd clime, where Arts increaſe,
> And make our poliſh'd Iſle a ſecond Greece;
> That now, if Poeſy proclaims her Son,
> And challenges the wreath by Fancy won;
> Both Fame and Wealth adopt him as their heir,
> And liberal Grandeur makes his life her care;
> From ſuch vain thoughts thy erring mind defend,
> And look on CHATTERTON's diſaſtrous end.
> Oh, ill-ſtarr'd Youth, whom Nature form'd, in vain,
> With powers on Pindus' ſplendid height to reign!
> O dread example of what pangs await
> Young Genius ſtruggling with malignant fate!
> What could the Muſe, who fir'd thy infant frame
> With the rich promiſe of Poetic fame;
> Who taught thy hand its magic art to hide,
> And mock the inſolence of Critic pride;
> What cou'd her unavailing cares oppoſe,
> To ſave her darling from his deſperate foes;
> From preſſing Want's calamitous controul,
> And Pride, the fever of the ardent ſoul?

Ah, ſee, too conſcious of her failing power,
She quits her nurſling in his deathful hour!
In a chill room, within whoſe wretched wall
No cheering voice replies to Miſery's call;
Near a vile bed, too crazy to ſuſtain
Misfortune's waſted limbs, convuls'd with pain,
On the bare floor, with heaven-directed eyes,
The hapleſs Youth in ſpeechleſs horror lies!
The pois'nous vial, by diſtraction drain'd,
Rolls from his hand, in wild contortion ſtrain'd:
Pale with life-waſting pangs, its dire effect,
And ſtung to madneſs by the world's neglect,
He, in abhorrence of the dangerous art,
Once the dear idol of his glowing heart,
Tears from his Harp the vain deteſted wires,
And in the frenzy of Deſpair expires!"

In the progreſs of the argument ſome compliments, as elegant, indeed, as they are deſerved, are paid to Mr. Jones, Mr. Maſon, and that accompliſhed poeteſs, Miſs Seward. There is perhaps no part of this poem that takes ſuch hold of the affections as the exquiſitely pathetic concluſion of this Epiſtle, in which he mentions himſelf:

'For me, who feel, whene'er I touch the lyre,
My talents ſink below my proud deſire;
Who often doubt, and ſometimes credit give,
When Friends aſſure me that my Verſe will live;
Whom health too tender for the buſtling throng
Led into penſive ſhade and ſoothing ſong;
Whatever fortune my unpoliſh'd rhymes
May meet, in preſent or in future times,
Let the bleſt Art my grateful thoughts employ,
Which ſooths my ſorrow, and augments my joy;
Whence lonely Peace and ſocial Pleaſure ſprings,
And Friendſhip, dearer than the ſmile of Kings!
While keener Poets, querulouſly proud,
Lament the Ills of Poeſy aloud,
And magnify, with Irritation's zeal,
Thoſe common evils we too ſtrongly feel,
The envious Comment and the ſubtle Style
Of ſpecious Slander, ſtabbing with a ſmile;
Frankly I wiſh to make her Bleſſings known,
And think thoſe Bleſſings for her Ills atone:
Nor would my honeſt pride that praiſe forego,
Which makes Malignity yet more my foe.
If heart-felt pain e'er led me to accuſe
The dangerous gift of the alluring Muſe,
'Twas in the moment when my Verſe impreſt
Some anxious feelings on a Mother's breaſt.
O thou fond Spirit, who with pride haſt ſmil'd,
And frown'd with fear, on thy poetic child,
Pleas'd, yet alarm'd, when in his boyiſh time
He ſigh'd in numbers, or he laugh'd in rhyme;

While

While thy kind cautions warn'd him to beware
Of Penury, the Bard's perpetual ſnare;
Marking the early temper of his ſoul,
Careleſs of wealth, nor fit for baſe controul:
Thou tender Saint, to whom he owes much more
Than ever Child to Parent ow'd before,
In life's firſt ſeaſon, when the fever's flame
Shrunk to deformity his ſhrivell'd frame,
And turn'd each fairer image in his brain
To blank confuſion and her crazy train,
'Twas thine, with conſtant love, thro' ling'ring years,
To bathe thy Idiot Orphan in thy tears;
Day after day, and night ſucceeding night,
To turn inceſſant to the hideous ſight,
And frequent watch, if haply at thy view
Departed Reaſon might not dawn anew.
Tho' medicinal art, with pitying care,
Cou'd lend no aid to ſave thee from deſpair,
Thy fond maternal heart adhered to Hope and Prayer:
Nor pray'd in vain; thy child from Pow'rs above
Receiv'd the ſenſe to feel and bleſs thy love;
O might he thence receive the happy ſkill,
And force proportion'd to his ardent will,
With Truth's unfading radiance to emblaze
Thy virtues, worthy of immortal praiſe!
Nature, who deck'd thy form with Beauty's flowers,
Exhauſted on thy ſoul her finer powers;
Taught it with all her energy to feel
Love's melting ſoftneſs, Friendſhip's fervid zeal,
The generous purpoſe, and the active thought,
With Charity's diffuſive ſpirit fraught;
There all the beſt of mental gifts ſhe plac'd,
Vigour of Judgment, purity of Taſte,
Superior parts, without their ſpleenful leaven,
Kindneſs to Earth, and confidence in Heaven.
While my fond thoughts o'er all thy merits roll,
Thy praiſe thus guſhes from my filial ſoul;
Nor will the Public with harſh rigour blame
This my juſt homage to thy honour'd name;
To pleaſe that Public, if to pleaſe be mine,
Thy virtues train'd me—let the praiſe be thine.
Since thou haſt reach'd that world where Love alone,
Where Love Parental can exceed thy own;
If in celeſtial realms the bleſt may know
And aid the objects of their care below,
While in this ſublunary ſcene of ſtrife
Thy Son poſſeſſes frail and feveriſh life,
If Heaven allot him many an added hour,
Gild it with virtuous thought and mental power,
Power to exalt, with every aim refin'd,
The lovelieſt of the Arts that bleſs mankind!'

This paſſage, at the ſame time that it exhibits the moſt affecting picture of maternal diſtreſs that can well be imagined, records an event which, if as here repreſented, is ſcarcely to be paralleled. There is, ſurely, no other inſtance of the faculties of the mind being ſuſpended 'thro' lingering years,' and afterwards, not only returning, but blazing out with ſuch aſtoniſhing ſplendor!

In the fifth Epiſtle, whoſe contents we have barely room to énumerate, he examines the received opinion, that ſupernatural agency is eſſential to the Epic poem, he ſhews the folly and injuſtice of all arbitrary ſyſtems in poetry; and, aſſerting that the Epic province is not yet exhauſted, he wiſhes to ſee a national Epic poem ſupplied by the genius of Maſon.

The Notes to this poem, which form the larger part of the volume, abound with ſuch variety of intereſting matter, that we ſhall make the conſideration of them the ſubject of a ſeparate Article.

[*To be concluded in our next.*]

ART. VII. *Natural Hiſtory, General and Particular*; by the Count de Buffon. Tranſlated into Engliſh. Illuſtrated with above 260 Copper-plates, and occaſional Notes and Obſervations by the Tranſlator*. 8 Vols. 8vo. 3 l. 12 s. bound. Edinburgh, Creech; Cadell, London. 1781.

THE great merit of the original of this work is too well known to require any character from us; and the preſent Tranſlator has accordingly performed a moſt acceptable ſervice to his countrymen, who are lovers of natural hiſtory, in tranſlating it into our language; and in conſulting their convenience with reſpect to the price of it, by compriſing, in the compaſs of eight octavo volumes, nearly the whole of what was contained in the Author's ſixteen, in *quarto*, price "*ſixteen guineas*:" excepting the dry and unintereſting anatomical diſſections and menſurations of *M. Daubenton*, which greatly increaſed the bulk, and enhanced the price of the original; and which have been very properly omitted by the Author himſelf in the laſt Paris Edition of his performance. There are likewiſe ſome other omiſſions, which are not of much importance; reſpecting the method of ſtudying natural hiſtory, methodical diſtributions, and the mode of deſcribing animals.

The Tranſlator has more than compenſated for theſe omiſſions, and has enriched the preſent publication, by adding, in the form of notes, ſhort diſtinctive deſcriptions to each ſpecies of quadrupeds. For theſe he has been chiefly indebted to Mr.

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* Mr. Smellie, of Edinburgh.

Pennant's valuable *Synopſis of Quadrupeds*; as well as for th figures of ſeveral new animals, not to be found in M. de Buffon's work. Beſide theſe uſeful additions, the ſynonimes, and the generic and ſpecific characters given by Linnæus, Klein, Briſſon, and other naturaliſts, are ſubjoined to the deſcription of each ſpecies. The Tranſlator has likewiſe occaſionally animadverted, in notes, on particular paſſages contained in the original.

The tranſlation appears to us, in general, to be very well executed, if we except a few pardonable negligences of ſtyle, and the improper uſe of certain words, peculiar, we believe, to the Northern parts of this iſland *. Theſe however are ſlight faults, which do not often occur; and may be very eaſily corrected in a ſecond edition. But that the Reader may be enabled to judge for himſelf, with reſpect to a work of ſuch importance, we ſhall furniſh him with an extract from this tranſlation; and we cannot perhaps ſelect a more proper and pleaſing ſpecimen, or one more eaſily detached from the context, than M. de Buffon's fanciful, but at the ſame time ſtrictly philoſophical, deſcription of the ſenſations, ideas, judgments, &c. of the firſt man, or of a ſolitary human being, on his coming into exiſtence; who is ſuppoſed to have all his organs properly formed, but who 'is equally new to himſelf and to every external object which ſurrounded him.'—As it is ſomewhat long, we ſhall take the liberty of occaſionally leaving out a few paſſages.

'I remember the moment,' he is ſuppoſed to ſay, 'when my exiſtence commenced. It was a moment replete with joy, amazement, and anxiety. I neither knew what I was, where I was, nor from whence I came. I opened my eyes;—what an increaſe of ſenſation! The light, the celeſtial vault, the verdure of the earth, the tranſparency of the waters, gave animation to my ſpirits, and conveyed pleaſures which exceed the powers of expreſſion.

'I at firſt believed that all theſe objects exiſted *within* me, and formed a part of myſelf. When totally abſorbed in this idea, I turned my *eyes* to the Sun: his ſplendour overpowered me. I involuntarily ſhut out the light, and felt a ſlight degree of pain. During this moment of darkneſs, I imagined that I had loſt the greateſt part of my being.

'When reflecting, with grief and aſtoniſhment, upon this great change, I was rouſed with a variety of *ſounds*. The ſinging of birds, and the murmuring of the breezes, formed a concert, which excited the moſt ſweet and enchanting emotions. I liſtened long, and was convinced that theſe harmonious ſounds exiſted within me.

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* Thus, the verb '*learn*' is frequently uſed for '*teach*.'—'*Thoſe who have* learned [*taught*] *him to think*.'—'*A Chief who is* learned [*taught*] *to begin the march*.'—The Tranſlator likewiſe as frequently uſes *would* for *ſhould*: This is alſo an *Iriſhiſm*.

'Totally occupied with this new ſpecies of exiſtence, I had already forgot the light; though the firſt part of my being that I had recognized. I again, by accident, opened my eyes, and was delighted to find myſelf recover the poſſeſſion of ſo many brilliant objects. This pleaſure ſurpaſſed every former ſenſation; and ſuſpended for a time the charming melody of ſound.

'I fixed my eyes on a thouſand objects: I ſoon perceived that I had the power of loſing and of recovering them; and that I could, at pleaſure, deſtroy and renew this beautiful part of my exiſtence.'

'I could now *ſee* without aſtoniſhment, and *hear* without anxiety; when a gentle breeze wafted perfumes to my *noſtrils.* This new and delightful ſenſation agitated my frame, and gave a freſh addition to my ſelf-love.—I ſuddenly aroſe, and was tranſported by the perception of an unknown power.

'I had made but a ſingle ſtep, when the novelty of my ſituation rendered me immoveable. My ſurpriſe was extreme. I thought my being fled from me: the movement I had made confounded the objects of viſion; the whole creation ſeemed to be diſordered.

'I raiſed my hand to my head; I *touched* my forehead and my eyes; and I felt every part of my body. The hand now appeared to be the principal organ of my exiſtence. The perceptions afforded by this inſtrument were ſo diſtinct and ſo perfect,—that, for ſome time, I attached myſelf entirely to this ſubſtantial part of my being, and I perceived that my ideas began to aſſume a conſiſtence and a reality, which I had never before experienced. Every part of my body, which I touched with my hand, reflected the ſenſation, and produced in my mind a *double idea.*

'By this exerciſe I ſoon learned, that the *faculty* of *feeling* was expanded over every part of my frame; and I began to recogniſe the limits of my exiſtence, which till now ſeemed to be of an immenſe extent.'

Our ſuppoſed *firſt man* proceeds to deſcribe the confuſed, fallacious, and fugitive appearances preſented to him by the ſenſe of *ſeeing:*

'I therefore,' ſays he, 'reſolved to depend for information upon the ſenſe of *feeling* alone, which had never deceived me.—I renewed my motions, and walked with my face turned toward the heavens. I ſtruck againſt a palm-tree, and felt a ſlight degree of pain. Seized with terror, I ventured to lay my hand on the object, and diſcovered it to be a being diſtinct from myſelf; becauſe it gave me not, like touching my own body, a double ſenſation. I turned from it with horror, and perceived, for the firſt time, that there was ſomething external, ſomething which did not conſtitute a part of my own exiſtence.

'I now reſolved to *feel* every object that I *ſaw.* I had a deſire of touching the ſun; I accordingly ſtretched forth my hands to embrace the heavens; but they met, without feeling any intermediate object.—Every experiment I made ſerved only to increaſe my aſtoniſhment; for all objects appeared equally near; and it was not till after an infinite number of trials, that I learned to uſe my eye as a guide to my hand. As the hand gave me ideas totally different from the impreſſions I received by the eye, my ſenſations were contradictory;

the judgments I formed were imperfect; and my whole exiſtence was diſorder and confuſion.'

He next experiences the impreſſions of two other ſenſes. On pulling a grape, he rejoices in the faculty of containing in his hand an entire being, which made no part of himſelf. He examines its form and its colours, and inhales its *perfume.*——' Bringing it near my lips,' ſays he, ' my mouth opened, and I diſcovered that I had an *internal ſenſe* of *ſmelling*, which was more delicate and refined than that conveyed by the noſtrils. In fine, I *taſted* the fruit. The novelty of the ſenſation, and the exquiſiteneſs of the ſavour, filled me with aſtoniſhment and tranſport. Till now, I had only enjoyed pleaſures; but taſte gave me an idea of voluptuouſneſs. The enjoyment was ſo congenial and intimate, that it conveyed to me the notion of poſſeſſion or property. I thought that the ſubſtance of the fruit had become part of my own; and that I was endowed with the power of transforming bodies.'

Sleep intervenes; and after this temporary annihilation, or total ſuſpenſion of the five lately acquired ſenſes, our firſt man awakes to feel the impreſſions of a *new ſenſe.*

—' When ſurveying my body, in order to aſcertain its identity, I was aſtoniſhed to find at my ſide another form perfectly ſimilar to my own! I conceived it to be another *ſelf*; and inſtead of loſing by ſleep, I imagined myſelf to be doubled.

' I ventured to lay my hands upon this new being. With rapture and aſtoniſhment I perceived that it was not myſelf, but ſomething much more glorious and deſirable: and I imagined that my exiſtence was about to diſſolve, and to be wholly transfuſed into this ſecond part of my being.

' I perceived her to be animated by the touch of my hand: I ſaw her catch the expreſſion in my eyes; and the luſtre and vivacity of her own made a new ſource of life thrill in my veins. I ardently wiſhed to transfer my whole being to her; and this wiſh completed my exiſtence; for now I diſcovered a *ſixth ſenſe.*'

With reſpect to the diſtribution of the matter in theſe volumes, we ſhall obſerve, that the firſt contains the Author's ingenious but whimſical theory of the earth, and the other planets:—a ſubject on which he has ſince repeatedly exerted his genius and fancy, in the enlarging and embelliſhing the ideal ſtructure[*]. The ſecond volume and part of the third are wholly devoted to the natural hiſtory of animals *in general*; but more particularly of man. Here we meet with the Author's theory of generation:—a ſyſtem as ſingular, though by no means ſo intelligible, as his theory of the earth: for few, we believe, have been able to acquire clear ideas of the Author's *penetrating forces*, his *internal moulds*, or of the nature and functions of his *organic particles*. Accordingly the Author here too gives the reins to his imagination; though he pretends to found his theory on actual experiments.

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[*] We have here only the foundation or ground work of the ſyſtem; but if the Reader will turn back to ſome of our preceding volumes, he will perceive what an immenſe ſuperſtructure the Author has ſince erected upon it.—See particularly the *Appendix* to our 52d volume (1775), pag. 615; and the *Appendix* to our 61ſt volume (1779), pag. 531.

In his microſcopical obſervations on the *ſemen maſculinum* of animals, we meet with a deſcription of appearances very different from ſuch as have occurred to ourſelves, or to any other obſervers with whom we are acquainted. In a drop of the ſeminal fluid, the Author, at firſt, only perceives certain large filaments, ſometimes ſpreading out into branches, and having an undulatory motion. They appeared compoſed of globules which touched one another, and reſembled a chaplet of beads. From certain protuberances, ſmall globules iſſue, which have a vibratory motion, like that of a pendulum; and that are attached to the filament by little threads, which gradually become longer as the globular bodies move. At length, the globules detach themſelves, and trail after them the little *threads*, 'which reſemble *tails*,' but which impede their motion. When the liquor has become more fluid, the filaments diſappear; and the little bodies, though '*they cannot be animals* †,' are nevertheleſs ſaid to 'make *conſiderable efforts* to diſentangle themſelves from their incumbrances,' or their threads. After this, they move with great vivacity, and 'reſemble thoſe *pretended animals* which are ſeen in oyſter water, on the 6th or 7th day.' On more than one occaſion theſe ſame *inanimated globules* are deſcribed as proceeding *in troops* from one ſide of the drop; *marching* in lines of ſeven or eight in front, and ſucceding each other without interruption, like the *defiling of ſoldiers*;—or going in flocks, like ſheep.'

In this account, extracted from ſeveral of the Author's microſcopical obſervations, or rather *viſions*, few obſervers, we believe, will recogniſe the appearances which have been preſented to them, on viewing the *ſemen maſculinum* of animals. They will, we apprehend, declare, that theſe undulating filaments, reſembling chaplets of beads, and the round bodies ſuſpended from them by little viſcous threads, have never occurred to their view. They have generally, though not perhaps invariably, ſeen in the ſeminal fluid of animals, what was before ſeen by Leeuwenhoek and Baker;—*living animals*, endowed with ſpontaneous motion, and with *tails*, which they preſerve till they die: nor do they loſe them then, till putrefaction takes place; at which period, a more numerous race of ſtill ſmaller animalcules, which are *non-deſcripts*, ſucceed to them; as happens in infuſions of almoſt all animal and vegetable ſubſtances whatever.

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† Theſe *filaments*,' ſays the Author, 'are perhaps of a *vegetable* nature; but the *moving bodies* which proceed from them *cannot be animals*; for we have no example of vegetables giving birth to animals. Moving bodies are found in all animal and vegetable ſubſtances promiſcuouſly. They are not the produce of generation. *They have no uniformity of ſpecies*.' [This is not true. Numerous ſpecies of microſcopical animals have been arranged into claſſes by ſyſtematical writers.] 'They cannot therefore be either animals or vegetables.'

We could not reſiſt the temptation, preſented to us on the preſent occaſion, of throwing out theſe remarks; eſpecially as we have never yet met with any work in which the truth of the author's viſionary experiments on this ſubject has been queſtioned. Nothing can be more illogical than M. de Buffon's concluſions from ſome experiments of another nature, on which however he lays much ſtreſs, in ſupport of his theory.—'To aſcertain,' ſays he, 'whether the moving bodies which appear in infuſions of fleſh were *real animals*, or only, as I had imagined, *organic moving particles*, Mr. Needham thought that an examination of the jelly of roaſted meat would determine the queſtion; becauſe, if they were animals, *the fire would deſtroy them*; and if not, they would ſtill be perceptible, in the ſame manner as when the fleſh was raw.'—He accordingly put the gravy of various kinds of roaſted meat into vials, which he carefully corked; and '*after ſome days infuſion*, he found in the whole of the liquors an immenſe number of *moving bodies*;' which a perſon ignorant of the Author's ſyſtem would, he tells us, certainly have apprehended to be real animals.

Had the gravies above mentioned been microſcopically examined *while they were ſcalding hot*, or very ſoon after they were cold, and theſe *moving bodies* had been *then* found in them, the Author's concluſions might perhaps be admitted. But certainly it does not follow that theſe moving bodies were not real animals, becauſe the fluid, in which they were ſeen, had been expoſed to a ſtrong heat *ſome days before*; although the vial had been 'carefully corked.' We can furniſh M. de Buffon, with ſome experiments ſtill more to his purpoſe; but which, nevertheleſs, we do not think are by any means deciſive in favour of his ſyſtem.

Several years ago *, the Reviewer of the preſent Article poured an ounce of boiling water on a quantity of dried *millepedes*, contained in a two ounce vial, which was immediately corked. On opening the vial *four hours* afterwards, animalcules were ſeen in the liquor, in ſmall numbers, by the greateſt magnifier of Wilſon's microſcope, reſembling thoſe thread-like *animalcula* painted by Baker, Vol. I. Plate 7, Fig. 4, found in pepper-water. The largeſt were leſs, in breadth, than the tails of the animalcula in ſemine maſculino, and did not exceed one-third of their length. On the following day their numbers were greatly increaſed, and their ſize augmented.—Two days afterwards, a ſimilar experiment was made with *cantharides*; and in four hours, great numbers of animalcules were perceived in the infuſion, not ſenſibly differing from thoſe in the former experiment; except that theſe laſt appeared to be as large after an infuſion of four hours, as the former, after an interval of 24 hours. —To perform this experiment unexceptionably, a tube ſhould be connected with the mouth of the vial, and the extremity of the tube ſhould be *hermetically* ſealed, at a time when every part of the vial and tube are ſo hot, that it cannot reaſonably be ſuppoſed that any living animals, or their *ova*, can exiſt, in a ſtate of *life*, in the cavities of either.

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* December 11, 1758. W. B.

Having given a pretty large ſpecimen of the preſent tranſlation, it would ſeem ſcarce neceſſary to add any thing further concerning a work, the original of which has been ſo long in poſſeſſion of the public. It is to be obſerved, however, that M. de Buffon, in the year 1776, publiſhed a ſupplemental volume, containing ſeveral intereſting additions, relating to various articles contained in the former volumes. Theſe additions the Tranſlator has properly inſerted under the articles to which they reſpectively belong. An extract or two from this new part of the work cannot fail of being acceptable to our Readers in general. We ſhall only premiſe that the hiſtory of particular animals commences towards the middle of the third volume, and is continued to the end of the work; and that the Author does not, like other naturaliſts, arrange quadrupeds into claſſes, orders, and genera; principally becauſe, as he more than once affirms, ‘ there are not, in the whole habitable earth, above 200 ſpecies of animals, even including forty different ſpecies of monkeys;’ and therefore ‘ a very indifferent memory is able to retain their names.’

One of the moſt intereſting additions made to this work is perhaps the article relating to *Mules*. In the former editions of the original work, under the article *Dog*, the Author related ſome experiments made with a view to procure an intermixture between a dog and a wolf; in which all the precautions employed for that purpoſe were abortive. Since that time, however, the Marquis de Spontin-Beaufort has ſucceeded in producing the junction of a dog with a ſhe wolf, and in procuring a progeny from this intermixture. The fact can be atteſted by two hundred perſons at leaſt.

The Marquis bought this ſhe-wolf when ſhe was only three days old. By proper treatment ſhe had been rendered ſo tame and familiar, that ſhe hunted with him at the diſtance of a league from his houſe; to which ſhe would occaſionally return, of her own accord, at night. He gave her, as a companion, a dog of nearly the ſame age; of whom, as well as of other dogs, ſhe was very fond; though, at the age of twelve months, ſhe ſhewed ſigns of ferocioufneſs, and had a ſtrong deſire to attack ſheep and bitches. She was now chained, in a garden ſituated in the centre of the city of Namur, where no male wolf can be ſuppoſed to have had any communication with her. As ſoon as ſhe came in ſeaſon, ſhe diſcovered ſuch an affection for the dog, which was returned by her gallant; that each of them howled frightfully when they were not in company with each other. She was firſt covered on the 28th of March 1773, and twice each day, during a fortnight. Three weeks afterwards, her pregnancy was perceptible; and on the 6th of June, ſhe brought forth four young. One of them was black, with a white breaſt, which was the colour of the dog; and indeed the colours of them all ſeem to have been derived from the dog, who was black and white. From the moment of littering, ſhe growled and attacked all who approached her, and would even have devoured the dog, if within her reach.

M. de Buffon very plauſibly accounts for the ſucceſs of the Marquis's trials, and the failure of his own. His wolf and dog were always confined. His dog, detached from his equals, and from the ſociety of men, had aſſumed a ſavage and cruel character; which the bad humour of the wolf, likewiſe in a ſtate of ſlavery and diſguſt, ſerved only to augment; ſo that, during the two laſt years, their antipathy roſe to ſuch a degree, that they deſired nothing ſo much as to devour each other. Whereas the wolf of the Marquis had been reared in perfect freedom and familiarity along with the dog, ſo that he had loſt his repugnance to her, and ſhe became ſuſceptible of attachment to him.—She therefore received him with cordiality, ' whenever the *hour of nature* ſtruck.'—Beſides, ' the proper moment for this unnatural union was ſeized. The wolf felt the impreſſion of love for the *firſt time.*'

A ſimilar fact has been communicated to the Author by M. Bourgelat, on the authority of Lord Pembroke; who informed him that he had ſeen a large maſtiff copulate with a ſhe-wolf. ' An animal merchant has had, at four different times, mules produced by a wolf and dog. He alleges that the wolf is only a wild dog; and in this opinion he is joined by the celebrated anatomiſt, Mr. Hunter. He thinks differently with regard to the fox.'

The Author ſucceeded in producing nine young birds, which were the progeny of a gold-finch and a Canary bird. Of theſe, ſix were males. He was equally ſucceſsful in effecting an amorous intercourſe between ſome ewes and he-goats: he obtained nine mules, ſeven of which were males. In another attempt of this kind, eight mules were produced, ſix of which were males.

From the deſcription of one of theſe mules, among other particulars, it appears that the four legs, the ſuperior part of the neck, the breaſt, and the belly, were covered with white coarſe hair; that there was a ſmall quantity of wool upon the flanks only; and that even this ſhort, curled wool was mixed with a great deal of hair. From the great majority of males produced in theſe and other mixtures of animals of different ſpecies, the Author concludes that the male, in general, has a greater influence on the produce of generation than the female; becauſe he tranſmits his ſex to the greateſt number, and becauſe the number of males augments in proportion to the remoteneſs of the ſpecies who intermix.

The mules produced between the aſs and the mare have generally been deemed incapable of generating or conceiving. In a former volume of our work, we gave an account of a ſhe-mule, in the iſland of St. Domingo, which brought forth a living mule. This account is here confirmed; and we are told that the ſkin of the young mule is depoſited in the Muſeum of the Royal Society. But the Tranſlator adds an inſtance of the prolific powers of a ſhe-mule, even in our northern climates. The fact is judicially atteſted by the owner, Mr. Tullo, of the pariſh of Newtyle, in Scotland, and by two of his neighbours.

We ſhall conclude our account of theſe eccentric amours, with two narratives of the Author's, relative to this ſubject. At his eſtate of Buffon, the miller kept a mare and a bull in the ſame ſtable, who contracted ſuch a paſſion for each other, that, as often as the mare came in ſeaſon, the bull covered her three or four times a day. Theſe embraces were repeated during ſeveral years, and all the inhabitants of the place, as well as the Author, were witneſſes to the fact. But though the owner of this couple conceived great hopes that ſome offspring would be the reſult of their repeated embraces, he was diſappointed.

The other heteroclite congreſs is of ſo obſcene a nature, that none but a profeſſed Naturaliſt can decently liſten to the narrative. In the ſummer of 1774, a large ſpaniel diſcovered a violent paſſion for a *ſow*, which was in ſeaſon, on the premiſes of the Count de la Feuilleé, in Burgundy. They were ſhut up together for ſeveral days; and all the domeſtics were witneſſes of the mutual ardour of theſe two animals. The dog exerted many violent efforts; but the diſſimilarity of their organs prevented their union. The ſame thing happened ſome years before at Billy, near Chanceau in the ſame province.

In the additions made to this work, many curious particulars are related reſpecting the *Hamſter*, or German Marmot, a moſt fierce and deſtructive animal, living under ground, and which is of the rat kind, but in ſize not much leſs than a rabbit. On account of its fur, and its depredations, in collecting and board-ing up corn, no leſs than 80,139 ſkins of this animal have been brought into the town-houſe of Gotha in one year. It attacks cats, dogs, men, and even horſes; and ſometimes, in a tranſport of fury, the male murders his own family. Even the inſtinct which draws him to the other ſex laſts only a few hours; at the end of which the female (who conſtantly lives in a different apartment) would not meet with a better fate, if ſhe did not take the precaution of avoiding him, or of killing him firſt.

'The moſt curious circumſtances in the natural hiſtory of theſe animals are—the addreſs with which the males and females conſtruct their reſpective ſubterraneous abodes, and repoſitories for corn, and the oblique and perpendicular paſſages to them; the torpid ſtate in which they paſs the winter; and the cheek-pouches with which they are provided, each of which is capable of containing an ounce and a half of corn *; and which, on their return to their habitations, they empty, by preſſing their two fore feet againſt them.

The old hamſters, we are told, often amaſs a hundred pounds of corn in their granaries. This proviſion is not collected with a view to nouriſh them during the winter, which they paſs in ſleep; but to ſupport them after they awake in the ſpring, and till the time of their falling into a torpid ſtate.

At the approach of winter, they ſhut up the apertures of their holes with great addreſs. There, if undiſturbed by the human race, they feed on their ſtores, in perfect tranquillity, till the ſeverity of the froſt, or rather, *perhaps*, as will appear afterwards, the air *phlogiſticated* by them, in conjunction with the cold, brings them to a torpid ſtate. If, at this time, the holes are opened, the hamſter is found lying upon a bed of ſoft ſtraw; the eyes are ſhut; and when the eye-lids are forced open, they inſtantly cloſe again. The members are ſtiff, like thoſe of a dead animal; and the whole body feels as cold as ice. When diſſected, however, even at this period, the heart is ſeen alternately contracting and dilating; but at the ſlow rate of fifteen pulſations in a minute. This animal's heart, in its active ſtate, beats 150 ſtrokes in the ſame time. The inteſtines diſcover not the ſmalleſt degree of irritability, even on the application of ſpirit of wine, or oil of vitriol. Nevertheleſs, the animal ſometimes opens his mouth, as if he *wanted to reſpire*.'

M. de Buffon is not anſwerable for our preceding obſervation with reſpect to the *phlogiſtication* of the air; but we find that the hamſter which he had in his keeping, in the *open air*, did not become torpid, though expoſed to a degree of cold, during the winter, probably ſuperior to that which the hamſters endure in a ſtate of nature, at the depth of 3, 4, or 5 feet under the ſurface of the ground. Beſides, according to M. Allamand's curious account of this animal, a hamſter ſhut up in a cage filled with earth and ſtraw, and expoſed to the open air in winter to a degree of cold ſufficient to freeze water, never becomes torpid. But if the cage be ſunk four or five feet under ground, and well ſecured againſt the *acceſs of air*, he becomes, at the end of eight or ten days, as torpid as if he had been ſuffered to remain in his own burrow. If the cage be now brought up to the ſurface, even in the coldeſt weather, the hamſter will awake in a few hours: and on again putting him below the earth, his torpid ſtate will, after a proper interval, return. Warmth neverthelefs undoubtedly accelerates, and cold retards, his reviviſcence. His temporary death and reſurrection probably depend on theſe two conjointly.

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* M. de Waitz affirms that each of theſe cheek-pouches will contain a quarter of an Engliſh pint, that is four ounces.

It is curious, ſays M. Allamand, 'to obſerve the hamſter paſſing from a torpid to an active ſtate. He firſt loſes the rigidity of his members, and then makes a profound reſpiration, but at long intervals. His legs begin to move, he opens his mouth, and utters diſagreeable and rattling ſounds. After continuing theſe operations for ſome time, he opens his eyes, and endeavours to raiſe himſelf on his legs. But all theſe movements are ſtill reeling and unſteady, like thoſe of a man intoxicated with liquor. He, however, reiterates his efforts, till he is enabled to ſtand on his legs. In this attitude he remains fixed, as if he meant to reconnoitre, and repoſe himſelf after his fatigues.—This paſſage from a torpid to an active ſtate requires more or leſs time, according to the temperature of the air. When expoſed to a cold air, he ſometimes requires more than two hours to awake; and in a more temperate air, he accompliſhes his purpoſe in leſs than one hour. It is probable that this change is produced imperceptibly, when the animal is in his hole; and that he there feels none of the inconveniences which ariſe from a ſudden and forced reviviſcence.'

With reſpect to this work, we ſhall only add, that the numerous plates, with which it is illuſtrated, appear to us to be, in general, well executed; and that, as M. de Buffon has not obſerved any ſyſtematic order in his hiſtory of quadrupeds, the Tranſlator has ſupplied that defect, by giving an Index, in which the animals are arranged, in one column, according to the improved edition of *Mr. Pennant's Synopſis*: the names of the ſame animals being repeated in an oppoſite column; together with references to the particular volumes of his work, in which their deſcriptions and figures are to be found.

ART. VIII. *A Treatiſe on the Nature and Properties of Air, and other permanently elaſtic Fluids.* To which is prefixed an Introduction to Chemiſtry. By Tiberius Cavallo, F. R. S. and Member of the R. A. at Naples. 4to. 1 l. 5 s. Boards. Dilly. 1781.

THE great number and variety, as well as the importance, of the diſcoveries lately made by Dr. Prieſtley, and other philoſophers here and on the continent, on the ſubject of AIR, and in various other branches of experimental philoſophy connected with it, render a collection of the moſt important facts and obſervations, methodically arranged under diſtinct heads, peculiarly uſeful to thoſe who wiſh to cultivate this extenſive and intereſting part of experimental knowledge. A ſomewhat ſimilar but ſmaller compilation had been before executed by the ingenious author of the *Treatiſe on Gases*; as likewiſe by M. Macquer, in the laſt edition of his valuable Dictionary of Chemiſtry; but the preſent Author has performed the taſk in a much more comprehenſive and particular manner, his object having been to inſtruct thoſe who are poſſeſſed of little or no previous knowledge of the ſubject.

Mr. Cavallo, accordingly, in the firſt of the four parts into which he has divided his work, briefly deſcribes, under the title of an *Introduction to Chemiſtry*, the various ſubſtances, together with their principal properties, that are neceſſary to be known by a perſon before he enters on the examination of the different kinds of air, or other elaſtic fluids.

As a conſiderable part of the experiments related in this treatiſe are made in veſſels immerged either in water or mercury; the Author, in the ſecond part of his work, inſtructs his Reader in the principles of *hydroſtatics*, ſo far as the knowledge of them is neceſſary for the performance of the experiments deſcribed. He likewiſe here treats of the principal properties of air, and other permanently elaſtic fluids; and gives a deſcription of the apparatus employed in performing the various experiments. The deſcriptions are illuſtrated by three plates.

In the third and fourth parts the Author treats of the nature and properties of the different ſpecies of air, and other permanently elaſtic fluids, in particular chapters; and diſcuſſes their theory, and various intereſting circumſtances relative to them: terminating the work by the relation of ſome original experiments made by himſelf.

As we have ſeldom neglected to give a ſomewhat particular account of the principal diſcoveries on the ſubject of *Air*, &c. at the time of their publication; we ſhall only ſelect a few obſervations from this work, which have been made ſince we have had an opportunity of treating matters of this kind. We ſhall firſt mention a late remarkable diſcovery, made by the

Abbé Fontana, relative to diſtillation; which will probably be new to thoſe who have not had an opportunity of ſeeing the foreign philoſophical publications; and ſhall ſubjoin ſome obſervations of our own upon the ſubject.

The Abbé diſcovered that the diſtillation, or even evaporation, of water would not take place in confined air, or in veſſels hermetically cloſed. He put ſome water into a glaſs retort, to the neck of which a receiver was ſo accurately adapted, that all communication with the external air was prevented: but though the retort was placed upon the fire, ſo as to give the water nearly a boiling heat, not a drop of that fluid paſſed over into the receiver. He even expoſed the receiver to a great degree of cold, by placing it on ſnow; and ſometimes ſubſtances which greedily attract moiſture were previouſly introduced into it; ſuch as oil of vitriol, and dry fixed vegetable alcali. Even though *ether*, the moſt volatile of all fluids, was treated in this manner, the Abbé found that no diſtillation would take place, if all communication with the external air were prevented.

In his experiments made with water contained in the retort, and dry fixed alcali in the receiver, the Abbé found, after a long time, and when the fire was much increaſed, that a little moiſture could be perceived in the neck of the retort; but that this moiſture reached a very ſhort way above the ſurface of the water: and alſo that if, in the courſe of the operation, the veſſels were ſo far inclined, as that the water in the neck of one veſſel came within a ſhort diſtance, as about an inch, of the alcali; then the alcali abſorbed a part of it.

We have frequently repeated and verified the Abbé's experiments; which throw conſiderable light on the nature of *evaporation* in the open air, and of diſtillation in veſſels; which appear to be very different proceſſes. Though this is not a proper place to enter into a particular diſcuſſion of this curious ſubject; we ſhall remark, that the phenomena obſerved by the Abbé do not depend merely on the want of a renewal of the air originally included in the veſſels, or on its not having an immediate communication with the external air. The Abbé's theory, as fas as we recollect, is, that the included air, ſoon becoming ſaturated with the particles of the aqueous vapour, cannot take up any more; and that therefore all further evaporation muſt ceaſe.

But to this it may be anſwered, that the vapour of water is not a *permanently* elaſtic fluid, but is liable to be inſtantly condenſed into water, merely by cold. The air therefore contained in the apparatus ſhould continually part with it, and depoſit it againſt the cold ſides of the receiver, and be thereby ſucceſſively rendered capable of taking up more, which muſt in in its turn be depoſited; and ſo on.

In the courſe of the experiments that we have made on this ſubject, we have found reaſon to conclude, that diſtillation is prevented in the Abbé's cloſe veſſels; not becauſe the included air cannot be renewed, after it has once been ſaturated with the aqueous vapour; or becauſe it has no immediate communication with freſh, or unſaturated air; but becauſe the air contained in the apparatus cannot be *dilated*, or in part expelled.—Some water being put into a retort placed upon hot coals, the extremity of the retort was immerged pretty deeply into a baſon of mercury, ſo as to intercept all communication with the atmoſphere; nevertheleſs diſtillation proceeded, and the drops ſucceſſively roſe up to the ſurface of the mercury. From another experiment it appeared that diſtillation would go on, even if the *whole* of the air originally included in the retort was ſtill *confined* there, provided it had a liberty of *expanding*, or being *dilated*. This experiment was conducted ſo, that ſo much of the neck of the retort was filled with mercury, that no part of the air originally included in the apparatus could be expelled from it, even when the water was brought to a boiling heat; the mercury performing the office of a *yielding* or *moveable ſtopple*. But in this caſe too, the water was raiſed into vapours, which were condenſed on the ſurface of the mercury contained in the neck of the retort, and which may be conſidered as repreſenting the bottom of a receiver.

The limits to which we are confined prevent us from inveſtigating this ſubject further at preſent, than juſt to obſerve, that it appears to us that in air heated, but at the ſame time *condenſed* (in conſequence of its being confined in an *unyielding* veſſel) the aqueous vapour either may not, poſſibly, riſe ſo high as to reach the cold ſides of the receiver; or, if it does, it becomes ſo intimately combined with this condenſed air, or is ſo ſtrongly attracted by it, as to acquire, in that ſtate, a permanent elaſticity, and to become incapable of being ſeparated from it by mere cold. This at leaſt ſeems certain, that diſtillation will proceed, provided that the included air can be rarified to a certain degree; either by an enlargement of the ſpace which it occupied, or by the expulſion of a part of it. A ſimilar diſtillation takes place in the receiver of an air-pump; on the ſides of which the included aqueous vapours are ſeen to be condenſed, as ſoon as the air has been ſufficiently rarefied, even in the common temperature of the atmoſphere.

The Abbé Fontana, as we learn from the Author, diſcovered a ſtriking exception to the obſervation above-mentioned. In confined or unchanged air he found that the fluid volatile alcali would riſe in vapours and be condenſed, if the marine acid were placed near it in the ſame veſſel. A ſmall quantity of the alcali was put into an open vial, or watch-glaſs, and ſome marine acid into another, ſtanding near it, at the bottom of a large glaſs bottle, or jar, the mouth of which was afterwards cloſed. In a few hours, the volatile alcali was ſeen to be diminiſhed, and the acid proportionably augmented in quantity; and in about the ſpace of a day, nearly the whole of the alcali had paſſed into the veſſel containing the acid; which laſt, being weighed, was conſtantly found to have acquired preciſely as much weight as had been loſt by the alcali. From this experiment it appears, that the fluid volatile alcali can evaporate in the common temperature of the atmoſphere, and confined in a veſſel containing air of the common denſity; but that the marine acid will not evaporate under theſe circumſtances.

In a note ſubjoined to his chapter on the nature and properties of air, M. Cavallo rectifies a miſtaken opinion pretty generally entertained with reſpect to *hygrometers*. Many perſons ſuppoſe that theſe inſtruments denote the quantity of moiſture which is contained in the air at the time; whereas they only indicate how far the air is diſpoſed, or not, to part with its moiſture; or, in other words, ſhew the quantity of water which may be ſaid to be *mixed* with the air, but not intimately *combined* with it, and which is ready to be *precipitated* from it. If a ſmall but ſenſible hygrometer be cloſely ſhut up in a large glaſs bottle containing common air, and the bottle be brought into a cold place, or ſurrounded with a freezing mixture, the index of the hygrometer will ſoon move towards *moiſt*; becauſe cold air cannot keep ſo much water in a ſtate of ſolution or combination, as warm air; the water is therefore depoſited upon the hygrometer. But if the bottle be brought into a warmer place, the index will move towards *dry*; becauſe the included air, by means of the warmth, is now rendered capable of rediſſolving, or combining with, the water which had before been precipitated from it by the cold.

The Author, after relating the method of procuring dephlogiſticated air, by the decompoſition of nitre, expoſed to a very ſtrong heat, in glaſs or earthen retorts, proceeds to deſcribe the ſubſtance which remains in the retort, after the total expulſion of the dephlogiſticated air. We ſhould, *a priori*, have ſuppoſed the *reſiduum* to have been ſimply the alcaline baſis of nitre, or the fixed vegetable alcali. We ſhall ſimply tranſcribe what he ſays upon this ſubject; only obſerving, that he ſeems to refer, with reſpect to what he has ſaid concerning it, to the *Abbé Rozier's Journal de Phyſique*, 1778.

‘ The matter which remains in the retort’ (after the expulſion of the dephlogiſticated air) ‘ is exceedingly ſingular for its properties, ſince it has not only loſt the properties of nitre, but ſeems to be different from any of its known component parts. If the fire has been continued only till the whole quantity of air has been produced, the *reſiduum* that is found in the retort is of a geeeniſh colour; but when the fire has been continued for about twenty hours, then the *reſiduum* is more white, and has a cauſtic alcaline taſte, and renders the tincture of violets green. It is *partly* ſoluble in water. By being repeatedly waſhed in water, it is rendered ſtill more white, and becomes quite inſipid. In this ſtate, it *effervesces* with, and is partly diſſolved in, vitriolic acid. If the vitriolic acid is made to diſſolve as much of this earthy *reſiduum* as it can, and afterwards, being diluted with a great quantity of water, is evaporated, a ſalt will be formed which has a very peculiar taſte. If this inſipid *reſiduum* of nitre is mixed with nitrous or marine acid, it occaſions a ſenſible efferveſcence, and in a few minutes coagulates it like a jelly; which jelly, being dried, forms a ſalt, or rather a tranſparent ſubſtance of the conſiſtence of gum, and of the colour of amber?—We are afterwards told, that the foregoing obſervations and reſults are likewiſe applicable to the *cubic nitre*; when it has been decompounded in the ſame manner.

It has not been found that dephlogiſticated air can be obtained from the nitrous acid alone; though the Author obſerves that this has been done by M. Scheele *, in the common proceſs for procuring the fuming ſpirit of nitre: but he adds, that others, who repeated his experiment, have not ſucceeded †. Our idea with reſpect to this matter is, that the nitrous acid may be wholly converted into dephlogiſticated air; provided that any method be taken by which it may be made *red hot*, or at leaſt ſubjected to a conſiderable degree of heat. The greateſt heat which the pure acid can ſuſtain is that of its boiling ſtate; but this is not ſufficient for the purpoſe; nor will the acid be converted into dephlogiſticated air if mixed with bodies on which it cannot act (ſuch as powdered glaſs, &c.), and from which it is readily expelled, in its liquid form, in a boiling heat: on the other hand, if ſubſtances are added to it with which it can *combine*, ſuch as alcaline ſalts, metallic, calcareous, and other earths, &c. it is rendered capable of ſuſtaining the degree of heat requiſite to make it aſſume the form of a permanently elaſtic fluid.—In Mr. Scheele's experiment above mentioned, the nitrous acid was *not* alone.

We ſhall only further extract from this work the principal particulars, related by the Author, of a remarkable diſcovery of the Abbé Fontana's, reſpecting *charcoal*. This ſubſtance being made red hot, and then ſuddenly introduced into a *vacuum*, or rather plunged in quicſilver, and kept there till it is cold, will, on being admitted into a jar of common air, ſuddenly abſorb about ſix, and ſometimes even eight times its own bulk of the air. M. Fontana likewiſe told our Author that he had found that a piece of charcoal made red hot, and kept under quickſilver ſeveral months, retains this property undiminiſhed.

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* Experiments on Air and Fire, pag. 34.

† The Author does not ſeem to recollect Dr. Prieſtley's Account of his Diſtillation of Nitrous Acid, Vol. III. pag. 234, &c.

If the quantity of air to which the charcoal is admitted does not exceed it ſix times in bulk, the whole of the air will be abſorbed by it. When a piece of red hot charcoal is introduced into this air, it abſorbs the air gradually as it cools; but when it has been cooled under the mercury, and is then admitted to a proper quantity of air, the abſorption is ſo ſudden, and the mercury, with the charcoal ſwimming on its ſurface, riſes ſo quickly, that the glaſs jar has been actually broken, by the charcoal violently impelled againſt its bottom.

The charcoal that has been thus extinguiſhed in quickſilver is found to be wholly penetrated by it. On breaking a piece tranſverſely, and viewing it with a magnifier, its minuteſt pores appear full of the ſhining fluid, and exhibit a beautiful injection.

M. Fontana could not find any other fluid than mercury, after immerſion in which the charcoal would exhibit theſe phenomena. If it be extinguiſhed in oil, or in water, it loſes its property of abſorbing air; but, on the other hand, it generates ſome inflammable air. On another occaſion, the Author ſpeaks of this laſt mentioned immerſion, as an elegant way practiſed by the Abbé Fontana, of extracting inflammable air from charcoal.

'With a pair of tongs he took a piece of charcoal when thoroughly ignited, and plunging it in water, brought it inſtantly under a large-mouthed receiver, which was filled with and inverted in the water, in order to collect the bubbles of inflammable air that proceeded from the charcoal in the act of cooling. After the ſame manner he treated ſeveral pieces of charcoal, or the ſame piece ſeveral ſucceſſive times; until he got a quantity of inflammable air ſufficient for his purpoſe.'

M. Fontana imagined that on this property poſſeſſed by charcoal, of abſorbing the air, an exhauſting engine might be eaſily conſtructed, which might in ſome reſpects anſwer better than the beſt air-pumps now uſed. The Author, however, ſometime ago, made ſome experiments, which ſeemed to ſhew that when the preſſure of the atmoſphere is removed, the charcoal does not abſorb the *whole* of a quantity of air, which is about 3 or 4 times its own bulk. This, ſays he, 'M. Fontana alſo ſuſpected; yet it is not improbable, that with a great quantity of charcoal, and a comparatively ſmall quantity of air, the whole of that fluid might be completely exhauſted from a receiver, when the preſſure of the atmoſphere is out of the queſtion;

and

and therefore it is ſtill to be wiſhed that ſuch an exhauſting engine were tried.'

Before we terminate our account of this work, we ſhall take notice of what we apprehend to be an overſight, in the Author's reference to a paſſage in M. Bergman's 2d volume of *Opuſcula Phyſica*, &c. pag. 162; eſpecially as we lately referred to the ſame paſſage *, and gave a very different interpretation of it. We have ſaid that *aurum fulminans*, when ignited, has been found to generate four times the quantity of elaſtic fluid that is produced by an equal bulk of gunpowder. On the other hand, the Author, alluding to the ſame part of M. Bergman's work, ſays—'The ſurpriſing effects produced by it, when fulminating in the open air, muſt be attributed to the ſudden generation, and not to the great quantity, of elaſtic fluid produced. M. Bergman ſays, that the elaſtic fluid generated by fulminating gold is *ſcarcely equal to four times the bulk of the fulminating gold*.' The paſſage itſelf ſtands thus:

Unicus pulveris pyrii pollex cubicus fluidi elaſtici provocat circiter 244, ſed æquale calcis auri fulminantis volumen ſaltem quadruplum ſpatium ſua implet aura, & hinc facile intelligitur utriuſque diverſa explodendi efficacia.'——M. Bergman had before related an experiment, in which *half a drachm* of fulminating gold contained in a vial inverted in water, generated near *ſeven cubic inches* of elaſtic fluid. He afterwards endeavours to explain, though not very ſatisfactorily, how it happens that, notwithſtanding the fulminating gold is capable of generating '*ſo great a quantity*' of elaſtic fluid, it is nevertheleſs reduced in a cloſe veſſel without any ſenſible exploſion.

We ſhall only add, with reſpect to the work itſelf, that it is a very uſeful performance, eſpecially when we conſider the preſent ſtate of this intereſting branch of philoſophy; ſuch an immenſe and daily increaſing maſs of new and important chemical facts having been accumulated within the compaſs of a very few years, ſo as abſolutely to require a ſpeedy claſſification and arrangement. In this collection the Reader will meet with a judicious and well digeſted account of the moſt remarkable of theſe numerous diſcoveries, made both here and abroad, and brought down to the preſent time; together with a very particular and ſatisfactory deſcription, and delineation of the chemical, pneumatical, and hydroſtatical apparatus, by which they have been, in part, effected, and are ſtill further to be proſecuted. The Author however is not a mere compiler, but occaſionally preſents the Reader with his own obſervations on the various ſubjects diſcuſſed in this treatiſe.

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* See M. Rev. for Auguſt laſt, pag. 126.

ART. IX. *Sermons on various Subjects.* By John Dupré, M. A. Fellow of Exeter College, Oxford. 8vo. 6 s. Cadell. 1782.

(*By a* CORRESPONDENT.)

THESE Diſcourſes are evidently the production of a young writer. We do not ſay this, however, to detract from their merit, which is not inconſiderable. Though not free from imperfections, they bear the indiſputable marks of genius, and merit the attention of the Public.

In the firſt Diſcourſe, on the eſſential duties of true religion, the picture of *the charitable man* is well drawn, the language is animated, and the ſentiments are liberal and benevolent. We do not remember to have read a better delineation of this amiable character, except perhaps in Dr. Blair's ſermon on Candour, which, in one or two paſſages, our author may poſſibly have imitated.

In the ſecond Diſcourſe, he profeſſes himſelf an advocate for the doctrine of eternal puniſhments in the world to come. This doctrine, we hoped, would have been exploded in ſo enlightened an age as the preſent; and we were ſorry to find the late learned Biſhop of Rocheſter, in the ſermons publiſhed after his death, argue in favour of ſo implacable a tenet. We are not leſs ſurpriſed to ſee a writer on the ſame ſide of the queſtion, who appears in other reſpects a warm friend to rational religion. The ſubject, beſides, is abruptly introduced, and the argument, though in ſome places managed with plauſibility, is in general trite and ſuperficial.

In the third Diſcourſe, from the 1ſt St. Peter, ii. 2. he endeavours to ſhew that the Chriſtian life is a progreſſive ſtate. Here we meet with a juſt and elegant deſcription of the ſuperficial religion of the preſent times. This, upon the whole, is a good and uſeful ſermon.

The fourth Diſcourſe, *on Gratitude to God*, is written with great ſpirit and propriety of language.

The ſubject of the fifth is taken from Mark x. 26. in which the Author contends, that the Goſpel terms of ſalvation are not ſo rigorous as the infidel and the enthuſiaſt repreſent them. It is not ill written with regard to ſtyle, but the argument ought to have been more laboured.

The Author, in his ſixth Sermon, takes his text from Matthew x. 28. "Fear not them which kill the body," &c. The obſervations which this Diſcourſe contains may be reliſhed by a common reader, but they will afford very little ſatisfaction to the learned critic.

The ſeventh on the Goſpel preached to the poor; and the eighth, in which the Preacher conſiders ſome of the proofs which ſupport the Chriſtian religion from the birth to the death of Jeſus, are excellent compoſitions: the latter, in particular, is entitled to applauſe. The arguments indeed have not always the charms of novelty (and who could expect novelty on a beaten ſubject?) but they are placed in a judicious and pleaſing point of view. The periods are harmonious and animated: the character of Chriſt is conciſe but comprehenſive, and deſcribed with great pathos.

The ninth, tenth, and eleventh Diſcourſes are employed on common topics, and calculated to convey inſtruction and conſolation to the pious Chriſtian.

The twelfth was preached on the General Faſt, Feb. 21, 1781, and ſoon after publiſhed. It was noticed in our Review for the month of June following, p. 477.

The parable of *the unmerciful ſervant* is inveſtigated in the thirteenth and laſt Diſcourſe; from which we ſhall lay before our Readers an extract, as a ſpecimen of our Author's manner.

'Man, unmindful of the various benefits which he daily receives from the bountiful hand of his God, forgetting his own inſtability, and not reflecting on that mercy of which he ſtands in need from above, exacts atonement and ſatisfaction from his offending brother to the utmoſt point. Trivial faults are conſtrued into the effects of a deep malignity by the magnifying optics of rugged and obſtinate humours, as objects through a miſt are enlarged beyond the life. A ſlight affront once offered to their dignity is not eaſily forgiven. Now a great portion of this implacable ſpirit takes its origin from pride, one of the moſt diſguſting paſſions. Too much in love with ourſelves, and poſſeſſing a high ideal importance, we fondly expect to command the ſame reſpectability in the opinion of others. Blind to thoſe glaring defects, which the world clearly ſees, and which alloy the brightneſs of our virtues, but infinitely over-rating the natural and accidental beauties of our underſtandings or bodies, as a fond parent doats even on the faults, and prizes beyond all bounds the good qualities of a favourite child, we think ourſelves entitled to greater attention from our fellow-creatures than we really are. Hence offences of no very deep dye in themſelves, and which might ſoon have been buried in oblivion, had they not unfortunately touched on the delicate chords of our vanity, are purſued with revengeful ſeverity. Whereas, in the true eſtimate of things, we are of ſmall conſideration; the world might very well go on without us; men would be as cheerful and happy; the affairs of life would be tranſacted with as much regularity and convenience; the ſame food would be provided for the hungry, and the ſame clothes for the naked. Wit, genius, and learning, if we poſſeſs them, are common to many others who eclipſe us in thoſe valuable qualities; the renown of our name is only known to a ſmall circle of acquaintance; and we are hardly mentioned beyond the limits of our little habitations. Pride ought to ſubſide at the recollection, and the big heart, from this bold and free view of its own inſignificance, ſhould be taught not haſtily to take exceptions at light injuries, much leſs to revenge them.'

The general character of theſe Sermons, we may venture to pronounce, is clearneſs of argument, vivacity of manner, and ſtrength of diction. In ſome parts, however, Mr. Duprè has ſuffered himſelf to be ſeduced by a lively imagination into that falſe and glittering ſtyle, which never fails to offend the ſober and ſenſible reader. But this fault, as he appears to be a writer of taſte and abilities, his maturer judgment will enable him to correct.

ART. X. *A Treatiſe on the Action of Ejectment.* By Charles Runnington, J. C. Editor of the laſt Edition of Hale's Hiſtory of the Common Law. 8vo. 6 s. Wheildon. 1781.

AS this action is the only ſpecific remedy for the recovery of Terms for years where the poſſeſſion is unjuſtly withheld, and is become the eaſieſt and moſt expeditious method of trying titles to landed property in general, it is a matter of extenſive public concern that the mode of proceeding in it ſhould be reduced to certainty, and its principles aſcertained with preciſion. The fictitious names that are ſet up as the nominal parties in the ſuit, and are generally taken from the ancient families of Doe and Roe, Fen and Den, and a few others equally renowned in Weſtminſter-Hall, are ſtumbling blocks in the way of the unlearned. But as in practice they are conſidered as mere puppets moved by wires at the election of the real parties, who conteſt the title to the premiſes, this creates no confuſion on a nearer approach: and theſe very fictions are converted into engines in the hands of the ſuperior courts to promote the ends of juſtice. *In fictione juris*, ſays the ancient law, *ſemper conſiſtit æquitas:* and in a modern deciſion this principle was recognized by the learned Lord at the head of the King's Bench, and applied to the action of ejectment in that maſterly manner by which he ſo ably combines the reflections of an enlightened mind with the moſt accurate knowledge of the law, and the utmoſt perſpicuity of expreſſion. After declaring that he had it at heart to have the practice upon 'ejectments clearly ſettled upon large and liberal grounds for advancement of the remedy,' he proceeds to obſerve, 'the great advantage of this fictitious mode is, that being under the controul of the Court, it may be ſo modelled as to anſwer in the beſt manner every end of juſtice and convenience.

'Public utility has adopted it in lieu of almoſt all real actions which were embarraſſed and entangled with a thouſand niceties. But as there was good and bad in the method of real actions, the good ought to be grafted into ejectments in ſuch a manner as to avoid the bad *.'

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* Caſe of Fair-Claim on the Demiſe, &c. Burrow's Reports, 3d vol. p. 1295.

But not to deviate too far into a technical branch of learning, which few of our Readers will have much inclination to purſue, the treatiſe that is now before us comes from a gentleman of character at the Bar. Though the merit of a mere compiler is ſeldom eſtimated very high, Mr. Runnington has certainly a juſt claim to that of fidelity and accuracy.

His work is introduced to the Public with a Preface, remarkable principally for its oſtentatious *imitation* of Dr. Johnſon's diction, not to call it by the harſher name of *plagiariſm*. Surely it was hardly worth while to poach in the writings of Dr. Johnſon for the ſake of a few formal ſentences, to be prefixed, like a piece of patch-work, to a treatiſe in the Action of Ejectment! Speaking in high terms of Lord Chief Baron Gilbert's treatiſe on the Law and Practice of Ejectment, Mr. R. thus proceeds:

'This tract, the utility of which cannot be denied, having been long out of print †, I thought proper to make it the foundation of the preſent publication. My ambition is only to give the name of Gilbert new luſtre and greater popularity. It is not however on the praiſe of others, but on his own writings that he is to depend, for the eſteem of poſterity; of which he will not eaſily be deprived, while learning ſhall have any reverence among the profeſſors of the law. The preſent treatiſe claims no other merit, than a different and more enlarged diſpoſition:—a diſpoſition which was rendered neceſſary, from the very material alterations which the wiſdom of the legiſlature, and the liberality of modern deciſions, have made in the action of Ejectment. It contains indeed (among other conſiderable additions) a ſyſtem of modern practice, for the uniformity of which I will not however take upon myſelf to anſwer: for in the *practice* of the law, it ſeems to be unknown that there is, in conſtancy and ſtability, a general and laſting advantage, which will always over-balance the ſlow improvement of gradual correction.

'With what judgment it has been formed, and with what ſkill it has been executed, the profeſſion is now to determine.—I hope for the praiſe of knowledge and diſcernment, but can claim only that of diligence and candour.—That it will be found capable of amendment; that ſome things may be added, and others may be altered, I have not the vanity to doubt.—Let it however be remembered, that, (to uſe the language of *Bacon*), "I hold every man a debtor to his profeſſion;"—and that thoſe who make no advances towards excellence, may ſtand as warnings againſt faults.'

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† The laſt edition was publiſhed in 1741.

ART. XI. *The Epigrams of M. Val. Martial,* in Twelve Books: with a Comment: By James Elphinſton. 4to. 1 l. 1 s. Boards. White. 1782.

THERE is ſcarcely any poet of antiquity the whole of whoſe works will leſs bear to be tranſlated, or indeed ſeem leſs to deſerve it, than Martial's. Though many of his epigrams are excellent, there are ſtill more that are, or at leaſt now appear to be, execrable. The ſpirit of an epigram ſo frequently depends on verbal coincidence, idiomatical propriety, local or temporary alluſions, that time or transfuſion into a different language generally evaporates it. Having juſt hinted our opinion of Martial as a *tranſlateable* author, let us next conſider his tranſlator. It is obvious, that the ſtyle of epigram, perhaps more than of any other ſpecies of compoſition, ought to be eaſy, elegant, perſpicuous, and conciſe. How far Mr. Elphinſton poſſeſſes theſe requiſites may be ſeen from the following ſpecimens, which are impartially taken from the firſt place where the book chanced to open:

' LXXXIV. *To his* Book: *For* Artanus.

Nor yet empurpled, nor polite,
From the dry pumice' grating bite,
Thou hi'ſt ARTANUS to attend;
From whom bright Narbo *dains* to ſend,
T' enforce the juſtice of the gods,
And prop the laws with equal rods.
Hail, NARBO, hail! ſupremely bleſt,
Of ſuch a progeny poſſeſt!
ARTANUS, born to think and ſay:
Learn'd VOTIENUS, for the lay.
Go then, my child, thy wiſhes crown,
In ſuch a friend, and ſuch a town.
How juſt a joy would light my look,
Could I but now become my BOOK!

LXXXV. *To* Lauſus: *On* Vienna *in* Gaul.

Vienna fair delights to con my lays:
Nor can we *dout* what honeſt rumour ſays.
There am I *red* by ancient, youth, and boy:
By the chaſte dame, before her jealous joy.
This gives the Rhone and me more rapid courſe,
Than, if they quaft, who quaff the Nilian ſource;
Than if my Tagus pour'd his golden bed,
My bees if Hybla or Hymettus fed.
Some little then are we; nor us deceive
The pow'rs of ſong: thee, LAUSUS, I'll believe.'

Should the delicacy of a muſical ear be offended with ſuch harſh metre as this, how will it reliſh Mr. Elphinſton's proſe?

' Epigram admitting, in all languages, all meaſures, as well as all ſubjects; we cannot wonder if a wit, that has flaſhed on every theme, have adopted every ſpecies of Latin verſification, that could moſt pleaſingly point his morals, and moſt *poinantly* couch his jokes. Tho' he ſometimes therefore chooſes the Iambic ſtanza; to both parts of which, the modern tongues, eſpecially ours, *ow* their principal meaſures; and often the Scazontian, when the Muſe would ſeem to *halt* nearer to proſe, in order perhaps to move with double majeſty: his favorite *meter* for gaiety, is *doutleſs* the Phaleucian (or Phalecian);

as, for ſolemnity, tenderneſs, every purpoſe; the elegiac diſtic. Neither is pure heroic, as himſelf demonſtrates, beyond the reach of epigram.

'That MARTIAL might, in Engliſh, meet like adaptation; every poſſible meaſure, and ſuitable ſtanza, have been with attention employed; the Iambic, in various ſize, ſuſceptible, not *onely* of the grave and the grand: its reverſe, however near; the Trochaic, expreſſive of ſprightly ſtrains; and the Anapeſtic, or Dactylian, differing alſo, but by a ſhort (or weak) ſyllable; if not abſolutely excluding elevated themes, obviouſly more ſuited to the jovial ſong. But, as all meaſures may prove occaſionally Lyric; tho' our pentameter and hexameter (or five and ſix-foot-) Iambic be appropriated to the heroic lyre; the ſhorter Iambics, no leſs than the Trochaics, and the Dactylians or Anapeſtic; admit reſpective muſic; familiar to a Britiſh, as were the Latin modulations to a Roman ear. In either language, he that runs, may read; and he that reads, may ſing.

'If thus, in manner, as in matter, MARTIAL own juſtice attempted him; it will neither be unacceptable to the knowing, nor unavailing to the ignorant; to find (perhaps for the firſt time) in a work compriſing much above ten thouſand lines of Engliſh verſe; that, on every rime and ſtreſs, as well as (it is hoped) on every term and phraſe, the reader may ſecurely depend.'

Notwithſtanding the confidence with which we are told, that on every rhime and ſtreſs, and term and phraſe, the reader may ſecurely depend; we will venture to ſay, that language like this is ſuch as never was ſpoken, ſuch as never before was written, and, we are ſorry to add, ſuch as never will be read, excepting, indeed, by Reviewers, who are unfortunately condemned to read every thing. It is in ſhort ſuch language as could only have been expected from a Laputan compoſitor, who puts his words together by the aſſiſtance of a machine.

ART. XII. *Hugo Grotius on the Truth of Chriſtianity*; in Six Books: familiarly tranſlated into Engliſh. By Spencer Madan, Eſq; of Trinity College, Cambridge. 8vo. 5s. bound. Dodſley. 1782.

THE eminent character of Grotius, and the univerſal eſteem in which his book *De Veritate Religionis Chriſtianæ* is held by Chriſtians of all denominations, render it wholly unneceſſary to ſay any thing in praiſe of the deſign of this publication: we ſhall therefore leave the Tranſlator to explain it in his own words:

'Notwithſtanding the importance of the ſubject, and the ſufficiency of this ſingle volume to enable every Chriſtian to ſatisfy *himſelf* of the truth of his religion, as well as to defend it againſt all opoſers, there are ſtill thouſands of the lower, not to ſay the higher, ranks of life, who have never either ſeen or heard of ſuch a book. From this conſideration I have thought it might be uſeful to publiſh a familiar tranſlation of it; diſengaged, as much as poſſible, from all notes, quotations, and references whatſoever; admitting only ſuch as appeared to me eſſentially conducive to the ſenſe, or immediately connected with the text, of the original.—The generality of readers, I believe, are liable, like children, to an aukward ſhyneſs at the ſight of *ſtrangers:* and though they may attend with patience, and with pleaſure, to the truths of Chriſtianity delivered by an Engliſhman, they will inſtantly decline his acquaintance altogether, rather than be forced into company with Plato, Theopompus, or even the profound Seneca, of whoſe converſation they cannot underſtand a ſyllable.——Thus then, I fear, it may have happened frequently, that many a pious and well-diſpoſed Chriſtian, alarmed at the numerous and, as he thinks, formidable retinue, with which this author is ſurrounded, has laid the book aſide for ever, before he has peruſed a page of it.

'I would not be ſuſpected of having made this obſervation with a view to depreciate thoſe learned additions to the work: I am ſenſible of their frequent utility and conſtant merit: I only mean to mark the *material point of difference* between the object of the preſent and of former tranſlations. How far my idea may be right, or my endeavours uſeful, I ſubmit with deference to the Public.'

That Mr. Spencer Madan is well qualified to execute the taſk he has undertaken, will appear from the following ſpecimen of the tranſlation; in which the learned Reader will perceive, that the Tranſlator has conveyed the meaning of his author to the Engliſh reader with much perſpicuity, and at the ſame time with a ſufficient degree of elegance:

Lib. II. §. 18. *Probatur præſtantia Chriſtianæ religionis—ex conſiderata infirmitate qui eam primis temporibus docuerunt.*

Sequitur et hoc videamus, quibus inſtrumentis progreſſus fecerit Chriſtiana religio, ut hæc quoque parte cum aliis contendatur. Videmus ita pleroſque homines comparatos eſſe ut regum et potentum exempla facile ſequantur: eo magis ſi lex etiam et coactio adſit. Hinc Paganicarum religionum, hinc Mahumeticæ incrementa, At qui Chriſtianam religionem primi docuerunt, non modo ſine imperio omni fuerunt ſed et fortunæ humilis, piſcatores, textores, et ſi quid his ſimile. Et horum tamen opera dogma illud intra annos triginta, aut circiter, non tantum per omnes Romani imperii partes, ſed ad Parthos quoque et Indos pervenit. Nec tantum ipſo initio, ſed per tria ferme ſecula privatorum opera, ſine minis ullis, ſine ullis invitamentis, imo renitente quam maxime eorum vi, qui imperia obtinebant, promota eſt hæc religio, ita ut antequam Conſtantinus Chriſtianiſmum profiteretur, hæc pars Romani orbis prope major eſt. Apud Græcos, qui morum præcepta tradiderunt, aliis ſimul artibus reddebant ſe commendabiles, ut Geometriæ ſtudio Platonici, Peripatetici animantium ac plantarum hiſtoria, Stoici dialectica ſubtilitate, numerorum et concentuum cognitione Pythagorici; multis adfuit et admirabilis quædam facundia, ut Platoni, Xenophonti, Theophraſto. At primis Chriſtianiſmi doctoribus ars talis nulla, ſermo ſimpliciſſimus et ſine illecebris, ſola præcepta, promiſſa, minas nuda oratione proferens: quæ cum per ſe non habeant efficaciam parem tantis progreſſibus, omnino neceſſe eſt ſtatuamus, ut miracula adfuiſſe, aut arcanam Dei actionem adſpirantem negotio, aut utrumque.

‘ *The excellency of Chriſtianity proved—from a conſideration of the weakneſs and ſimplicity of the firſt Teachers of this doctrine.*

‘ Let us next conſider, by what inſtruments or means this rapid progreſs was effected, that, in this point alſo, Chriſtianity may ſtand the teſt againſt all other inſtitutions. Mankind in general, we perceive, are naturally inclined to imitate the examples of their princes and ſuperiors: and this they do more eſpecially, when legal or compulſory methods are at hand to enforce that imitation. To this the Pagan, to this the Mahometan religion, is indebted for its whole advancement: whereas the primitive teachers of Chriſtianity were not only deſtitute of all authority, but were even men of the moſt abject fortunes; ſuch as fiſhermen, weavers, and other mean mechanics. The Chriſtian religion, notwithſtanding, in a period of about thirty years, was by their means extended throughout all parts of the Roman empire, and even to the Parthians and the Indians. And not in the commencement alone, but in the continuance of it for nearly three hundred years, it was ſo ſucceſsfully ſupported and promoted, ſolely by the means of private individuals, without menaces, without bribes; and in direct oppoſition to the utmoſt efforts of all civil power and authority, that before Conſtantine embraced Chriſtianity, it obtained in at leaſt half the countries of the Roman world. Among the Grecians, all who offered any moral precepts and inſtruction to mankind, attracted at the ſame time the public notice and regard by their eminence in ſome particular branch of literary ſcience; the Platoniſts, by their attention to geometry; the Peripatetics by their ſkill in natural philoſophy; the Stoics, by their ſubtilties in logical diſputation; the Pythagoreans, by their proficiency in harmony and numbers. Many, moreover, had every collateral aſſiſtance which the fineſt elocution could beſtow: ſuch were Plato, Xenophon, Theophraſtus. No arts like theſe had the firſt Chriſtian teachers to recommend *their* precepts; their language was plain, ſimple, unadorned; they openly and bluntly delivered their inſtructions, their promiſes, their threats. And ſince it is impoſſible that theſe means could ever have effected the progreſs that was made by Chriſtianity, we muſt unavoidably infer, that the glorious undertaking was accompliſhed, either by the immediate interpoſition, or by the ſecret benediction, of God himſelf; or rather by the joint operation of his miracles and his favour.’

If this excellent work, in the familiar dreſs in which Mr. Madan has preſented it to the world, were commonly put into the hands of young perſons, it might prove of eſſential ſervice to the Chriſtian cauſe.

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For NOVEMBER, 1782.

POLITICAL.

Art. 13. *The Speech of the Right Honourable Charles James Fox*, at a General Meeting of the Electors of Weſtminſter, aſſembled in Weſtminſter-Hall, July 17, 1782. In which is accurately given the Reaſons for withdrawing himſelf from the Cabinet. Taken in Short Hand by W. Blanchard. 8vo. 1s. Debrett*. 1782.

THIS remarkable ſpeech muſt be conſidered as Mr. Fox's apology for his reſignation of the high office which he lately held, and it preſents to us the following conſiderations, of which (in regard to the delicacy of this gentleman's preſent ſituation) we ſhall exhibit a brief view, without interpoſing any ſentiments of our own.

The unfortunate death of the good Marquis of Rockingham opened the way for the elevation of Lord Shelburne. His Lordſhip had joined in the ſame principles with the Marquis; but we are to underſtand, that he was not diſpoſed to continue in them; that the moment he became a miniſter, he expoſed himſelf to ſuſpicions and cenſures, which, while they affected the public opinion of his integrity, prognoſticated diſorder and calamity to the kingdom.

In this ſituation of affairs, Mr. Fox, inſenſible to the profits of office, and unallured by the ſplendour of ambition, perceived that he could not ſupport the intereſts of his country, nor maintain the conſiſtency of his own conduct, but by retiring. With the honeſt pride of a patriot, he ſacrificed his private concerns and emolument, and ceaſed to be a Secretary of State, that he might follow the views of his conſtituents, and proſecute the public cares which have employed his abilities ſo long, and ſo uniformly.

The accuſations he prefers againſt Lord Shelburne are weighty indeed! He affirms, that the noble Earl has repeatedly told the world 'that he would never join any miniſter that would grant independence to America, and that Britain's ſun would be ſet for ever, when that event ſhould take place.' This language is ſufficiently expreſſive; yet for purpoſes merely political, the noble Earl recanted opinions in which he appeared to be the moſt firmly eſtabliſhed, and went into notions diametrically oppoſite to thoſe for which he had expreſſed a *zeal* ſo warm 'that no contingencies, no misfortunes, no humiliation could induce him to overcome it.' Upon this ſudden renunciation of his Lordſhip's opinions, Mr. Fox dwells at ſome length; and the inference he draws from it is fair and natural. He conceives that the noble Earl, when it ſuits his intereſt, will be equally forward to abandon his other opinions.

The noble Earl promiſed in the houſe of Lords, that he would promote a parliamentary reformation. But no ſooner did he acquire the royal favour, than he intimated a deſign of reſtoring the obſolete and alarming prerogative of giving the royal negative to bills which have received the conſent of the two other branches of the Legiſlature. Mr. Fox reprobates this conduct as hollow and contradictory; and ſuch as cannot be defended either upon moral or political principles.

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* A print of Mr. Fox is prefixed.

Lord Shelburne aſſerted in parliament that he knew no other reaſon for Mr. Fox's reſignation, but his [Lord S.'s] appointment to the firſt ſeat at the Treaſury. To this affirmation Mr. Fox gives the moſt flat denial; and declares, that the day before the death of the Marquis of Rockingham, he intimated his deſign of reſignation in the cabinet. For the truth of this fact, he appeals to the teſtimony of the Duke of Richmond, Lord Keppel, General Conway, Lord John Cavendiſh, and other perſons. Upon this ground, therefore, Mr. Fox expreſſes a ſuſpicion of the veracity of the Earl of Shelburne.

There were other reaſons which operated upon Mr. Fox to have no reliance upon the profeſſions of the noble Earl. In the Houſe of Peers, it was maintained by his Lordſhip, that the penſion to Colonel Barré, and two other penſions, were granted upon the ſuggeſtion of the Marquis of Rockingham. But this Mr. Fox poſitively denies; contending, that it is known beyond a doubt, that all the penſions in queſtion were in fact beſtowed at the particular deſire of the noble Earl himſelf. A duplicity ſo rooted, and ſo violent, rouſes all our Orator's indignation; and he ſpeaks of it in terms of the utmoſt poignancy and ſeverity.

But while theſe and other conſiderations induced Mr. Fox to be ſuſpicious of Lord Shelburne, a general reaſon had alſo its weight with him, and to which he alludes in a ſtrain of animation to which only his own words can do juſtice.—From his ſituation as Secretary of State, he had opportunities of obſervation, which, it ſeems, enabled him to foreſee that a ſyſtem of conduct was forming which would prove the moſt deſtructive to this country. He was ſtruck with the firſt ſymptoms of danger that ſhewed themſelves to him; and the more deeply he reflected, the greater were his fears and conviction. 'I thought it, ſays he, my duty to light the beacon to my conſtituents, by quitting a ſituation which I liked perſonally, which was advantageous to me, and as convenient to my circumſtances, as flattering to that vanity which perhaps inheres more or leſs in all men, but which I felt in my conſcience I could not keep without becoming an accomplice in the deluſion which I ſaw preparing againſt my fellow ſubjects.'

It is difficult to conjecture preciſely what may be that ſyſtem of politics which Mr. Fox announces to be forming in the Cabinet. But we are to infer that in his eſtimation it appeared hoſtile to the people * * *.

From this ſhort analyſis of Mr. Fox's ſpeech, our Readers may form a notion of it. But it is our wiſh, that they would attend to it with deliberation and candour. In our judgment, it is able, eloquent, and maſterly. It is given as a complete vindication of his conduct; and in theſe corrupted times, it is inſiſted on as a proof, that the people can turn their eyes to a ſtateſman who prefers their intereſt before his own; and who, animated with the great objects of national proſperity, can deſpiſe wealth, when it is the reward of iniquity, and honours when they are to be exerciſed in a channel of corruption,

ruption, and to the ruin of a Conſtitution which our anceſtors erected at the expence of their blood, upon which no encroachments can be made without danger, and in which nothing is to be dreaded ſo much as the exaltation of the influence and prerogatives of the crown.

This publication contains, likewiſe, in the detail of the whole proceedings at the meeting, the motions and ſpeeches of Dr. Jebb, and Major Cartwright; in which the laſt named gentleman gives a ſtriking view of the inequality of our parliamentary repreſentation, particularly inſtanced in the caſe of the numerous electors of the city of Weſtminſter.

Art. 14. *An Eſſay on the Origin and Progreſs of Government.* Second Edition †. 8vo. 1 s. Cadell. 1782.

We have in this pamphlet a juſt and maſterly delineation of the true principles of government (as founded on the nature and faculties of man, rather than on any metaphyſical notions of an implied compact), and its progreſs traced in different ages, and through various forms; and the mingled obſervations that reſult from an inquiry on thoſe large and liberal grounds applied to the Conſtitution of our native country. This little tract is unqueſtionably the production of no common underſtanding. The obſervations contained in it, ſingly taken, are not indeed, nor could they in their nature be, wholly new; but they are combined by the philoſophical Eſſayiſt with ſo much force and ſtrength, and in ſo eaſy and yet ſo ſtrong a chain of reflection, that it gives to the whole performance an intereſting, ſpirited, and animating air, and may be peruſed with profit by perſons the beſt informed on ſubjects of this nature.

After elucidating the principles of the Engliſh Conſtitution (a complicated term, to which the Author endeavours to annex accurate ideas), and declaring, that 'it unites the advantages and excellencies of all other forms of government with thoſe imperfections only which ariſe from the imperfect virtues of mankind,' he expreſſes a ſtrong indignation at 'the encouragement of a late adminiſtrator to writers (particularly to ſome illuſtrious names from a neighbouring country), who had no one merit to recommend them but miſrepreſentations of thoſe patriots, who by the glorious Revolution preſerved the Conſtitution in church and ſtate. I hope, however, that ſome Engliſh volunteer will riſe, and, vindicating the honour of his foreſathers, and his country and conſtitution, uſe his honeſt endeavours, like another Adhelmus, mentioned by William of Malmſbury, *ut perfecti ingenii limâ eraderetur ſcabredo Scotica.*'

We are ſorry to have occaſion to remark in this place a want of liberality in a writer who ſteps forward to chaſtiſe the illiberality of others. William of Malmeſbury may be readily excuſed the ſarcaſtic expreſſion of *Scabredo Scotica*, at an early period when the two countries were conſtantly inflamed by the ferocities of war, or by jarring intereſts in peace: but at the preſent day, when almoſt a century has paſſed ſince the Union, the reflection meant to be conveyed is too cheap for wit, and too weak for argument: neither do we perceive with what propriety of ſpeech *part* of Great Britain can be ſtyled *a neighbouring country*. The libellers of the Engliſh Conſtitution are not to be found principally among the writers of that *neighbouring country* (if it is to be ſo called), many of whoſe productions are highly liberal, candid, and enlightened, and are too valuable to be given up in a peeviſh or ſplenetic fit, becauſe Sir John Dalrymple during a LATE Adminiſtration found favour at ST. JAMES's.

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† Owing to an accident, our copy of the firſt edition was overlooked or miſlaid.

Art. 15. *Proceedings of the County Meeting held at Mansfield,* Nottinghamſhire, Oct. 28, 1782. Nottingham printed, by Burbage and Co.

At this very reſpectable meeting, a Reſolution was unanimouſly agreed to, for preſenting a petition to Parliament for remedying the inadequate and diſproportionate repreſentation of the Commons of this realm. The arguments uſed by the ſpeakers in ſupport of this meaſure, are ſuch as have been often advanced by the worthy advocates for this neceſſary reformation; but the elaborate ſpeech of Mr. Walker deſerves to be diſtinguiſhed. This gentleman took an ample extent of ground, and, in a very maſterly manner, completely anſwered the principal objections that have been urged againſt the ſalutary object of the petition. The other ſpeakers were Lord Gallway, Mr. Dickenſon Raſtal, Mr. Heywood, Sir George Saville, and Lord Surrey; who all concurred in ſtrenuouſly recommending this previous ſtep towards procuring the redreſs of THIS GREAT NATIONAL GRIEVANCE.

Art. 16. *A Plan for rendering the Militia of London uſeful and reſpectable,* and for raiſing an effective and well regulated Watch, without ſubjecting the Citizens to additional Taxes or the Interpoſition of Parliament. By a Member of the Corporation. 8vo. 1s. 6d. Kearſley. 1782.

That the trained bands, or, as they are popularly and very aptly termed, the *ſtrange bands* of the city of London, are a burleſque of every military idea, is as evident, as that any body of ſubſtitutes whatever is the burleſque of a militia. However, ſince we are arrived at that degree of luxury as to ſubſtitute our money for every duty that does not confer diſtinction, and are content on this condition to accept names for things; any mercenary force, that excuſes us from the exertion of our privileges, will do, if it is called by a favourite appellation: and ſince a large ſum is raiſed upon the citizens of London for a military eſtabliſhment, they ought certainly to procure as good a commodity of the kind as *can be* PURCHASED. The idea of making the city regiments (when fit for duty) perform the nightly watch, inſtead of thoſe poor, old, feeble wretches, who ought rather to be watched themſelves, in their warm beds, by able nurſes, would be converting them to the beſt uſe, and would be an effectual check to nocturnal depredations, within the city diſtricts.

The dedication to the corporate body is ſigned B. T.

Art. 17. *A Letter to the Right Honourable the Earl of Shelburne,* Firſt Lord of the Treaſury. 8vo. 1s. Dilly. 1782.

Aſſafœtida for the noſtrils of Lord Shelburne, and *incenſe* for Mr. Fox. The hand by which the drugs are adminiſtered is not unſkilled in the uſe of them.

Art. 18. *A Letter from Mr. Dawes to John Horne Tooke, Eſq;* occaſioned by a Part of his Speech to the Middleſex Freeholders, aſſembled by public Advertiſement of the Sheriff of that County, at Hackney, on Wedneſday the 29th of May, 1782: in which an apparent Error, on a fundamental Principle of Government and Legiſlation, ſupported by Mr. Horne's Credit and Eloquence, is refuted and exploded. 8vo. 1 s. Stockdale. 1782.

Mr. Horne having advanced, at a public meeting of the Middleſex freeholders, that Repreſentatives in Parliament are the Attornies of the people, Mr. D. in this letter, takes up the queſtion of the reſponſibility of the Members of the Britiſh Houſe of Commons to their reſpective conſtituents, and, in an intelligent and ſpirited manner, maintains, that by the original conſtitution of this country, the Knights, Citizens, and Burgeſſes ſent to Parliament, form an aggregate of the whole body of the people, and are its entire repreſentation; and that the end of the appointment of a repreſentative is not particular but general; to advantage, not barely his conſtituents, but the commonwealth at large.

POETICAL.

Art. 19. *King Stephen's Watch.* A Tale founded on Fact. By the Author of the Heroic Epiſtle to Sir William Chambers, Knight. 8vo. 6 d. Longman. 1782.

Notwithſtanding the poſitive aſſertion in the title-page reſpecting the author of this tale, the Editor ſeems to have no other grounds for it than conjecture; for after telling us it paſſes for the work of Mr. Maſon, he adds, 'it furniſhes an argument in ſupport of their opinion, who attribute the Heroic and Archæological Epiſtles to the ſame author.' Thus after all it comes out at laſt to be nothing more than conjecture built upon conjecture. The fact on which this tale is founded is this: '*King Stephen* preſented a watch to one of his courtiers, and condeſcended to regulate it with his own royal hands. The courtier being in a promiſcuous company, enquiry was made after the hour of the day. Watches were produced, when the differences were marked, and conſiſted, as uſual, in the variation of ſome minutes. The royal watch alone was before the foremoſt an hour and a half, and was conſequently reprobated as heretical. The courtier, however, inſiſted that his was right and *muſt* be right, being regulated by infallible royalty,' &c. &c.

This humorous piece was firſt printed in a periodical paper, publiſhed at York about the time of the firſt Aſſociation Meeting at that place, and we remember that then the author of Elfrida had the credit of it, nor have we ever ſince heard it contradicted or doubted.

Art. 20. *Ode to Cloacina*, upon the moſt faſhionable model: with a Card to Dr. Johnſon. By the Author of *Eloiſa en Deſhabille.* 4to. 1 s. 6 d. Printed on Blue Paper. Faulder. 1782.

No ſpecies of compoſition appears to be more at enmity with common ſenſe than the modern ode. The Pindars of the preſent hour ſeem to think that the perſonification of a few abſtract ideas, no matter whether they are brought together in any order or connection, completes the whole of what is expected from them. In ridicule of this abſurd practice, and of the miſtaken notion from which it originates, is written the humourous burleſque before us. Thoſe who like *ſun,* will not think their eighteen-pence ill beſtowed upon it, eſpecially as, for the convenience of *application,* it is printed on a paper *ſuitable* to the ſubject.

Art. 21. *The Devil divorced*; or, the Diabo-Whore. 4to. 2s. 6d. Smith. 1782.

The Writer of this miſerable performance, who has thought proper to arrogate to himſelf the title of a Satiriſt, aſſures us, *upon the word of a man of honour*, that 'his deſire is to ſerve the cauſe of good manners and virtue, and to put vice to the bluſh.' He, ſurely, is miſtaken, if he thinks this is to be done by ſuch ribbaldry as that which he has now publiſhed.

Art. 22. *Saint Stephen's Tripod:* or, Mother Shipton in the Lower H**ſe. Compriſing a Scheme of Prophecy, admonitory and epigrammatic, formed on a myſtic and denunciatory Syſtem of Revelation; and delivered on the ancient Principles of Sybilline Preſcience and oracular Inſpiration. 4to. 2s. 6d. Kearſley. 1782.

Mother Shipton, like all the fraternity of fortune-tellers, is an ignorant impoſtor.

Art. 23. *The Forlorn Hope:* conſiſting of the following Poems; The Fragment; the Incantation; Bounce, an Heroic Ode; Surgeons, Occaſional Prologue, Occaſional Epilogue, &c. &c. &c. 4to. 2s. Bladon.

This Writer's Muſe is not without ſome portion of low humour, and were ſhe leſs careleſs, obſcure, and dirty, ſhe might afford a reader who did not ſet much value upon his time, an agreeable lounge.

Art. 24. *Monody on the Death of John Thurlow, Eſq.* 4to. 1s. Norwich printed; Sold by Dodſley, &c. London. 1782.

An elegant tribute of gratitude and affection to the memory of an amiable and worthy character, a brother of the preſent Chancellor and the Biſhop of Lincoln.

Art. 25. *Elegies:* with *Selmane*, a Tragedy. By Joſeph Holden Pott, of St. John's College, Cambridge. 8vo. 2s. 6d. Johnſon. 1782.

In this little miſcellany of Mr. Pott's, conſiſting of four elegiac poems and a tragedy, we obſerve the ſame traces of a cultivated mind that were taken notice of in his former publication about two years ago. From what recollection we now have of that performance, his Muſe does not ſeem to have made any material improvements. Selmane is ſuch a tragedy as might have been written without much knowledge either of the drama or of life; it contains, however, many juſt ſentiments, not inelegantly expreſſed; and many poetical images, which are no other way objectionable than as they are ſometimes improperly, *i. e.* unnaturally, introduced.—In brief, Mr. Pott ſeems neither to be lineally or collaterally deſcended from Sophocles or Tibullus.

NOVEL.

Art. 26. *Memoirs of the Right Honourable Lord Viſcount Cherington,* containing a genuine Deſcription of the Government and Manners of the preſent Portugueſe. 2 Vols. 12mo. 5s. ſewed. Johnſon. 1782.

The motto prefixed to this work is rather unhappily choſen; *Se non e' vero e' ben trovato*; for we are at firſt informed by the Editor that the ſtory is really true, and that a Captain Muller, who was for a long time in the Portugueſe ſervice, and ſince dead, drew up the account from authentic information; and having communicated it to a friend, received from him, about two months afterwards, the following laconic acknowledgment:

'*Cariſſimo Amico,*

Se non e' vero, e' ben trovato. FRANZINI.

Liſbona, 24di 5bro, 1778.

Which when paraphraſed into Engliſh is as much as to ſay,

"My dear Friend,

"Though all the circumſtances you relate may not have actually happened or come to paſs, yet they are as deſcriptive of the people you give an account of as if they really had."

At preſent we ſee nothing but a miſnomer in the title-page. We know nothing more of Lord Viſcount Cherington, than that he was born in Brazil. His father, Dr. Caſtleford, is the hero of the tale: and the principal information relating to this gentleman is—that he was phyſician to the Engliſh factory at Liſbon, and was baniſhed from thence to Brazil by the villainous artifices of a Jeſuit; that he there acquired the eſteem and confidence of the Viceroy and his Lady; and that, with their approbation, he married an Engliſh gentlewoman who was protected and patronized by them. We are likewiſe informed, that by the Viceroy's 'application to the Biſhop, a diſpenſation from *having the bans publiſhed* was readily granted.' The nuptials are deſcribed as having been celebrated with great ſplendor; and as a ſpecimen of the Author's *manner*, we ſhall give our Readers the concluſion of the chapter in which this part of the ſtory is related:

'The Viceroy and Lady, the bride and bridegroom, retired to an inner appartment, where they entertained themſelves with many ſprightly remarks on the behaviour of the different gueſts, till the *Lady* gave it as her opinion, *that it was time for the new married couple to withdraw to their bed-chamber*, where we ſhall leave them to the purſuit and enjoyment of thoſe raptures which refined and ſenſible ſouls alone are capable of reliſhing, and which are as far ſuperior to the rude, *ſtrong*, momentary, ſenſual *graſp* of appetite, as reaſon is to inſtinct, ſcience to ſtupidity, or elegance to ſordid and abandoned ſloth.

'We are perſuaded the candid Reader will not diſapprove of our having been particular in our account of this marriage and ſupper; for, beſides that it ſerves to develope and exhibit the real and preſent manners and cuſtoms of thoſe people, it was an event that uſhered into the world the future hero of our hiſtory; the ſingular anecdotes of whoſe life, though perhaps not ſo numerous, were at leaſt as ſtrange, uncommon, and unexpected, as any to be found in the numberleſs volumes of novel and romance, made at pleaſure, and depending entirely on the fancy and invention of the writer: whereas in the relating of a true, unvarniſhed tale, ſuch as the preſent, the principal merit undoubtedly conſiſts in conſcientiouſly adhering to the rigour of hiſtorical facts, as to time, place, and circumſtance, without attempting to warp or pervert them ſo as to ſerve any ſiniſter or particular purpoſe, leaving only to the ingenuity of the writer the emebelliſhing and ſetting off of the ſame, according to the meaſure of his capacity.' What the *true unvarniſhed tale* is to be, as we have not the penetration to conjecture, ſo neither have we the curioſity to know; and if the Editor pleaſes we ſhall be perfectly ſatisfied to ſit down in ignorance of what is to come from the little intereſt we have taken in what is paſt.

MISCELLANEOUS.

Art. 27. *Candid Suggeſtions*; in Eight Letters to Soame Jenyns, Eſq; on the reſpective Subjects of his Diſquiſitions, lately publiſhed: With ſome Remarks on the Anſwerer of his Seventh Diſquiſition, reſpecting the Principles of Mr. Locke. By B. N. Turner, M. A. 12mo. 2 s. 6 d. ſewed. Lowndes. 1782.

This Writer appears to be more ſkilful in the arts of ridicule than of argument. Whilſt he is rallying the Diſquiſitor for the extravagance and abſurdity of his ideas on metaphyſical ſubjects, he affords his reader ſome amuſement, and often—not indeed without good reaſon—exhibits his Author in a ludicrous point of light. But in attacking Mr. J.'s more ſerious doctrines concerning government and religion, he is himſelf too much under the ſhackles of ſyſtem, to poſſeſs either the inclination or the power of demoliſhing the ſtructure, which the Diſquiſitor's ingenuity, aided not a little by prejudice and bigotry, had raiſed. On the topic of religion, many perſons will be of opinion, that this Writer might have found a ſhorter and better way to refute the Diſquiſitor's reflections upon Chriſtianity, as containing doctrines contrary to reaſon, than by ſaying that ſufferings are *atonements to juſtice*, and by adducing the ſacrifices of the heathens, and the ſorrows of an Iphigenia, a Codrus, or a Curtius, as proofs that the doctrine of *vicarious puniſhments* is not adverſe to human reaſon.

With reſpect to the principles of policy, there is little probability that Mr. J. ſhould meet with a ſolid and rational refutation from a writer, who pronounces it impoſſible to aſcertain the principle, that all government is derived from the people; and who aſſerts concerning Mr. Locke, that had he lived to ſee the ill effects of his new ſyſtem, he would have wept, like *Johnny Gay*, at the unforeſeen conſequences of his own ſuperior genius.

Art. 28. *Thoughts on a Pre-exiſtent State*; in Anſwer to a late Diſquiſition on that Subject. Small 8vo. 1 s. Cadell, &c. 1782.

The Author of this ſmall piece, in a very ſerious manner, and with much ſolidity of argument, refutes Mr. J's doctrine of the preexiſtent ſtate of man. Tracing back the intellectual ideas and moral diſpoſitions of man to their origin, upon the principles of Mr. Locke, he ſhews that man does not come into the world a proper ſubject of puniſhment for the vices of a prior ſtate; and then proceeds to confirm his reaſonings, by pointing out their agreement with the hiſtorical parts of ſcripture. The piece is written with good ſenſe and temper, and may be conſidered as a complete refutation of Mr. J's doctrine; if that doctrine can be ſaid to be refuted, for which nothing has been offered ſufficiently plauſible to procure it any degree of credit.

Art. 29. *Critical Obſervations concerning the Scottiſh Hiſtorians, Hume, Stuart, and Robertſon*; including an Idea of the Reign of

Mary Queen of Scots, as a Portion of Hiſtory; Specimens of the Hiſtories of this Princeſs by Dr. Stuart and Dr. Robertſon; and a comparative View of the Merits of theſe Rival Hiſtorians: With a literary Picture of Dr. Robertſon, in a contraſted Oppoſition with the celebrated Mr. Hume. 8vo. 1 s. Evans. 1782.

The intended ſervices of injudicious friends are often nothing better than real injuries. It is impoſſible that Dr. Stuart ſhould not think ſo, with reſpect to this ill-judged attempt to eſtabliſh his reputation upon the ruins of Dr. Robertſon's. The encomiums which the unknown Writer has laviſhed upon Dr. Stuart are too extravagant to paſs with the public for any thing more than the ebullitions of the moſt partial friendſhip: And the cenſures which he has heaped upon Dr. Robertſon are ſo illiberal, that every one will, without heſitation, impute them to perſonal reſentment and ſpleen.

According to the deciſion of this profound Critic, whilſt Dr. Stuart is all perfection, in originality of invention, in perſpicuity of arrangement, and in ſimplicity, chaſteneſs, ſtrength, elegance, animation, and dignity of Style; Dr. Robertſon has not a ſingle theory, or a ſingle thought, which is not borrowed: he has no pretenſions to any kind of genius; his intellect is ſhallow and indolent, unenlightened by philoſophy, and undiſturbed by ſcience; he has no powers of reaſoning, no knowledge of the world, no extenſive acquaintance with the dead or the living languages; no knowledge of the philoſophy of grammar; he impoſes upon the public wherever he affects originality: his narrative is only ſupported by daring and unſcrupulous affirmations and inſidious ſurmiſes, and, with ſhameleſs audacity, aſſaſſinates the truth: and laſtly, his ſtyle is mechanically uniform, gaudy, unchaſte, and poor, fit for no other purpoſe than to expreſs the cant of the pulpit, and only adapted to amuſe women and children.——The Public, who are inſulted by ſuch an *unſupported* cenſure of their judgment in the approbation which they have beſtowed upon Dr. R. will doubtleſs treat this *anonymous* defamation with the contempt which it deſerves.

Art. 30. *Letters addreſſed to two young married Ladies, on the moſt intereſting Subjects.* Small 8vo. 2 Vols. 5 s. ſewed. Dodſley. 1782.

Written with the beſt deſign, and conducted on a very proper plan. The obſervations which occur in theſe Letters are neither novel nor profound; nor are they delivered in a manner either very forcible or very ſprightly. But in general they are judicious, always moral, and ſtrictly pure; and the language, though not remarkable for elegance or ſtrength, is eaſy, unaffected, and perſpicuous.

Each Letter treats of ſome particular duty more immediately incumbent on married ladies; beginning with religion, and tracing their conduct through the various ſcenes of domeſtic life, in a moral and ſocial capacity. In the Fifth Letter, 'on the Affection due to an Huſband,' we meet with the following remark: 'Men are naturally tyrannical. They will themſelves have pleaſure, and liberty, and yet always expect we ſhould renounce both. I am not going to enquire whether this *right* they aſſume is well founded or not; it is ſufficient to ſay it is *ſo*.' However diſpoſed we may be to controvert this aſſertion, or at leaſt plead ſome exceptions to it as a poſition laid down too generally and deciſively, yet we fully, and without heſitation, coincide with the fair Author's opinion in what immediately follows: 'A married woman ſhould continually reflect, that her happineſs, as well as her power, has no other foundation but in her huſband's eſteem and love; ſo that her whole aim and ſtudy muſt be to preſerve both. You muſt command your own temper, while you carefully examine his. You muſt ſoothe all his afflictions, enjoy his ſatisfactions. Your tenderneſs muſt relieve his cares; your affection ſoften his diſtreſs; your good humour leſſen and ſubdue his anxiety; and above all, you muſt with the utmoſt diligence conceal his infirmities. But the important, the grand care of your life muſt be to preſerve his affection; to this great end you muſt direct your conſtant aim. It is this which makes your happineſs, and which raiſes you to fame and glory. Many women imagine, when they are married, all care to pleaſe is over; no farther ſolicitude is neceſſary. But alas! the prize for happineſs muſt ſtill be won. You muſt endeavour to preſerve the lover in the huſband; to this end every grace muſt be put in practice to pleaſe, every virtue muſt be called forth to adorn; for you will remember, it is much more difficult to *preſerve* than to *attract* love!'

Art. 31. *Miſcellaneous Tracts.* By the Rev. Arthur O'Leary. 8vo. 5s. ſewed. Dublin printed. 1781. Sold by Mr. Keating, Air-ſtreet, Piccadilly.

Some of theſe Tracts have been already publiſhed; and of one we have given ſome account, viz. *Remarks on Mr. Weſtley's Letter in Defence of the Proteſtant Aſſociation.* The preſent Miſcellanny conſiſts alſo of, *A Rejoinder to Mr. Weſtley's Reply*;—*A Defence of the Divinty of Chriſt, and the Immortality of the Soul*;—*Loyalty aſſerted*, or a Vindication of the Oath of Allegiance taken by the Catholics ſince the late Act in their Favour;—*An Addreſs to the common People of Ireland*, on Occaſion of the apprehended Invaſion in July 1779;—and *An Eſſay on Toleration*, tending to prove, that a Man's *ſpeculative* Opinions ought not to deprive him of the Rights of civil Society.——Mr. O'Leary is a lively and ſenſible writer, arch and ſubtle in his remarks, and particularly dexterous in retorting the accuſations of the Proteſtants. When delaiming againſt the right of the church to perſecute its members for hereſy, he connects the names of Bellarmine and Calvin. He will not admit that *perſecution is a principle of the Romiſh Church*, whatever ſanction it may have received from the practice of ſome great names which have belonged to it, or the writings of ſome diſtinguiſhed members who have been zealous to ſupport its prerogatives. 'I ſhall examine (ſays he in his ingenious Eſſay on Toleration) the charter which is pleaded in juſtification of reſtraints on the ſcore of conſcience. The Proteſtant and Catholic are equally concerned in the diſcuſſion. Each would plead for toleration in his turn, and the honour of religion ſhould be vindicated from the imputation of enormities, which ſhould be transferred to their real principles—I mean the paſſions of men, or their ignorance of the limits which religion itſelf preſcribes to their power. I know the difficulty there lies in encountering prejudices which have a long preſcription to plead. I ſhall be aſked, whether I am ignorant of the reſcripts of popes, inſerting in the Directory of the Inquiſition, the Imperial Conſtitutions dooming heretics to the flames; the authority of Catholic and Proteſtant canoniſts, divines and civilians, Calvin, Ballarmine, Gomar, benches of Proteſtant biſhops, who gave their vote for enacting the laws, that doomed myſelf to tranſportation, and to death if ever I return to my native country, though I am conſcious of no crime againſt the ſtate, but that crime of a legal creation, viz. *ſaying my prayers while others are curſing?* Am I ignorant of the practice of ages, which has given a ſanction to fines, forfeitures, impriſonment, and death itſelf, on the ſcore of religion; a practice ſupported by the moſt learned writers of every denomination, and legible in bloody characters in the annals of Proteſtant ſtates, as well as in the regiſters of the Inquiſition? I anſwer, that I am not ignorant of the ſanguinary rubric that firſt taught the manner of preparing the human victim for the altar of religion, in honour of a *God*, who, inſtead of requiring ſuch a ſacrifice, *died* on the croſs for his creatures, and with expanded arms prayed for his enemies. Neither am I ignorant of the gloomy ritual ſubſtituted in certain kingdoms in the place of the faggot, and which preſcribes the manner of ſtripping the man, in honour of a goſpel which commands to clothe the naked. They muſt both come under the ſame deſcription. For if religion authorize to deprive a man of the means of ſupporting life, and providing for the education of his children and the maintainance of his family, the ſame religion authorizes to deprive him of life itſelf. Religion is alleged on both ſides, and as the degree of puniſhment is arbitrary, and lies at the diſcretion of the legiſlator, he can extend or reduce it to what compaſs he thinks fit; and it is well known that a ſpeedy death is preferable to a tedious agony.—But what if I oppoſe practice to practice, pope to pope, doctor to doctor? without a cardinal's rope or a biſhop's rochet? What if my arguments in favour of the rights of mankind ſhould outweigh the reaſoning of the purpled or mitred apologiſt's of its oppreſſors? What if my authorities ſhould prove more numerous and illuſtrious than theirs? What if I ſhould happen to demonſtrate, that when they allege religion as a ſufficient motive for the exertion of oppreſſive power, in ſuch an age, or in ſuch a country, it muſt be the religion of time, or place, *but not the religion of the goſpel?*'

As a theologiſt and a metaphyſician, this Writer's reaſoning is trite and ſuperficial. On ſubjects which relate to civil ſociety, his ſentiments are manly and benevolent; and he will be read with pleaſure by the ſenſible and liberal of every ſect.

Art. 32. *Sketches on the Art of Painting*; with a Deſcription of the moſt capital Pictures in the King of Spain's Palace at Madrid. In a Letter from Sir Anthony Mengs, Knight, Firſt Painter to his Catholic Majeſty, to Don Antonio Ponz. Tranſlated from the original Spaniſh, by John Talbot Dillon, Knight, and Baron of the Sacred Roman Empire. 8vo. 2s. ſewed. Baldwin. 1782.

As we have lately given ample accounts of the very ingenious Chevalier Mengs, and of his works, both of the pen and the pencil, it is unneceſſary to enlarge on the preſent publication. We ſhall only, therefore, obſerve, that thoſe Engliſh readers who have a taſte for painting, and who wiſh to improve their acquaintance with its principles, and their judgment of the variety of ſtyle in which the moſt diſtinguiſhed profeſſors of this delightful art have excelled, will be obliged to the Baron Dillon for this tranſlation of a very critical and entertaining tract. We would, however, recommend to them, while peruſing theſe Obſervations of the Chevalier Mengs, an attention to the remarks on his writings, interſperſed in our ſeveral articles relative to them. See particularly, the Monthly Review for Auguſt 1781, and the Appendix to our 65th Vol. Art. VI. alſo Appendix to Vol. LXVI. p. 526—527.

Art. 33. *The Principles of Free Maſonry delineated.* 12mo. 3 s.
Trewman at Exeter. 1777.

This book has hitherto eſcaped our notice, by not having been as yet publiſhed in London; but though it has thus lately come to our hands, it has long ſince been reviewed by ſome who ought to underſtand the ſubject better than thoſe to whom the door of maſonry has not yet been opened; as will appear by the following *imprimatur:*

'Brother Robert Trewman having compiled a book, called, "The Principles of Free Maſonry delineated," and having deſired that we would give him our ſanction for its publication, we finding it entirely to agree with the ancient practices of the Society, do recommend the ſame.' Signed by the Provincial Grand Maſter and his Officers.

If the *modern* practices of the ſociety agree with the *ancient*, the inference will be greatly in favour of the inſtitution; as the beſt of moral precepts are inculcated in this work. But there is the leſs need to enlarge on its merits, as the brethren, both in converſation and in print, are ſufficiently diſpoſed to do themſelves ample juſtice. And if the *modern* induſtry of the brethren in maſonical publications does not relax, we may comfort ourſelves with the hope of receiving ſome glimmering lights that may at length pervade the ancient obſcurity that has hitherto overſhadowed their myſterious aſſemblies. How the reſpectable body of tylers will reliſh a propenſity that may tend to diminiſh the importance of their employments, remains with them to determine.

Art. 34. *Chronological Tables* of the High Sheriffs of the County of Lincoln, and of the Knights of the Shire, Citizens, and Burgeſſes in Parliament, within the ſame; from the earlieſt Accounts to the preſent Time. 4to. 2 s. White in Holborn.

The profeſſed intention of the Compiler of theſe Liſts, is that they may ſerve as materials toward ſome future hiſtory, and topographical deſcription of the county: and the public certainly owe their acknowledgments to all judicious labourers who intereſt themſelves in adding to our hiſtorical collections.

Art. 35. *Looſe Hints upon Education*, chiefly concerning the Culture of the Heart. *Second Edition enlarged.* 8vo. 6 s. bound. Robinſon and Murray.

In this ſecond edition * of Lord Kaimes's laſt work, the principal new article is, a ſenſible and ſeaſonable diſcourſe on the duty of women to nurſe their own children: beſides which, there are interſperſed through the Work ſome additional anecdotes and obſervations.

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* For our account of the firſt edition, ſee Review for May laſt, p. 348.

Art. 36. *The Badge of Folly*; or, A humorous Illuſtration of the Mottos of the Nobility of England, Scotland, and Ireland: With an Engliſh Tranſlation of each, and an extenſive Commentary, deſigned and executed by that whimſical Delineator, Orator Reynard, Profeſſor of Double-entendre in the College of Momus, for the Cabinet of Laughter. 4to. 2s. 6d. Debret. 1782.

Dulneſs and folly ſtraining at obſcenity.

Art. 37. *A Collection of Proſe and Verſe.* Selected from the moſt eminent Authors. By James Landells, M.A. 12mo. 2s. 6d. Berwick printed. Sold by Law, in London. 1782.

Scraps cut out of our moſt popular modern eſſay writers and poets. There is no great praiſe due to the Collector; for he may well enough handle a pair of *ſciſſars* who can make no ſkilful uſe of the *pen*.

Art. 38. *Paris in Miniature:* Taken from the French Picture at full Length. Interſperſed with Remarks and Anecdotes, together with a Preface, and a Poſtface. By an Engliſh Limner. 8vo. 3s. ſewed. Kearſley.

The original work from whence this has been *taken*, was introduced to our Readers in Vol. LXV. p. 227; and all that need be added on the preſent occaſion is, that neither the Tranſlator nor the Printer of the piece now before us are entitled to much praiſe for their reſpective ſhares in the execution of it. The *poſtface* was probably added, becauſe the name was deemed a clever conceit. The principal information that it affords us is, that a London Cockney is no better than the *Badaud de Paris*.

Art. 39. *A Deſcription of the Royal George*; with the Particulars relative to her Sinking. 12mo. 1s. Walter, &c.

Made up, to meet the curioſity of the public on a very intereſting, but melancholy occaſion. The few particulars here given relative to the diving-bell, and the methods that have been thought of for raiſing ſunken ſhips, may be matter of information to ſome readers.

MATHEMATICS.

Art. 40. *The Regiſter of Time:* or, A perpetual Calendar. Part II. Containing the Gregorian Calendar. Together with a particular Treatiſe on Epacts. By le Chevalier François Saluces de la Mante, of the Order of Malta. 4to. 3s. Fielding. 1782.

Of the Firſt Part of the Chevalier's Work, adapted to the Julian or Old Style, we gave a ſufficiently full account in our Review for October 1780. That Part is now publiſhed again, with a Second Part, adapted to the Gregorian or New Style. We have only to add, that the Second Part contains exactly the ſame tables and Rules as the Firſt.

LAW.

Art. 41. *The Trial of Sir Francis Blake Deleval*, Knight of the Bath, at the Conſiſtory Court of Doctors Commons, for committing *Adultery* with Miſs Roach. Inſtituted by Lady Iſabella Delaval, Wife of Sir Francis. To which is added, *The Trial of George Fitzgerald, Eſq.* 8vo. 1s. 6d. Etherington. 1782.

What is here *called* the Trial of Sir F. B. Delaval, happened in the year 1755. We have, in this meagre catchpenny publication, nothing but the *depoſitions*, from which the Reader will rather infer, that the trial was inſtituted by the Knight againſt the Lady, who is charged with having committed adultery with a Mr. Craig. As to that which is called the Trial of G. Fitzgerald, Eſq; it conſiſts likewiſe of nothing but *depoſitions* relative to his ill treatment of his lady. The proceedings were had in the year 1753, but we are neither told *where*, nor before *what court*. Neither is the adjudication, or ſentence, pronounced in either caſe, ſo much as mentioned. Nor is there a word of pleadings of counſel.—How could the Editor, whoever he is, have the aſſurance to offer ſuch a flimſy publication to the world, under the title of *The Trials, &c.!* It is, probably, to the ſame induſtrious gentleman that we are indebted for that ſpecious piece of *Curliſm*, entitled, *The Trial of the Hon. Mrs. Newton.* See Review for Auguſt, p. 156.

MEDICAL.

Art. 42. *Curſory Remarks on the Nature and Cauſe of the Marine Scurvy.* Shewing that that fatal Diſtemper may not only be *prevented*, but probably eaſily *cured*, on Board Ships at any Diſtance from Land [*]. 4to. 2s. 6d. Baldwin. 1782.

This Author's remarks tend to prove, 'that *ſalted animal food* is the chief cauſe of the ſcurvy, independent of the weather, or of any other circumſtance.' This he ſuppoſes to generate 'a ſaline ammoniacal acrimony in the conſtitution, from whence may be deduced almoſt all the ſymptoms of the diſorder.' His means of prevention and cure, therefore, all turn upon ſubſtituting vegetable aceſcent articles of diet to the ſalt proviſions on which our ſailors chiefly live. Several things of this kind are ſuggeſted, which may be worth the attention of thoſe concerned. The ſcheme which he offers as more particularly his own, and concerning which he ſeems to have the moſt ſanguine expectations, is to give farinaceous vegetables in ſubſtance, in their vegetating or malted ſtate, which he thinks may at any time be brought on by heat and moiſture on ſhip-board. He alſo recommends the flour of malt to be carried out, and uſed for puddings or the like. This he conceives may be as much more efficacious than the infuſion of malt, or wort, recommended by Dr. Macbride, as the bark in powder is to a watery infuſion of it.

Art. 43. *An Epiſtle to Dr. William Falconer of Bath.* By Philip Thickneſſe. 8vo. 1s. Dodſley.

We ſhould not have been able to aſſign a reaſon why Mr. Thickneſſe ſhould become a medical writer, and even controvertiſt on a medical ſubject, did not we recollect, that, on a former and ſimilar occaſion, he urged the plea that he was conſiderably 'turned of forty [†].' Indeed a ſimilar reaſon for his aſſuming a ſeat in the medical chair may be deduced from what he ſays in the preſent performance; where he deſires that 'it may be all along underſtood, that he profeſſes not to underſtand either phyſic, chemiſtry, or botany; and that he lays no other claim to any ſort of knowledge, but that which a *long life*, and a long reſidence in Bath, in various periods of it, may have furniſhed him with.' There is however a little difference between the former apology for dabbling in medical matters, and the latter. In the former, the Author avails himſelf of the old proverb; but in the latter, after alleging his *long life*, he quits the advantage he might derive from the homely old adage, and unaccountably diſavows all knowledge of phyſic.

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[*] It appears, by the *advertiſements*, that the Author is Mr. John Sherwen, Surgeon, formerly in the Eaſt India Company's ſervice.

[†] *Valetudinarian's Bath Guide.* See M. R. Vol. LXII. May 1780. pag. 352.

Thus qualified—*poſitively* and *negatively*,—that is, qualified through *length of years*, but diſqualified, as one would think, through lack of medical and chemical knowledge—our Author, after having ſpent, as he tells us, 'all his Chriſtmas holy-days, 1781, in reading and writing from Dr. Falconer's Works,' boldly plunges into the depths of chemiſtry, and encounters his graduated antagoniſt on the ſubject of his Analyſis of the Bath waters. The Doctor had deſcribed them, as largely impregnated with fixed air, and as being ſulphureous; not without hinting the poſſibility that they might receive a noxious ſaturnine impregnation from leaden reſervoirs, or ciſterns. Our hardy veteran attacks him on all theſe heads. He—but no language can do him ſo much juſtice as his own—he 'watches all his *waters*;—lets out all his *fixed air*;—ſmoaks all his *ſulphur*; and weighs all his *lead.*'

Art. 44. *An Account of the Nature and Medicinal Virtues of the principal Mineral Waters of Great Britain and Ireland, and thoſe moſt in Repute in the Continent*, &c. &c. By John Elliot, M.D. 8vo. 3 s. ſewed. Johnſon. 1781.

In this performance the ingenious Author has given a plain and very intelligible, but ſhort account of all the principal mineral waters in this kingdom and Ireland, as well as of the moſt celebrated ſprings which the Engliſh valetudinarian may have occaſion to viſit on the continent. The reſpective waters are arranged in alphabetical order; the nature of their contents is indicated, and the virtues which are aſcribed to them.

To the account of the different waters, the Author has prefixed the whole of Dr. Prieſtley's tract, on the artificial impregnation of water with fixed air; together with a plate repreſenting the apparatus contrived for that purpoſe, with Mr. Magellan's and Mr. Parker's improvements. In the Introduction, the Author has likewiſe given tables of the various mineral waters claſſed under the heads of, 1. Chalybeate Waters. 2. Chalybeate purging Waters. 3. Sulphureous Waters. 4. Sulphureous purging Waters. 5. Acidulous, or ſaline Waters. 6. Saline purging Waters. 7. Vitriolic Waters; and 8. Waters which contain an earth. By thus collecting the titles of waters of ſimilar virtues, the invalid, as the Author obſerves, may be enabled 'to find a water proper for his complaint near at hand; when it might not be convenient for him, on account of the diſtance, or, otherwiſe, to repair to thoſe of greater *note*, though perhaps not of ſuperior *virtue*.'

Under the head of *Sulphureous Waters*, the method of imitating which, diſcovered by M. Bergman, is previouſly deſcribed, the Author has, we think, been guilty of an overſight, in ſaying, that 'they do not contain an actual ſulphur; but are impregnated with a *gas*, or ſpirit (the ſulphureous air before deſcribed) which gives them their ſulphureous ſmell.'—On turning to our 62d volume (January 1780, pag. 73 and 75.), he will find that a real ſulphur is contained in waters of this kind, in a ſtate of perfect ſolution; and that it may be precipitated from them by the nitrous and dephlogiſticated marine acids; and likewiſe, but more ſlowly, by the atmoſpherical air.

Art. 45. *A Treatiſe on the Medical Properties of Mercury.* By John Howard, Surgeon. 8vo. 2s. Longman. 1782.

This work treats of mercury only as it is connected with the cure of the venereal diſeaſe; the Author conſidering this as a ſort of "fixed point," from whence enquiries into its medical properties in other caſes may be carried on. His treatiſe is divided into two parts, *Salivation*, and the *Alterative Method*. Whichever of theſe is practiſed, he ſuppoſes that what he calls the *deciſive antivenereal effects of mercury* are always manifeſted by inflammatory diatheſis, proſtration of ſtrength, emaciation, and fœtor; ſymptoms announcing ſome internal changes in the ſyſtem, among which are a melting down, attenuation, or ſingular ſpecies of putrefaction of the animal fluids. It is alſo his opinion, that the more violent the affection of the ſalivary glands, the greater is the antivenereal power of the mercurial courſe. On which principle, he is rather a friend to the old practice of abſolute ſalivation, than to the more modern and gentle alterative plan; at leaſt in habits not eaſily affected by mercury, and where the diſeaſe is inveterate. He in general prefers unction to the other methods of exhibiting mercury.

There are many practical remarks in this little work, reſpecting the conduct of both the ſalivating and the alterative courſe, which may be attended to with advantage. It may eſpecially be ſerviceable to young practitioners, by teaching them the danger of relying upon ſudden and partial appearances of amendment, and the neceſſity of uſing powerful and efficacious means to combat the venereal poiſon.

RELIGIOUS.

Art. 46. *The Sublime Reader*; or, the Morning and Evening Service of the Church ſo pointed, and the emphatical Words throughout ſo marked, as to diſplay all the Beauty and Sublimity of the Language, and render it, with the leaſt Attention, impoſſible to be read by the moſt injudicious Reader, but with Propriety. With Remarks on the Service, and Notes of general Uſe. By the Rev. Dr. John Truſler. 8vo. 2s. Baldwin. 1782.

We cannot help conſidering this as a mere catch-penny publication.—Though the Reader may undoubtedly be aſſiſted by having the emphatical words marked, there are no marks that can convey a proper idea of the elevation, depreſſion, or inflexion of the voice, which each word will require.

This induſtrious book-maker tells us, that 'if this ſpecimen of the Common Prayer ſhould meet with the Approbation of the Public, it is the Editor's intention to publiſh the remainder at ſome future period.'—The ſincerity of his intentions, in publiſhing *any thing* that the Public may approve, will hardly be queſtioned.

Art. 47. *Two Sermons* on the Benefits of incorporated Charity Schools. By Edward Owen, M. A. Rector of Warrington. 8vo. 1s. Lowndes.

The firſt of theſe ſermons was preached and publiſhed in 1779, when a propoſal was made for rendering a charity-ſchool, which had been long eſtabliſhed at Warrington, more extenſively uſeful. The ſecond was preached and publiſhed in the preſent year, when the above propoſal has found conſiderable ſucceſs. The diſcourſes are ingenious and ſenſible. The firſt, intitled, *Chriſtian knowledge a univerſal privilege*, from Matth. xi. 5. immediately conſiders the advantage of theſe ſeminaries for the education of poor children. The ſecond, from 2 Theſſ. iii. 13. *Be not weary in well-doing*, conſiders the reſources of Chriſtian charity. It is a good and uſeful ſermon. It recommends induſtry, temperance, and œconomy; by which means the rich may be able to diſtribute more eaſily and freely, and thoſe in lower ſtations may alſo lend ſome aſſiſtance. 'For, ſays the preacher, we are commanded, Eph. iv. 28. to labour for the purpoſes of *charity*, as well as prudence and convenience. The meaneſt occupation is not exempted from the duty of beneficence. We muſt labour, not only for our own maintenance, but that we may have ſomething *to give*.' To this we may add the following remark from the former ſermon:—'I will add, what ſometimes eſcapes modeſt Chriſtians. Having, perhaps, but little to give, they are aſhamed to give that *little*, and to diſgrace a great cauſe by a humble pittance. But the meaſures of charity are every man's honeſt ability.' Small ſums, from a great number of contributing hands, form a large aggregate.

Art. 48. *A brief Confutation of the Errors of the Church of Rome.* Extracted from Archbiſhop Secker's Five Sermons againſt Popery; and publiſhed for the Uſe of the Dioceſe of Cheſter. By the Right Rev. Beilby Porteus, D.D. Biſhop of that Dioceſe. 12mo. 6d. or 2 l. 2 s. per 100 to thoſe who give them away. Rivington, &c. 1781.

We have peruſed this little abſtract with much ſatisfaction. It furniſhes every Chriſtian with ſufficient reaſons for his ſeparation from the Romiſh communion. The attentive reader may perhaps be led to think, that ſome arguments favour a farther diſſent than merely that from the church of Rome. However, it is to be wiſhed that this plain, ſenſible, well written tract may not be confined to the dioceſe of Cheſter, but may have a general circulation, and obtain a ſerious regard throughout every Proteſtant country.

POLITICAL DISCUSSIONS RESPECTING IRELAND.

Art. 49. *Cui Bono?* Addreſſed to the People of Ireland, on the Subject of Mr. Flood's Two laſt Speeches in the Iriſh Parliament. 8vo. 1 s. Kearſley. 1782.

Laborious declamation, endeavouring to ſtem the torrent of *free* and irreſiſtible eloquence. We approve, however, the principles and arguments of the ſenſible Writer, as they tend to preſerve the peace and harmony of the Siſter-Iſlands in their preſent happy connexion: with which Mr. Flood's patriotiſm ſeems to be totally incompatible.

SERMONS.

SERMONS.

I. Preached at the Funeral of Mrs. Ann Walcott, Wiſe of John Walcott, Eſq; and Daughter of John Lloyd, Eſq; of Bath. Delivered in the Counteſs of Huntingdon's Chapel at that Place, March 24, 1782. By Thomas Pentycroſs, A. M. Rector of St. Mary the More, in Wallingford, Berks, and Chaplain to the Right Honourable the Earl of Selkirk, 4to. 1 s. Vallanee.

We cannot characterize this ſermon better than by permitting the preacher to ſpeak for himſelf. 'Chriſt was wrapt in fine linen and ſpices, ſymbolizing the purity of his imputed righteouſneſs, and its fragrancy or acceptableneſs to the great Father. He was buried in a *new ſepulchre*, teaching us that his death hath altered the nature of the grave in reſpect to his people, making that a *Koimeterion*, or ſleeping-place, as the primitive Chriſtians called their burial place, which muſt otherwiſe have been a *condemned hole*, confining us till the judgment and execution of the laſt day. He was buried too in a *garden*, to ſhew us the *harmleſſneſs of death* through him; and that, as in the Garden of Eden our ruin commenced, ſo by him our *Paradiſe* is *regained*: and that when our bodies are depoſited in the earth, it will be only as ſo many *bulbs*, to be raiſed in immortal flower, beauty and perfection, at the morning of the reſurrection.—Sinners! hearken. Jeſus hath done our work, and left us to receive the wages. Jeſus hath fought our battles, and left us to enjoy the ſpoils. Believers, hearken! Doubt not, fear not.'

If ſinners or believers have a wiſh to *hearken* to ſuch traſh as this, let them repair to Lady Huntingdon's chapel,—and they will hear the ſame thing *over and over again*.

II. Preached at Witham, in Eſſex, June 23 1782, on Occaſion of the Death of the Rev. Charles Caſe, A. M. who departed this Life June 13, in the 38th Year of his Age. By John Mead Ray. 8vo. 1 s. Buckland.

'The following ſermon (ſays the Author) was compoſed without any view to publication. It was the production of a few hours; and it bears all the marks of a haſty compoſition. The only apology which its Author can offer in defence of himſelf for publiſhing it, is, that in ſo doing, he complies with the requeſt of his friends, having at the ſame time a view of the advantage of a *widow who is left with ſeven children*; a circumſtance which the Author hopes will be deemed a ſufficient apology for the price, and alſo promote the ſale.'—A *circumſtance* which would repreſs the rigour of criticiſm, even if there were more occaſion for it.

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THE

MONTHLY REVIEW,

For DECEMBER, 1782.

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ART. I. *Illuſtrations of Euripides, on the Ion and the Bacchæ.* By Richard Paul Jodrell, Eſq; F. R. S. 8vo. 10 s. Boards. Dodſley, &c. 1781.

AMONG the various cauſes that might be aſſigned why the more difficult of the Grecian poets are not ſo generally read, may be reckoned, the dry and tedious method in which their obſcurities are for the moſt part explained. The buſineſs of a commentator having uſually been conſidered as a taſk too dull for taſte and genius to ſubmit to, it has rarely been attempted by any but the literary drudge, the mere ſcholar. And though the uſe or importance of his labours is not to be denied, and ought certainly not to be undervalued, it muſt at the ſame time be acknowledged, that many an obſcure author is rendered, to the young ſtudent at leaſt, leſs inviting, by the dryneſs of the comment. Mr. Jodrell, however, is a commentator of a different claſs: to the acute penetration of the critic, and the profound erudition of the ſcholar, he unites the ingenuity and feelings of the man of taſte, and, what commentators ſo ſeldom abound in, the liberality of a gentleman.

The plan of his Illuſtrations he thus delineates:

'The Preliminary Eſſay diſcuſſes the Hiſtory, Mythology, Laws, and Cuſtoms, on which the Fable is founded, and is intended to prepare the mind of the Reader by connecting ſeveral obſervations, which would obtrude on his attention with more inconvenience, if they were ſeparately diſperſed. The Intermediate Notes ariſe from the paſſage, to which they refer in the Original and Engliſh Tranſlation by ſubſtituting the different texts, and are conſequently very miſcellaneous in the ſeveral objects of their critical inquiry. As the Author was not limited in the narrow boundary of an Editor's or Tranſlator's page, he has often indulged himſelf with the full inveſtigation of the ſubject, when the nature of it has been intereſting enough, or the materials ſufficiently copious to require it. The Final Eſſay contains an analyſis of the ſeveral beauties and defects of the Drama, conſidered under the conſtituent parts of its Plot, Characters, Sentiments, and Language: it traces the delicate connexion of the Choral Odes, that important and beautiful part of an ancient Tragedy, and illuſtrates the Hiſtory of the Græcian Theatre in a new and comprehenſive mode of Criticiſm: it alſo extends its inquiry to the more modern Plays on the ſame ſubject, which have been repreſented on the Roman, Italian, French, and Engliſh ſtages. The few Annotations, which follow this Final Eſſay, are only caculated for the attentive Reader of the Original, as they chiefly relate to the Greek Text, and therefore the tranſlation of the lines, to which they refer, has been omitted.'

The extenſive learning which is diſplayed in the Preliminary Eſſays and in the Notes is only to be equalled, by the diligence and attention with which Mr Jodrell has extended his enquiries to the remoteſt objects of illuſtration. In ſome inſtances, perhaps, it may be thought they are carried to a degree of minuteneſs that the ſubject does not always require. The critical exactneſs with which his illuſtrations are conducted may be perceived by the following explanation of a paſſage which ſeems not, hitherto, to have been rightly underſtood:

'Ασείρωτον ζυγοῖς
Verſe 1151. Ὄχημ' ἔπαλλεν· ἄστρα δ' ὡμάρτει θεᾷ.
Her unrein'd car advances; on her ſtate
1185. The ſtars attend.

' I have proved in a preceding Note, that the quadriga, or chariot drawn by four horſes, was the poetical prerogative of the Sun; and have there mentioned, that the Goddeſs Night was only honoured with the humbler biga, or the car drawn by two horſes: to this I imagine Euripides here alludes under the expreſſion of ἀσείρωτον ζυγοῖς, or her unrein'd car: but, in order to demonſtrate it, we muſt analyze the term, and illuſtrate the Græcian cuſtom. Our Poet, in his Iphigenia in Aulis, has been very circumſtantial as to the horſes of the quadriga; for he tells us, that thoſe in the middle were called ζύγιοι, and the extreme ones σειραφόροι: the firſt of theſe words implies, that the two in the middle were yoked; but the latter imports, that the other two carried reins: thus Julius Pollux correſponds with our Poet, nd defines the expreſſions in the ſame manner, concluding that their ns are called σειραί. When Oreſtes in the Pythian Games of So- cles approaches the goal, he is deſcribed in his Electra, as ſlack- the extreme horſe, or the σειραῖον ἵππον: and Æſchylus in his mnon twice uſes the expreſſion of σειρασφόρος in a metaphorical in the firſt inſtance, to expreſs a faithful and united Aſſociate, beſtows this epithet on Ulyſſes: here the learned Stanley [*] in

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χθεὶς ἑτοιμος ἦν ἐμοὶ σειρασφόρος. (Ver. 851.
ked in his martial harneſs from my ſide
v'd not. (Potter, Agam. vol. 2. p. 68.)

in his note remarks, " that in the quadriga to each horſe, which was yoked, was added a σειρασφόρος, or a horſe governed by reins only, funalis; and he adds, that this cuſtom was inſtituted by Cliſthenes: for according to Iſidorus the chariots of the quadriga were formerly with a double pole; and the connected yoke was thrown over all the horſes: but Cliſthenes the Sicyonian was the firſt that yoked only the middle ones; and to each of them applied on each ſide by a ſimple attachment, what the Greeks termed σειραφόροι, and the Latins ſunarii." In the other paſſage of this play, where the word occurs, it is uſed with the negative particle to imply a ſubject diſobedient to the royal edict, like a horſe reluctant to the rein: but on the contrary in our Poet the affectionate and faithful Pylades is called the παράσειρος *, or the attached friend of his Oreſtes. Hence from the above inveſtigation we collect, that the expreſſion of ἀσείρωτον ζυγοῖς in this paſſage of the Ion, when analyzed, will imply, that this car of Night had no connexion with the σειρᾷ, or rein attached to the yoke; it was conſequently a biga, and not a quadriga, a chariot drawn by two, and not by four horſes. The Latin verſion therefore of Brodæus, Canter, Barnes, and Muſgrave †, which is, " nullis aſtrictum jugis," conveys an improper idea; for the car was yoked, as I apprehend, with the ζυγίοι: it ought to be " nullo funali equo

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The Engliſh Tranſlator is here inaccurate; for the σειρασφόρος was never yoked, but only reined: yet it is remarkable, that Stanley, notwithſtanding his excellent explication, immediately ſubſequent, has himſelf fallen inadvertently into this error; for he ſays that Agamemnon, by a metaphor extremely elegant, calls Ulyſſes his σειρασφόρον, as bearing with him for his part the yoke. " Agamemnon Ulyſſem σειρασφόρον ſibi eſſe dicit metaphorâ elegantiſſimâ, quaſi pro ſuâ parte jugum ſecum ferentem: etenim in quadrigâ utrique equo jugali ζυγίῳ adjungebatur ſunalis σειρασφόρος; idque ex inſtituto Cliſthenis. Iſidorus, Quadrigarum vero currus duplici temone olim erant, perpetuoque & quod omnibus equis injiceretur jugo. Primus Cliſthenes Sicyonius tantum medios jugavit, eiſque ſingulos ex utrâque parte ſimplici vinculo applicuit, quos Græci σειραφόρους, Latini funarios appellant."

[*] Ποδὶ κηδοσύνῳ παράσειρος. (Oreſt. v. 1017.)

The Scholiaſt here gives a falſe definition of this word, for he ſays, that it properly ſignifies the horſe which follows behind the car.

Παράσειρος· κυρίως ὁ ὀπίσω τοῦ ἅρματος ἑπόμενος ἵππος.

But this is directly contrary to its derivation, and the aſſertion of Julius Pollux; nor is the remark of Barnes more accurate, when he ſays, Propriè equus, qui ad aliùs latus jugatus trahit; for I have already proved that the παράσειρος was not jugatus, or yoked.

[†] This Editor, however, in his Note on (v. 1169) in his edition, has rendered ἀσείρωτον, " nullo fune connexum ;" but the idea intended to be conveyed by it is very different from mine, ſince he adds, " As in Painting you ſee the horſes of Aurora unconnected with any traces to her car, but held only by bridles." His explication therefore has nothing to do with the biga, any more than with the quadriga; but only ſuppoſes this poetical car governed by the bridles, and not by the traces: but my idea is, that it was unreined with extreme horſes only, being a biga.

jugo aſtrictum," unharneſſed with any σειραῖοι, or extreme horſes to the yoke. Having eſtabliſhed this interpretation of the word ἀσείρωτον, I ſhall now proceed to ſhew, by other claſſical authority, that the poetical car of night was a biga. There is a fragment of our Poet, from his play of the Andromeda, preſerved in Ariſtophanes, and the Scholiaſt of Theocritus; where Night is perſonified and repreſented, as riding in her car through the ſacred Æther; but the expreſſion here does not aſcertain the number of horſes: it appears however from Varro, that Ennius tranſlated this Andromeda of Euripides, and ſhe thus addreſſes Night, as riding in her biga, or car drawn by two horſes,

> Quæ cava cœli ſignitenentibus
> Conficis bigeis.

The other Roman Poets, after this Tragedian, as Virgil, Claudian, Valerius Flaccus, and Silius Italicus, conſtantly aſſign to this Goddeſs the ſame humble equipage of the biga: the only exception indeed to the contrary, which I believe is unparalleled, where ſhe is honoured with the quadriga, is in Tibullus,

> Jam Nox ætherеum nigris emenſa quadrigis,
> Mundum cæruleo laverat amne rotas.
> (L. 3. el. 4. v. 18.

For the Ancients were in general extremely uniform in regard to the poetical appendages of their viſionary Deities: but theſe have been greatly diverſified by the imagination of Modern Poets, who have often deviated from the venerable example of Claſſical Antiquity: to illuſtrate this aſſertion from two examples of our own country, Spenſer, ſpeaking of Night, deſcribes

> Her twyfold teme, of which two black as pitch,
> And two were brown.
> Fairy Queen, B. I. cant. 5. ſt. 28.

And the learned Milton, in one of his juvenile poems, has contrived, from his own fertile invention, to furniſh this Goddeſs with four horſes, whom he honours with names of Græcian derivation,

> Nox ſenis amplexus Erebi taciturna reliquit,
> Præcipiteſque impellit equos ſtimulante flagello,
> Captum oculis Typhlonta, Melanchætemque ferocem,
> Atque Acherontæo prognatam patre Siopen,
> Torpidam & hirſutis horrentem Phrica capillis.
> In. quint. Novem. ed. Newton. vol. 3. p. 643.

'It only remains to obſerve, that as the Stars are here painted by Euripides as the Followers of Night, ſo Theocritus has annexed them as Attendants on her Car,

> Ἀστερες εὐκήλοιο κατ' ἄντυγα νυκτὸς ὀπαδοί. Idyl. 2. v. 166.

And alſo Tibullus,

> Ludite, jam Nox jungit equos, currumque ſequuntur
> Matris laſcivo ſidera fulva choro.
> (L. 2. El. 1. v. 88.)'

Were it not that the ancients, as Mr. Jodrell juſtly obſerves, are in general extremely uniform in regard to the poetical appendages of their viſionary deities, we ſhould conjecture that *ασειρωτον ζυγοις*, implied that the car of Night was not drawn by any horſes or animals whatever, but that it was ſelf-moving: an idea, perhaps, not improperly ſuited to that of the ſtillneſs and ſolemnity of night, that ſuch a vehicle is not an unpoetical one we have the authority of Mr. Hayley:

The Car ———
Four wheels ſuſtain, of pale and purple flame;
For no fleet animals to earth unknown
Bear thro' ætherial fields this flying throne.
As by the ſubtle Electrician's ſkill,
Globes ſeem to fly, obedient to his will;
So theſe four circles of inſtinctive fire
Move by the impulſe of their Queen's deſire, &c.
Tri. of Temper, C. 5. l. 85.

'The Final Eſſays, in which each drama is diſtinctly analyſed, contain indubitable proofs of the Writer's profound knowledge of the critical art; and the liberality and candour with which he inveſtigates the beauties or defects of his author, plainly evince, he has none of that bigotry by which the admirers of ancient literature ſo frequently ſuffer themſelves to be blinded. From the firſt of theſe eſſays, namely, that on the ION, we ſhall give the following extract, in confirmation of what we have advanced:

'If we paſs to the character of Creuſa, in the contemplation of this Queen of Athens, we muſt firſt diveſt ourſelves of that natural antipathy, which the more refined ſyſtem of cultivated ſociety, in the preſent æra of mankind, will inevitably raiſe againſt her: the Mother of an Infant, expoſed by her own hand, could no more be tolerated on a modern theatre of enlightened Europeans, than the miſtreſs of an Heathen God: if our Religion inſtantly diſdained the one, our Humanity would recoil againſt the other with equal violence: it might perhaps be owing to this cauſe, that Dacier on Ariſtotle aſſerts, that the ſubject of the Ion would by no means ſucceed at preſent. But the Ancient Poets are not to be condemned by the tribunal of modern Opinion; for the actions of men in every age ought to be tried by the impartial ſtandard of their contemporary laws and cuſtoms. According to the Pagan creed of gallantry, Creuſa was forced by the God Apollo: her fault was therefore involuntary, as the effect of neceſſity; nor was the ſubſequent expoſure of her Infant, who, ſhe had reaſon to flatter herſelf, would be preſerved by his immortal Father, ſo uncommon an act in thoſe days, as to excite that horror, which nature, unbiaſſed by example, would inſpire: notwithſtanding this objection to a modern Reader, the art of Euripides is wonderful, who has contrived to paint Creuſa often amiable even to him: this magic effect is produced by the delicate ſtrokes of his commanding pathos: on her firſt arrival at Delphi ſhe drops a tear; and when Ion tells her of his orphan ſituation, that he never knew his Mother, ſhe feels the natural pang of ſympathy;

"Wretched, whoe'er ſhe be, is ſhe that bore thee." (V. 316.)

But the yearnings of nature for her own loſt Infant are ſtill even more intereſting: when ſhe relates the fatal ſtory of her misfortunes, the imagination of the Parent recoils at the idea of her expoſed babe, now pictured before her;

Hadſt thou but ſeen him ſtretch his little hands. (V. 961.)

And when the Tutor demands,

Seeking thy breaſt, or reaching to thy arms? (V. 962.)

Her reply in the original Greek has an uncommon effect; for ſhe points to her boſom, and in one word ſays, "Here:" every Reader muſt feel for himſelf the charming effect of this expreſſive and natural ſimplicity, and ſubſcribe to the opinion of Dacier; "Perſonne ne connoit mieux qu' Euripide le chemin du cœur, & ne place plus à propos les paroles tendres et affectueuſes qui peuvent arracher les larmes aux plus endurcis." We next proceed to the conſideration of the character of the Chorus, which will beſt be contemplated by a review of the Choral ſongs: theſe breathe a ſpirit of the moſt animated Lyric poetry; and have all the propriety of a cloſe connexion with the immediate ſubject of the drama; from the circumſtances of which, united with the ſituation of the ſpeaker, they ſpring: I will examine them in their order. As the cauſe of the viſit of Xuthus and Creuſa to the Delphic oracle was the misfortune of her barrenneſs, the Chorus, who are Athenian women, and the female Attendants of their Queen, naturally invoke in their firſt ſong the Heathen Goddeſs who preſided over parturition, and their tutelary Minerva, that they would conſpire to bleſs their royal Sovereigns with iſſue: hence, by an eaſy and beautiful tranſition, they extol the happineſs of the married ſtate,

When round the Father's hearth a race
In blooming luſtre ſprings. (V. 475.)

The comforts ariſing from a numerous offspring to thoſe in proſperity, the ſecurity in adverſity both to their Parents and their Country, and the delightful amuſement of training the infant-mind in the path of education are painted in this moral picture in very lively colours. Every Reader muſt here recollect the Pſalmiſt; "Lo, children are an heritage of the Lord, and the fruit of the womb are his reward. As arrows are in the hands of a mighty man, ſo are children of the youth: happy is the man that hath his quiver full of them; they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate:" but among the fragments of our Poet's Danae ſome charming lines on this intereſting ſubject are preſerved, which I humbly ſubmit to the Reader tranſlated in imitation, of the ſtyle of Milton;

"Γύναι φίλον μὲν φέγγος ἡλίου τόδε
"Καλὸν δὲ πόντου χεῦμ᾽ ἰδεῖν εὐήνεμον,
"Γῆ τ᾽ ἠρινὸν θάλλουσα, πλούσιον θ᾽ ὕδωρ,
"Πολλῶν τ᾽ ἔπαινον ἐστὶ μοὶ λέξαι καλῶν.
"Ἀλλ᾽ οὐδὲν οὕτω λαμπρὸν, οὐδ᾽ ἰδεῖν καλὸν,
"Ὡς τοῖς ἄπαισι καὶ πόθῳ δεδηγμένοις
"Παίδων νεογνῶν ἐν δόμοις ἰδεῖν φαός."

V. 120. ed. Barnes, p. 443.

Sweet is the lovely bluſh of orient morn,
And the ſmooth ſurface of the blue ſerene

In ocean's mirror; ſweet the fragrant earth
Array'd in vernal bloom, pleaſant the ſtream
Rolling its grateful tide after ſoft ſhowers,
And other viſions the gay Muſe could dream;
But neither orient morn, "when ſhe aſcends
With charm of earlieſt dawn," nor blue ſerene
On the unruffled forehead of the deep,
Nor vernal earth, nor river's ſwelling pride,
Nor all thoſe viſions the gay Muſe could dream,
So ſweetly raviſh the delighted eye,
Or bathe the ſoul in bliſs ſo exquiſite,
As the far-beaming light from infant heir
To the fond Parent, whoſe ſoft yearning heart
Full many a day has pined in deep deſpair.

'But to return to the ſubject of the Choral ſong: hence the Chorus by a delicate connexion of ideas paſſes from this ſcene of connubial felicity to the contraſt of thoſe miſeries, proceeding from an illicit embrace; of which the expoſure of wretched Infants, a prey to birds and beaſts of famine, is the fatal conſequence: thus they condemn the intercourſe of Gods with mortal Women, as Hiſtory and Fame conſpired to prove the uniform unhappineſs of ſuch connexions: this is the latent union in the train of ideas of the Epode with the Strophe and Antiſtrophe, and which is by no means obvious at firſt ſight. The ſecond Choral ſong follows the acknowledgment of Ion by Xuthus, as his Son; and, as this diſcovery was made in the preſence of the Chorus, he enjoins profound ſecrecy of it under penalty of death: this was an event apparently fatal to the intereſt of their beloved and native Queen Creuſa, to whom, from principles of duty and patriotiſm, they are moſt affectionately attached: hence they anticipate her future ſorrows. ariſing from the felicity of her huſband, compared with her own childleſs ſituation; and are naturally tempted, from the circumſtances attending the young Ion and the obſcurity of the oracle, to ſuſpect a fraud, as a ſpecious contrivance of Xuthus and this Miniſter of the temple: fired at the idea of this impoſition *, and
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* This ſuppoſition by the Chorus of a fraud in the Delphic Oracle is curiouſly illuſtrated by the following obſervation of Fontenelle in his Hiſtoire des Oracles (c. 7.) "If (ſays he) in the middle of Græce, which re-echoed on all ſides with oracles, we had aſſerted they were nothing but Impoſtors, we ſhould not have aſtoniſhed any one with the boldneſs of the propoſition; nor ſhould we have had any occaſion to take any ſteps to advance it with ſecrecy: he then adds, that the Philoſophers of Græce were divided in their opinions in regard to the Oracles: the Platoniſts and Stoics ſupported them; but the Cynics, the Peripatetics, and the Epicureans openly ridiculed them." This obſervation is of great importance to palliate at leaſt, if not to juſtify, the ſuſpicion of the Chorus: and if Demoſthenes in the Senate of Athens could accuſe the Pythian Prieſteſs with the charge of φιλιππίζειν of being corrupted with the gold of Philip of Macedon, why might not the Athenian Women in this play venture, without much impiety, to ſuſpect an oracular fraud under the very ſuſpicious circumſtances
of

the ingratitude of the King to their royal Miſtreſs, they embrace the bold deſign of revealing to her the ſecret, and imprecate divine vengeance againſt the Authors of this baſe ſtratagem: they alſo profeſs the utmoſt veneration at the ſame time for the honours and ancient line of Erechtheus: but an objection may ariſe againſt this reſolution of the Chorus to reveal the ſecret, and the actual diſcovery of it in the following ſcene to Creuſa: is not this a direct violation of that dramatic rule preſcribed by Horace, commanding a ſacred taciturnity in the obſervance of ſecrets, as an ingredient in the character of the Chorus?

> Ille tegat commiſſa. (Ars. Poet. v. 200.)

'Since the Conſtitution of the Grecian drama had the Chorus interwoven in its texture, and demanded the preſence of Spectators and Actors united together on the Stage, there is great wiſdom implied in this eſſential quality annexed to them by the Roman Poet: without this degree of confidence, attached to them by the Perſons of the Play, they would have been conſidered as Spies, before whom common prudence would have dictated a reſerve, inconſiſtent with the freedom of the Poet in the management of his plot: thus they would have fettered the fable of the Ancients, as much as they would now do the imagination of the Moderns: let us therefore conſider, what can be ſaid for Euripides in this inſtance, without attempting to infringe the eſtabliſhed propriety of the general rule: theſe women were the companions of their Queen, the κέρκιδος δούλευμα πιςὸν, employed in her palace in all female taſks, and addreſſed under the appellation of ſlaves: their attachment was of the moſt cordial quality, which they openly profeſs in the preſence of Xuthus; ſo that he could ſcarcely conceive a poſſibility of their ſilence: and their magnanimity in contempt of death, which they declare they would twice ſuffer ſooner than not diſcloſe the ſecret, founded as they imagine on a fraud, and fatal to the family of their own Queen, breathes a ſpirit of ancient heroiſm: their ſilence therefore in a patriotic view, might have been conſidered as criminal by Athenian Spectators: but the real cauſe of their violation of taciturnity is undoubtedly the great advantage which the Poet hence derived in the conduct of his plot; for it was neceſſary that Creuſa ſhould have been informed of the voice of the oracle, as the drama turns upon this point; and what inſtrument was there of conveyance ſo proper and natural as that of the female Chorus? Their third Choral ſong, which follows the diſcovery and the conſequent deſign of Creuſa to poiſon Ion at the banquet, contains an invocation to Hecate for the ſucceſs of it, and an aſſertion, that, if the preſent attempt fail, future ſtratagems of death would certainly be planned againſt this Intruder; as ſuch an uſurpation on the ancient rights of her family could never be ſuffered by the Queen: the next Strophe by an awful appeal to ſeveral powers paints the ignominy which Athens would endure, if this,

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of the caſe? Demoſthenes quidem, qui abhinc annos CCC prope fuit, jam tum φιλιππίζειν Pythiam dicebat, id eſt, quaſi cum Philippo facere; hoc autem eò ſpectabat ut eam a Phillipo corruptam diceret. (Cicero de Divin. l. ii, c. 57. ſ. 118.)

Ο Φοίβειος ἀλάτας. (V. 1089.)
This Delphic Vagrant hope to ſeize the throne.
(V. 1118.)

'After this the Antiſtrophe, in a vein of refined ſarcaſm, exclaims to the Bards, who, as Men, had often ſung the illicit amours of women, to invert their poetical ſtrains, and to paint their own vices with a palinodia or recantation, ſince the royal Xuthus had been guilty of the baſeſt inattention and infidelity to Creuſa, and had thus produced a ſpurious ſon: it is remarkable, in this laſt declaration, how the female Chorus, either through the overſight or artifice of the Poet, aſſerts a deliberate falſehood; for Xuthus had in their preſence ſolemnly declared to Ion, that he muſt have begot him during the orgies of Bacchus in a frolic of youth; and to the direct queſtion, whether it was ſince his marriage with the daughter of Erechtheus? he replies, That ſince that event he has never had any unlawful connexion: none of the Commentators have remarked this palpable diſregard of truth. But the Chorus here deſerves to be condemned for a crime of a much deeper die; from the heavy imputation of which no Apologiſt of humanity can pretend to reſcue them. Inſtead of giving moral advice in the ſpirit of that excellent rule preſcribed for their dramatic conduct;

Ille bonis faveatque & conſilietur amicè,
Et regat iratos, & amet peccare timentes.
Hor. Ars Poet. (V. 197.)

They have rendered themſelves the criminal aſſociates of their guilty Queen, in her intended murder of the innocent Ion; and have not only given a ſanction by their ſilent knowledge to the wilful act of poiſon, which in their ſituation, as ſlaves, to have concealed would have admitted a ſoftening alleviation, but have ſolemnly invoked the infernal Proſerpine to aid the helliſh deſign: they therefore conſider themſelves as involved in the ſame cauſe and fate with Creuſa; and when informed of the conſequences ariſing from the diſcovery of the plot, they ſtand ſelf-condemned, and acknowledge the juſtice of the ſentence decreed by the tribunal of Delphi: there is ſome truth therefore in the obſervation of the Pere Brumoy, that the Chorus is *peu vertueux.*'

The two volumes of this work already publiſhed contain only Illuſtrations on the ION and BACCHÆ. It is Mr. Jodrell's intention, ſhould he be invited by ſucceſs, to purſue his plan of dramatic inquiry on the other plays of this Græcian Poet. Sincerely wiſhing he may be encouraged to proceed, we for the preſent take our leave of him.

ART. II. *Memoirs of Peter Henry Bruce, Eſq*; a Military Officer, in the Service of Pruſſia, Ruſſia, and Great Britain. Containing an Account of his Travels in Germany, Ruſſia, Tartary, Turkey, the Weſt Indies, &c.; as alſo ſeveral very intereſting private Anecdotes of the Czar, Peter I. of Ruſſia. 4to. 1 l. 1 s. Boards. Payne. 1782.

THE firſt qualities in an hiſtorical work are originality and authenticity. Of theſe qualities the Memoirs before us bear the moſt evident marks: they will therefore be able to engage the Reader's attention without the embelliſhments of elegant language. A true narrative of curious and intereſting facts, related in a plain and artleſs manner, will always be acceptable.

The Author, and ſubject of this narrative, Peter Henry Bruce, of Scotch deſcent on the father's ſide, was born in Weſtphalia, in the year 1692, and entered into the ſervice of Pruſſia in 1706: from which period the detail of his adventures and obſervations commences; it is continued to the year 1745, when the Author was employed in fortifying Berwick.—In the ſelection of paſſages from theſe entertaining memoirs, we ſhall chiefly conſult the amuſement of our Readers.

At the ſiege of Liſle (1708) the following remarkable accident happened to Prince Eugene:

'His Highneſs received a letter from ſome unknown hand, and upon opening it, he found it contained a greaſy paper, which he immediately and fortunately let fall upon the ground; his aid-de-camp took it up and ſmelled at it, and was directly ſeized with a giddineſs, ſo much, that they were obliged to give him an antidote: this paper was then tied about a dog's neck for an experiment, and he died within twenty-four hours, notwithſtanding a counter-poiſon was given him. The officers about the prince expreſſing their concern at the accident, he replied, without the leaſt emotion, "You need not wonder at it, gentlemen; I have received ſeveral letters of this ſort before now."

At the battle of Malplaquet a ludicrous circumſtance happened:

'A young Swiſs recruit, who, when his regimentals were making, had procured a round iron plate bordered with ſmall holes, which he deſired the taylor to faſten on the inſide of his coat, above his left breaſt, to prevent his being ſhot through the heart: the taylor being a humourous fellow, faſtened it in the ſeat of his breeches, and the clothes being ſcarce on his back when he was ordered to march into the field, having no opportunity to get this aukward miſtake rectified, before he found himſelf engaged in battle, and being obliged to fly before the enemy, and in endeavouring to get over a thorn hedge in his way, he unfortunately ſtuck faſt till he was overtaken by a foe, who, on his coming up, gave him a puſh in the breech with his bayonet (with no friendly deſign), but it luckily hit on the iron-plate, and puſhed the young ſoldier clear out of the hedge; this favourable circumſtance made the Swiſs honeſtly confeſs, that the taylor had more ſenſe than himſelf, and knew better where his heart lay.'

'At Tournay (1710), an affair happened in the Jeſuit's College not a little diſgraceful to the fraternity. A ſhoemaker, near the college, having a handſome wife, one of the ſanctified fathers made frequent viſits to beſpeak ſhoes and ſlippers for himſelf and others of the fraternity; at length, giving an order, he deſired the fair dame, when they were done, to bring them home to the cloiſter, and receive the payment for them, and ſhe accordingly carried them; ſhe was admitted into the houſe, but never returned, which much alarmed the poor huſband and his neighbours, who were naturally led to enquire after her at the college, when they were told, that ſhe had received the money and went away again: as the veracity of theſe fathers was held ſacred, nobody durſt make any farther enquiry at the college, and the woman could not be found. Some few days after, a boy in the night-time getting into a garden, next to that of the Jeſuits, to ſteal fruit, ſaw from the top of a tree (being moonlight) theſe very holy fathers buſy in burying a corpſe in the garden. The boy, knowing that the woman could not be found, told his father what he had ſeen; the father, who lived in the neighbourhood of the ſhoemaker, immediately acquainted him of it, and they both, with the boy, went to the governor, who, upon their information, ſent for the magiſtrates, and they proceeded altogether to the Jeſuits college; upon going into the garden, the boy directed to the ſpot where he had ſeen the corpſe buried: upon digging there, they found the body of the poor woman, with her throat cut, and all her clothes torn in pieces. The fathers declared their ignorance and innocence of the whole matter, charging the foul deed upon two of their ſociety who had diſappeared. This was all the redreſs the poor man could get for the loſs of his wife, notwithſtanding the boy declared there were eight of them at burying the body. The ſhoemaker, his neighbour, and his ſon, thought it prudent to retire to Holland, where they turned Proteſtants, to avoid the mercileſs vengeance of theſe ſacred fathers. This ſtory was told me by ſeveral officers, who were at that time in garriſon here.'

The following account of General Baur's diſcovery of his family connections is intereſting:

'At the time our troops were in Holſtein, General Baur, who commanded the cavalry, and was himſelf a ſoldier of fortune, his family or country being a ſecret to every body, took an opportunity to diſcover himſelf, which ſurpriſed and pleaſed thoſe who were about him. Being encamped near Huſum, in Holſtein, he invited all his field-officers, and ſome others to dine with him, and ſent his adjutant to bring a miller and his wife, who lived in the neighbourhood, to the entertainment. The poor couple came, very much afraid of the Muſcovite General, and were quite confuſed when they appeared before him; which he perceiving, bad them make themſelves quite eaſy, for he only meant to ſhew them kindneſs, and had ſent for them to dine with him that day, and talked with them familiarly about the country: the dinner being ſet, he placed the miller and his wife next to himſelf, one on each hand, at the head of the table, and paid great attention to them, inviting them to make free, and eat hearty.

In the courſe of the entertainment, he aſked the miller a great many queſtions about his family and his relations: the miller told him, that he was the eldeſt ſon of his father, who had been alſo a miller at the ſame mill he then poſſeſſed; that he had two brothers, tradeſmen; and one ſiſter, married to a tradeſman; that his own family conſiſted of one ſon and three daughters. The General aſked him, if he never had any other brother than thoſe he had mentioned: he replied, he had once another, but he was dead many years ago, for they had never heard of him ſince he enliſted and went away with ſoldiers when he was but very young, and he muſt certainly have been killed in the wars. The General obſerving the company much ſurpriſed at his behaviour to theſe people, thinking he did it by way of diverſion, ſaid to them, "Gentlemen, you have always been very curious to know who and whence I am; I now inform you, this is the place of my nativity, and you have now heard from this my eldeſt brother, what my family is."—And then turning towards the miller and his wife, he embraced them very affectionately, telling them, he was their ſuppoſed dead brother; and, to confirm them, he related every thing that had happened in the family before he left it. The General invited them all to dine with him next day at the miller's, where a plentiful entertainment was provided, and told them that was the houſe where he was born. General Baur then made a generous proviſion for all his relations, and ſent the miller's only ſon to Berlin for his education, who turned out an accompliſhed young man.'

The occaſion of Prince Menzikoff's riſe from a low condition is thus related:

'He was born of gentle, but very poor parents; and they dying, left him very young without any education, inſomuch that he could neither read nor write, nor ever did he to the day of his death: his poverty obliged him to ſeek ſervice in Moſcow, where he was taken into the houſe of a paſtry-cook; who employed him in crying minced-pies about the ſtreets; and having a good voice, he alſo ſung ballads: whereby he was ſo generally known, that he had acceſs into all the gentlemen's houſes. The Czar, by invitation, was to dine one day at a Boyar's, or Lord's houſe, and Menzikoff happening to be in the kitchen that day, obſerved the Boyar giving directions to his cook about a diſh of meat he ſaid the Czar was fond of, and took notice that the Boyar himſelf put ſome kind of powder in it, by way of ſpice; taking particular notice of what meat that diſh was compoſed, he took himſelf away to ſing his ballads, and kept ſauntering in the ſtreet till the Czar arrived, when exalting his voice, his Majeſty took notice of it, ſent for him, and aſked him if he would ſell his baſket with the pies: the boy replied, he had power only to ſell the pies, as for the baſket he muſt firſt aſk his maſter's leave; but as every thing belonged to his Majeſty, he needed only lay his commands upon him. This reply pleaſed the Czar ſo much, that he ordered Alexander to ſtay and attend him, which he obeyed with great joy. Menzikoff waited behind the Czar's chair at dinner, and ſeeing the before-mentioned diſh ſerved up and placed before him, in a whiſper begged his Majeſty not to eat thereof; the Czar went into another room with the boy, and aſked his reaſon for what he had whiſpered to him, when he informed his Majeſty what he had obſerved in the kitchen, and the Boyar's putting in the powder himſelf, without the cook's perceiving him, made him ſuſpect that diſh in particular; he therefore thought it his duty to put his Majeſty upon his guard. The Czar returned to table without the leaſt diſcompoſure in his countenance, and with his uſual cheerfulneſs; the Boyar recommended this diſh to him, ſaying, it was very good; the Czar ordered the Boyar to ſit down by him, for it is a cuſtom in Moſcow for the maſter of the houſe to wait at table when he entertains his friends, and putting ſome of it on a plate, deſired him to eat and ſhew him a good example. The Boyar, with the utmoſt confuſion, replied, That it did not become the ſervant to eat with his maſter; whereupon the plate was ſet down to a dog, who ſoon diſpatched its contents, which, in a very ſhort time, threw him into convulſions, and ſoon deprived him of life: the dog being opened, the effect of the poiſon was clearly diſcovered, and the Boyar was immediately ſecured, but was found next morning dead in his bed, which prevented all farther diſcovery.

'Menzikoff's remarkable introduction ſoon gained him credit and confidence with his royal maſter, which, from being one of the meaneſt and pooreſt, raiſed him to be one of the richeſt ſubjects in the Ruſſian empire; he was not only dignified with the title of a Prince in Ruſſia, but alſo declared a Prince of the Roman empire.'

The following inſtance of the ſuperſtition of the Ruſſian people, and the power of their clergy, happened at Moſcow:

'A young man, whom the Czar had ſent to Leyden for his education, having finiſhed his ſtudies in phyſic, returned a graduated phyſician, and at a merry-meeting with his friends, they queſtioned him concerning his religion: he being then in his cups, told them, he was as much of the Greek church as ever, but that he had loſt all his faith in ſaint's pictures, and to prove what he ſaid, he took one down from the wall, and threw it in the fire; whereupon he was immediately ſeized, and put into the hands of the clergy, who very ſoon ſentenced him to the flames, and burnt him in a moſt cruel manner; laying the fire at ſome diſtance from him to keep him the longer in torment. The Czar, being informed of the cruelty of the clergy, as he had formerly aboliſhed the dignity of patriarch, took this opportunity to deprive them of the power of life and death, and made a law, that all the clergy ſhould apply themſelves to ſtudy, allowing them five years for that end; after which they were to undergo an examination, and thoſe who were found capable to perform their functions were to be promoted, the others to be diſcarded. And as three fourth parts of the year were holidays in commemoration of ſome ſaint or other, whereby the people were for the moſt part idle, he made a law that no holiday ſhould be kept but in commemoration of our Saviour, the Virgin Mary, the twelve Apoſtles, and St. Andrew, and St. Nicolas, the tutelar ſaints of Ruſſia. And as there were in the empire many thouſand convents full of lazy monks, who lived in idleneſs, he reſtricted the number of theſe houſes to fifty, each houſe to contain no more than fifty monks, each monk to be above forty years of age; the reſt of them to be appropriated to hoſpitals for ſuch of the army and navy as were become unfit for ſervice, and other indigent perſons not able to maintain themſelves; and their revenues for their ſupport: and the monks, who had been bred to no handicraft, and were fit for ſervice, to be employed in the army.'

Among many other curious particulars concerning the Czar Peter I. Mr. Bruce relates the following:

'The Czar was ſome time after ſmitten with the charms of another beautiful young lady, the daughter of a foreign merchant in this city: he firſt ſaw her in her father's houſe, where he dined one day; he was ſo much taken with her appearance, that he offered her any terms ſhe pleaſed, if ſhe would live with him; which this virtuous young woman modeſtly refuſed; but dreading the effects of his authority, ſhe put on a reſolution, and left Moſcow in the night, without communicating her deſign even to her parents. Having provided a little money for her ſupport, ſhe travelled on foot ſeveral miles into the country, till ſhe arrived at a ſmall village where her nurſe lived with her huſband and their daughter, the young lady's foſter-ſiſter, to whom ſhe diſcovered her intention of concealing herſelf in the wood near that village: and to prevent any diſcovery, ſhe ſet out the ſame night, accompanied by the huſband and daughter. The huſband, being a timber-man by trade, and well acquainted with the wood, conducted her to a little dry ſpot in the middle of a moraſs, and there he built a hut for her habitation. She had depoſited her money with her nurſe to procure little neceſſaries for her ſupport, which were faithfully conveyed to her at night by the nurſe or her daughter, by one of whom ſhe was conſtantly attended in the night-time.

The next day after her flight, the Czar called at her father's to ſee her, and finding the parents in anxious concern for their daughter, and himſelf diſappointed, fancied it a plan of their own concerting. He became angry, and began to threaten them with the effects of his diſpleaſure, if ſhe was not produced: nothing was left to the parents but the moſt ſolemn proteſtations, with tears of real ſorrow running down their cheeks, to convince him of their innocence and ignorance what was become of her, aſſuring him of their fears that ſome fatal diſaſter muſt have befallen her, as nothing belonging to her was miſſing, except what ſhe had on at the time. The Czar, ſatisfied of their ſincerity, ordered great ſearch to be made for her, with the offer of a conſiderable reward to the perſon who ſhould diſcover what was become of her, but to no purpoſe: the parents and relations, apprehending ſhe was no more, went into mourning for her.

'Above a year after this ſhe was diſcovered by an accident. A colonel who had come from the army to ſee his friends, going a hunting into that wood, and following his game through the moraſs, he came to the hut, and looking into it, ſaw a pretty young woman in a mean dreſs. After enquiring of her who ſhe was, and how ſhe came to live in ſo ſolitary a place, he found out at laſt that ſhe was the lady whoſe diſappearance had made ſo great a noiſe: in the utmoſt confuſion, and with the moſt fervent intreaties, ſhe prayed him on her knees that he would not betray her; to which he replied, That he thought her danger was now paſt, as the Czar was then otherwiſe engaged, and that ſhe might with ſafety diſcover herſelf, at leaſt to her parents, with whom he would conſult how matters ſhould be managed. The lady agreed to his propoſal, and he ſet out immediately, and overjoyed her parents with the happy diſcovery: the iſſue of their deliberations was to conſult Madam Catherine (as ſhe was then called) in what manner the affair ſhould be opened to the Czar. The Colonel went alſo upon this buſineſs, and was adviſed by Madam to come next morning, and ſhe would introduce him to his Majeſty, when he might make the diſcovery, and claim the promiſed reward. He went according to appointment, and being introduced, told the accident by which he had diſcovered the lady, and repreſented the miſerable ſituation in which he found her, and what ſhe muſt have ſuffered by being ſo long ſhut up in ſuch a diſmal place, from the delicacy of her ſex. The Czar ſhewed a great deal of concern that he ſhould have been the cauſe of all her ſufferings, declaring, that he would endeavour to make her amends. Here Madam Catherine ſuggeſted, that ſhe thought the beſt amends his Majeſty could make was, to give her a handſome fortune and the Colonel for a huſband, who had the beſt right, having caught her in purſuit of his game. The Czar, agreeing perfectly with Madam Catherine's ſentiments, ordered one of his favourites to go with the Colonel, and bring the young lady home; where ſhe arrived, to the inexpreſſible joy of her family and relations, who had all been in mourning for her. The marriage was under the direction, and at the expence of the Czar, who himſelf gave the bride to the bridegroom; ſaying, That he preſented him with one of the moſt virtuous of women; and accompanied his declaration with very valuable preſents, beſides ſettling on her and her heirs three thouſand rubles a year. This lady lived highly eſteemed by the Czar, and every one who knew her. Beſides the concurring reports of other people, I had this her ſtory from her own mouth.'

' As the Czar had the welfare and aggrandizing of his nation very much at heart, he neglected no opportunity to accompliſh his ſubjects. He at this time made a regulation for holding aſſemblies: he appointed two every week to be held at the houſes of the grandees alternately; one room being allotted for converſation, one for cards, and one for dancing; to meet at eight o'clock and end at eleven; the maſter of the houſe to provide a ſide-board of liquors, which ſhould not be preſented until called for, and to find cards and muſic: free admiſſion to be given to all of the rank of gentlemen, foreigners as well as natives, with their wives and daughters. This new regulation extremely pleaſed the ladies, as it freed them from the ſevere reſtraint they laboured under, not being permitted to appear in public company; but by this means they both learned to converſe and dreſs.

' His Majeſty alſo inſtituted an academy this winter for the education of young gentlemen; and was at much pains to provide able maſters from abroad for teaching the ſeveral ſciences.'

' The Czar now (1715) gave frequent balls and entertainments at his own winter and ſummer palaces, and not at Prince Menzikoff's, as formerly; but finding this inconvenient, ordered a large houſe to be built mid-way between them, for a general Poſt-Office, with ſpacious rooms above ſtairs for public balls and entertainments; but on grand feſtivals, and extraordinary occaſions, the entertainments were given at the ſenate-houſe; between which and the fort was a ſpacious open place where they played off the fire-works. Upon theſe public meetings, a great many tables were covered for all degrees of perſons; one for the Czar and the grandees; one for the clergy, one for the officers of the army, one for thoſe of the navy; one for the merchants, ſhip-builders, foreign ſkippers, &c. all in different rooms: the Czarina, and the ladies, had their rooms above ſtairs; all theſe tables were ſerved with cold meat, and ſweet meats, wet and dry, interſperſed with ſome diſhes of hot meat: theſe entertainments commonly ended with very hard drinking. After dinner, the Czar went from one room and table to another, converſing with every ſet according to their different profeſſions or employments; eſpecially with the maſters of foreign trading veſſels, inquiring very particularly into the ſeveral branches of their trade. At theſe times, I have ſeen the Dutch ſkippers treat him with much familiarity, calling him by no other name but *Skipper Peter*, with which the Czar was highly delighted. In the mean time, he made good uſe of the information he got from them, always marking it down in his pocket-book.'

'The Emperor having been informed how much his ſubjects ſuffered from law-ſuits, by the avarice of thoſe they employed, in delaying to end a proceſs, while any money was to be got from their clients, now took the matter into conſideration, and ordained that a ſufficient number of lawyers and attornies ſhould be employed, and that each of them ſhould have a handſome yearly ſalary, for which they ſhould officiate to all his ſubjects, in every matter of law, gratis; and to prevent one perſon being preferred to another, they were obliged to inſert every ſuit as it was laid before them in their daily regiſters, and proceed in them according to their dates of entry, without reſpect of perſons; and whoever ſhould be found to accept bribe or fee, or dilatory in forwarding a proceſs at law, ſhould be knouted and ſent to Siberia into perpetual baniſhment: and whatever ſubject ſhould conceive himſelf injured by the judge's ſentence, might appeal to the Emperor in perſon. This new regulation was highly acceptable to all his Majeſty's ſubjects, but more eſpecially to the lower claſs: and as they had hitherto no written laws, the emperor cauſed a code to be compoſed of the civil law, in as plain, ſhort, and eaſy a method as poſſible, agreeable to the method which Marſhal Weyde had formerly adopted in compiling the military law; which was contained in a ſmall pocket volume, printed in the Ruſſian and German languages, and of which every officer had one given him for his inſtruction.'

Mr. Bruce gives the following account of the Kalmuck Tartars:

'The Kalmucks inhabit a vaſt territory, lying between the Wolga and the river Jaick, toward the Caſpian ſea, and poſſeſs the left ſide of the Wolga from hence near to Aſtrachan, in all which immenſe tract there is not ſo much as one ſingle houſe to be ſeen, as they all live in tents, and remove from one place to another in queſt of paſturage for their large herds of cattle, conſiſting of horſes, camels, cows, and ſheep; they neither ſow, nor reap, nor make hay for their cattle, ſo that they live without bread, or apy ſort of vegetable; and in the winter their cattle fare as other wild beaſts. Their food is fleſh (eſpecially that of horſes), fiſh, wild-fowl, and veniſon, and have a great plenty of milk, butter, and cheeſe; but mare's milk is the moſt eſteemed among them, and from it they make a very ſtrong ſpirit, of which they are very fond; it is clear as water, but I could never learn how it is made. The Kalmucks are divided into an infinite number of hordes, or clans, every one under their own particular Chan, and all of thoſe acknowledge the authority of one principal Chan, who is called Otchicurti-chan, or the King of Kings, and who derives his pedigree from the great Tamerlane. He is a very potent prince, and lives in great ſplendor; is formidable to all the neighbouring Tartars, and to the Ruſſians themſelves, who are obliged to keep conſiderable garriſons on the right ſide of the river, all the way from Saratof to Aſtrachan to prevent their excurſions; as the Kalmucks are in poſſeſſion of the oppoſite ſhore, and are alſo under the neceſſity of furniſhing the Negayan Tartars about Aſtrachan with arms to defend themſelves, in the ſummer, againſt the incurſions of the Kalmucks, who formerly uſed to come every ſummer to ravage the country of the Negayans about Aſtrachan, but ſince they have been made ſenſible of the effects of the ſmall arms and cannon now put in their hands by the Ruſſians, they content themſelves with coming once a year to the great plains of Aſtrachan for the conveniency of food for their cattle, at a ſeaſon when their more northen poſſeſſions are quite deſtitute of it. This is commonly done with not leſs than one hundred thouſand men, and they rarely return without having received their accuſtomed preſent of bread, brandy and tobacco, from the governor of Aſtrachan.

'There is no doubt but the Ruſſians are powerful enough to curb the inſolence of theſe vagabonds, were it not for the conſideration of a benefit ariſing from the traffic for their furs and horſes, which they bring every year in great abundance to Aſtrachan; and alſo for the ſervice they are of to the Ruſſians in their wars with the Turks and Crim Tartars, being accounted the moſt alert at pitching and removing their tents of any people in the world, which they are accuſtomed to by their conſtant incurſions to ſome or other of the neighbouring countries. It is principally from this view that the Ruſſians looked upon it as a piece of policy rather to allay their fierceneſs by ſome preſents, which, however, by continuance of time, they now demand as an obligation, than to engage in a war againſt a multitude of vagabonds, who have ſo little to loſe; having neither houſe nor fixed reſidence in all their dominions, but live the year round in tents covered with felts, in which, however, both for neatneſs and conveniency, they far exceed all the neighbouring nations, even thoſe who live in fixed habitations.

'The Kalmucks, as well as the other nations of Great Tartary, are Pagans. As to their perſons, they are of a low ſtature, and generally bow-legged, occaſioned by their being ſo continually on horſeback, or ſitting with their legs below them; their faces are broad and flat, with a flat noſe and little black eyes, diſtant from each other like the Chineſe; they are of an olive colour, and their faces full of wrinkles, with very little or no beard; they ſhave their heads, leaving only a tuft of hair on the crown. The better ſort of them wear coats of ſtuff or ſilk, above which they wear a large, wide, fur coat of ſheep-ſkins, and a cap of the ſame: in the time of war, they cover their head and body with iron net-work, which they call a pantzer, the links of which are ſo cloſe, that it is proof againſt any kind of weapons except fire-arms, as a bullet will break it, and generally carries ſome broken pieces into the wound, which makes them ſtand in great awe of fire-arms. Their only weapons are the ſcymitar, lance, and bow and arrow; but they are coming into the uſe of fire arms, which, in time, will make them more formidable. Their cattle are large, and their ſheep are of the largeſt kind, having great fat tails, weighing from twenty-ſix to thirty pounds; their ears hanging down like our dogs, and inſtead of wool they have ſoft curled hair, ſo that their ſkins are all converted into fur coats. Their horſes are but ſmall and of a bad ſhape, but ſwift, hardy, and ſtrong, and many of them pace naturally, and trot at an incredible rate. They eat the fleſh of camels, cows, and ſheep, but univerſally give the preference to that of the horſe.

‘ They are, in their own way, the happieſt people on the earth, being fatigued with no kind of labour, but diverting themſelves with fiſhing and hunting; and I can conceive nothing preferable to their way of living in the ſummer: but in winter they are obliged to croſs the river, and live on the bare plain of Aſtrachan, where their only firing is the dried dung of the cattle, and the cattle themſelves ſtarving on the ſcanty produce of a barren deſart. Here they remain till the ſpring, when their former habitation, on the eaſt ſide of the river, is overflowed for near a month to a vaſt extent by the melting of the ſnow, and their country appears one continued ſea overgrown with trees: as ſoon as this ſubſides, they return with great joy, ſwimming their loaded camels and cattle over the river, where the intervening iſlands make their paſſage eaſieſt. It is to be obſerved, that the Kalmucks, when they go upon any expedition, have no regard either to bridges or boats; they no ſooner come to a river, than in they plunge with their horſes, and ſliding from their backs hold faſt by the manes till they get over, and then immediately mount again, and ſo proceed.’

Our Author's account of the Circaſſians, of the Dageſtan and other Tartars, and of the Coſſacks, is exceedingly amuſing; but we do not mean to do more than excite our Readers' curioſity; and ſhall therefore refer them to the work itſelf for further entertainment, after adding the following account of a Banyan woman, reſident at Aſtrachan, burning herſelf on the death of her huſband.

‘ The Armenians have one of the ſuburbs of this city * allotted for their reſidence, and carry on a great trade from hence into Perſia; but the Banyans without doubt contribute moſt to its flouriſhing condition. They are a ſort of Pagan Indians, whoſe principal purſuit is trade, and have their factory within the city. One of their chief merchants dying at this time, his widow deſired leave of the Emperor to burn herſelf with his corpſe, according to the cuſtom of

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* Aſtrachan.

their country: but his Majeſty, unwilling to encourage ſo barbarous a cuſtom, refuſed her requeſt; and the Indian factory were ſo much diſſatisfied with it, that they threatened to withdraw from the city with their effects. His Majeſty, finding no argument could prevail on the woman to alter her reſolution, at laſt gave them leave to do as they thought proper. The corpſe being dreſſed in his cloaths, was carried to ſome little diſtance from the town, where a funeral pile of dry wood was raiſed, and the body laid upon it: before the pile were hung Indian carpets, to prevent its being ſeen. The wife in her beſt apparel, and adorned with ear-rings, ſeveral rings on her fingers, and a pearl necklace, attended by a great number of Indians of both ſexes, was led by a Bramin, or prieſt, to the funeral pile, which on her approach was kindled: ſhe then diſtributed her upper apparel and jewels among her friends and acquaintances, of whom ſhe took her laſt farewel with a great deal of ceremony, and the pile being in full flame, and the carpets taken down, ſhe leaped into the midſt of the fire; her friends then poured quantities of oil over her, which ſoon ſuffocated her, and reduced both corpſe to aſhes, which were carefully gathered and put into an urn, to be conveyed to their relations in India.

'This barbarous cuſtom was firſt introduced upon a political account; for polygamy, cauſing abundance of heart-burning and jealouſy among the women that were rivals in their huſband's affections, it often happened that ſuch as thought themſelves neglected, uſed frequently to procure their huſbands deaths; wherefore, to make them the more careful of the lives of their huſbands, it was ordered that thoſe wives only, who were willing to accompany their huſbands to the other world, by being burned with his corpſe whenever he died, ſhould have the reputation of being honeſt and virtuous; and ſuch as would not give that proof of their affection, ſhould be deemed infamous for ever after the death of their huſband. Notwithſtanding the obligation to burn with their huſbands, impoſed no other penalty on ſuch as refuſed than being accounted infamous for not conforming to ſuch a dreadful cuſtom, yet ſuch was the ſenſe of honour and love for reputation among the Banyan women, that there are innumerable examples among them, of ſuch as have voluntarily ſacrificed their lives upon the burning pile: and what makes them undergo this with ſo much cheerfulneſs, is a perſuaſion, that if a woman has ſo great an affection for her huſband, as to burn herſelf with him after his death, ſhe ſhall live with him in the other world ſeven times as long, and ſhall enjoy him with ſeven times as much ſatisfaction as ſhe has done in this, without a rival; ſo that they look upon this kind of death, as a paſſage through which they are to enter into the enjoyment of thoſe pleaſures, of which they had but a ſmall ſhare in this world. This cuſtom prevails only among the Banyans, and not in general over India.'

This work was originally written by Mr. Bruce in German, in the form of a journal, and was afterwards (in 1755), when he had cloſed the ſcene of his military life, tranſlated by himſelf into Engliſh. It is now publiſhed for the benefit of his ſurviving family.

ART. III. *The Hiſtory of the ſecond Ten Years of the Reign of George the Third, King of Great Britain,* &c. From the Concluſion of the Third Seſſion of the Thirteenth Parliament, in 1770, to the End of the Laſt Seſſion of the Fourteenth Parliament of Great Britain, in 1780. 8vo. 6s. Boards. Evans. 1782.

THE Author of this volume enters upon a wide field. He endeavours to trace the riſe and progreſs of our preſent troubles both at home and abroad through all the ſteps of domeſtic diſcontent and foreign intrigue. He explains the diſpute about the Falkland or Malouine iſlands. He then details the growing apprehenſions of the nation, and the preparations which were made for war. The feebleneſs of government had awakened the reſentment of many individuals, and the liberty of the preſs was exerciſed with a ſpirit which gave offence. The Attorney-general, aſſuming powers which did not belong to him, filed informations, and carried on proſecutions with a view to detract from the rights of the ſubject; and ſome of the judges were earneſt to reduce the trial by juries to a mere formality. By diſcretionary and dangerous exertions, papers were pronounced to be treaſonable, and juries were directed to find them ſo. The awful dignity which ought to ſurround juſtice was wounded; and the people at large expreſſed the keen indignation with which they received inſults that ſtruck at the very exiſtence of their independency. This ſubject is treated by our Author with the care which it merits.

He then exhibits an account of the petitions of the clergy concerning their ſubſcription of the Thirty-nine Articles; records the buſineſs of the royal marriage-bill; and enumerates the attempts which were made for a revolution in the affairs of the Eaſt India Company. On this laſt head, the Author is very minute; and he appears to have been at great pains in going over the voluminous reports concerning the affairs of the Eaſt.

The Author now turns his attention to the commencement of hoſtilities in America, and to the proſecution of a war, the moſt ruinous and unfortunate in which England has been ever engaged. This is the moſt important branch of his performance; and, it is but juſtice to him to obſerve, that he has been induſtrious to obtain the beſt information. The laſt event of conſequence, which he deſcribes, is the riots in June 1780, which were ſo general and ſo remarkable.

In the execution of his taſk, the Author aims at impartiality; and he no where diſcovers the zeal of a partizan. He is neither a determined Whig, nor a pertinacious Tory. He ſeems to have made it a rule to ſteer in a middle courſe. As a ſpecimen of his ſpirit, manner, and language, we ſhall tranſcribe the following paſſage:

‘ The Congreſs, at length, was aſſembled, and Mr. Hancock elected Chairman; they began their office with an addreſs to the Governor, loudly complaining of their wrongs, and conjuring him, in the moſt earneſt manner, to deſiſt from the diſguſtful endeavours to enſlave them by military force. The Governor ſent an anſwer, even although he denied the legality of the meeting, and retaliated the complaints of hoſtility, and neglect of charter rights, warning them againſt irritating government by farther provocations: but in vain; the Coloniſts perſiſted in giving every degree of oppoſition to his commands, and no offer nor emolument could bring together, as many mechanics as might be ſufficient to erect barracks for his ſoldiers. The Governor returned wrath for wrath, and in the night, a party of ſailors were detached from the ſhips of war, in the harbour, to ſpike up the cannon on one of the principal batteries belonging to Boſton. By this time the Congreſs was ſtrengthened by the deputies from the other colonies, and every determination had the force of law. A general meeting was firſt held at Philadelphia, on Monday, September 4, 1774. In all their declarations, they united profeſſions of allegiance, with the neceſſities of ſelf-defence, and viewed the recovery of their injured rights through the horrid, but unavoidable medium of a civil war. Each colony had but one vote, although the number of delegates was greater or leſs, according to the extent of the colony. The delegates amounted to fifty-one, from the colonies of New Hampſhire, Maſſachuſet's Bay, Rhode-Iſland and Providence plantations, Connecticut, New York, New Jerſy, Pennſylvania, the Lower Counties on the Delaware, Maryland, Virginia, North and South Carolina. Their firſt reſolutions confirm their former intentions reſpecting the colony of Maſſachuſet's Bay, and the urgency of defence, in ſo far as it could be uſed in conſiſtence with wiſdom and peace. They aſſured General Gage, that the thirteen colonies were united as one man againſt his unconſtitutional proceedings, and thoſe of the late ſeſſions of parliament, and recommended to him to reviſe his operations, and countermand the orders which had proved moſt obnoxious. They publiſhed a declaration of their rights, the rights of life, liberty and property, as handed down from their anceſtors, conſonant to the nature of the Britiſh conſtitution, and inviolate till the late arbitrary encroachments. They object not to ſuch acts as tend to regulate their external commerce, but reprobate every idea of taxation, and revenue adopted without their conſent. They draw from their charter many arguments againſt the keeping of a ſtanding army, in time of peace, without the conſent of the legiſlature of the country, as being not leſs contrary to the conſtitution of America, than to that of Great Britain; upon the ſame principles of infringement they complain of the Quebec bill, and of eſtabliſhing a mode of legiſlation oppoſite to that to which they have been accuſtomed, and which only they can admit. They conclude with entering into articles, for themſelves and their conſtituents, againſt importation, exportation, and conſumption of goods.

‘ Having procured an unanimous conſent to theſe articles, they drew up a petition to his Majeſty, a memorial to the people of Great Britain, an addreſs to the colonies in general, and another to the inhabitants of Maſſachuſet's Bay. All theſe are framed with elegance, and in a manner that tends to command attention, and move the affections. How much more do they ſo now, when we are enabled to look back on the miſery which an attention to them might have averted! In the petition to his Majeſty, they enumerate the many grievances under which they labour from a ſucceſſion of endeavours to deprive them of their deareſt rights, the bare recital of which, they truſted, would incline his Majeſty to grant them relief: they intreat him to conſider their preſent ſituation, and the probable conſequences, and reſpectfully beg to aſſure him, that the blood which inevitably will be ſpilt in their defence, would have been loſt with pleaſure if loſt in their moſt loyal exertions to defend his crown and kingdom. To the conduct complained of they aſcribe all their confuſion, and on a diſtant proſpect of a change in this conduct they venture to build a hope of peace. In the addreſs to the inhabitants of Great Britain, they attempt to rouſe them, by painting the horrors of their condition in colours the moſt ſtriking, and in appealing to their judgments, whether their injuries may not in time be the injuries of the mother country itſelf. The arbitrary meaſures that have been fatal to the colonies may be equally ſo to Great Britain. In their addreſs to the colonies, they trace their injuries from the year 1764, point out the duty and intereſt of every friend to their conſtitution, and expreſs ſome hopes of the effects which their repreſentations to the King and people of England may produce in their favour. After finiſhing theſe addreſſes the Congreſs was adjourned; this, their firſt ſeſſions, having laſted fifty-two days, unmoleſted by, and regardleſs of, the Governor's proclamations againſt them. Thoſe who choſe to obey his orders, and ſtand up in defence of government, were now fain to retire to Boſton, and ſpeak their minds under the protection of the military power. We will now leave the affairs of America, to ſee whether the congratulations of ſucceſs over their diſobedient ſpirit ſtill continued to be offered by them who attempted to curb it.

' However acutely the people of England feel misfortunes, want of foreſight is a part of their national character. The impulſe of a moment outweighs the probability of conſequences, and that courage, and contempt of fear which are their pride and diſtinguiſhing honour in the field, are miſplaced when admitted into the cabinet. America was, at this time, talked of in England with no little ſhare of indifference. The general election now approached, and the ſecuring a ſeat for John Wilkes predominated over every conſideration of the provincial events. The Oppoſition, ſo often foiled, ſeemed to yield to the depreſſion; and the diſſolution of Parliament, for a time, drew off public attention from every other concern. Many reaſons, principally conjectural ones, are aſſigned for this ſtep. But as facts muſt, in this hiſtory, take the place of diverſified and contradictory opinions, it is ſufficient to mention, that the proclamation was unexpected, and in ſome meaſure alarming. The writs being made returnable for the 29th, the parliament met on the 30th of November. Sir Fletcher Norton was appointed Speaker. His Majeſty acquainted the Houſes, of a moſt daring ſpirit of reſiſtance and diſobedience ſtill unhappily prevailing in the province of Maſſachuſet's Bay, and which had broke forth in freſh violences of a very criminal nature; that the moſt proper and effectual meaſures had been taken to prevent theſe miſchiefs, and that they might depend upon a firm reſolution to withſtand every attempt to weaken or impair the ſupreme authority of this legiſlature over all the dominions of the crown. The greateſt ſatisfaction was expreſſed, likewiſe, in his Majeſty's ſpeech, at the peace concluded between Ruſſia and the Porte; without demanding any particular ſupplies, it was particularly recommended to both Houſes, at this time, to proceed with temper in their deliberations, and with unanimity in their reſolutions.

' As the addreſs, moved for in conſequence of this ſpeech, ſeemed to many of the Oppoſition to imply an approbation of the acts which they had been at ſome pains to prevent, it was debated at conſiderable length, whether or not his Majeſty ſhould immediately be requeſted, that he would be graciouſly pleaſed to communicate the whole intelligence he had received from America, and the letters, orders, and inſtructions upon that buſineſs. This information the Minority of the new parliament demanded as abſolutely neceſſary, before they could give judgment on the conduct of meaſures at home, or the poſture of affairs in America: without this deliberation, the world would conclude, that the new parliament had ſervilely followed the plans of the old without examination, and without the leaſt regard for the intereſt of the colonies. Severe reflections were thrown out againſt the laſt parliament, and that emptineſs of boaſting which ſeemed to promiſe ſo much from their haſty determinations. To this it was anſwered, That as addreſſes were mere matters of courſe, they in no degree affected the conſiderations of another time, when American affairs might be introduced with more propriety; in the mean time, ſaid the Miniſter, as America has made no offers of reconciliation, ſhall Britain ſubmit to conceſſions? When a diviſion was called for, the numbers were 264 who voted for the addreſs as it originally ſtood, and 73 who voted for the amendment, ſo that the ſtrength of Oppoſition was not greater than it had been in the former parliament, where miniſtry carried every meaſure with ſo high an hand. In the Houſe of Lords Oppoſition was equally weak, on a debate of a ſimilar nature, and conducted by ſimilar arguments, for only thirteen appeared for the amendment; and ſixty-three againſt it. Nine of the former number joined in a proteſt, the firſt ever known to have been drawn up againſt an addreſs. It concludes with theſe words, "It affords us a melancholy proſpect of the diſpoſition of Lords in the preſent parliament, when we ſee the Houſe, under the preſſure of *ſo ſevere and uniform an experience*, again ready, without any enquiry, to countenance, if not to adopt, the ſpirit of former fatal proceedings. But whatever may be the miſchievous deſigns, or the inconſiderate temerity, which leads others to this deſperate courſe, we wiſh to be known as perſons who have ever diſapproved of meaſures ſo pernicious in their paſt effects, and their future tendency, and who are not in haſte, without enquiry or information, to commit ourſelves in declarations which may precipitate our country into all the calamities of a civil war."

This volume of the Hiſtory of George the Third does not appear to be written by the Author who executed the former volume. They bear very eſſential marks of diſtinction. The firſt volume diſplays great warmth, and takes a vehement part againſt government. The preſent is full of moderation, and will, conſequently, be more ſucceſsful in advancing the true purpoſes of hiſtory.

Art. IV. *The Hiſtory of Greece,* from the Acceſſion of Alexander of Macedon, till its final Subjection to the Roman Power. In Eight Books. By John Gaſt, D. D. Archdeacon of Glandelagh. 4to. 1 l. 1 s. Boards. Murray. 1782.

IT is ſomewhat ſurpriſing, that, although there is no portion of hiſtory which ſeems to invite the labours of the hiſtorian with fairer promiſes of ſucceſs, than that of ancient Greece, this undertaking has never yet been executed in the Engliſh language, in a manner which has commanded any high degree of attention or applauſe. From the valuable materials for ſuch a work, preſerved in records which always lie open to the examination of the learned, it was natural to expect that ſome able and induſtrious writer, for the reputation of his country, and for his own, would, long before this time, have produced a hiſtory of Greece, which might have appeared with credit on the ſame ſhelf with our modern hiſtories of Rome, England, and Scotland.

This, we preſume, is the undertaking which, with reſpect to a part of the Grecian Hiſtory, Dr. Gaſt has here attempted. For what reaſon he has choſen to write the hiſtory of the Decline and Fall of the Greek States, rather than that of their Riſe and Progreſs, we are uninformed. In the latter, he would certainly have found a greater variety of intereſting facts, and a richer collection of excellent models: and there ſeems no ground to apprehend that the execution would have been attended with greater difficulty, or that the work would have been leſs acceptable to the Public. That part of the Grecian hiſtory of which Dr. Gaſt has choſen to treat, is, however, ſufficiently ſplendid and inſtructive to merit the labour he has beſtowed upon it.

The period, at which this work commences, diſplays the overthrow of the Perſian empire by the arms of Macedon, and preſents us with the wonderful tale of Alexander's exploits and conqueſts. From the death of this renowned plunderer of nations, we ſee Greece reduced, by inteſtine diviſions and a general decay of virtue, from a ſtate of diſtinction before that time unparalleled in the hiſtory of the world, to a condition contemptibly feeble and diſtracted. In the midſt of theſe humiliating circumſtances, we are ſurpriſed and delighted by the ſudden advancement of the ſmall commonwealth of Achaia, formerly little known, but now ſo greatly improved in its policy and manners, as to be capable of becoming for a while the bulwark of Greece. All its glorious exertions, however, we ſee overborne

borne by the jealouſy of its neighbours, who, envious of its riſing greatneſs, provoked a war, in which all Greece was ſoon involved, and which at laſt effected the ruin of Greece, and its ſubjugation to Rome. In the progreſs of this ſubjugation, the hiſtory preſents us with an inſtructive relation of the open hoſtilities, and diſguiſed artifices, which the Romans employed to bring this illuſtrious people under their yoke. In the detail of theſe proceedings of the Ætolians and Epirots, their treachery to Achaia, the burning of Corinth, and the inſidious convention by which the liberty of Greece was at laſt totally deſtroyed, are particulars which muſt be highly intereſting to every reader, who knows how to value the poſſeſſion, or regret the loſs of political independence. From this period, to the taking of Conſtantinople by the Turks, Greece appears in a continual ſtate of ſervitude under different tyrants. And the country, whoſe name will always ſtand foremoſt in the annals of liberty, is ſtill groaning under the yoke of deſpotic power.

Such, in a general view, is the field of hiſtory which Dr. Gaſt has gone over. The materials (except perhaps that, in ſome caſes, he leans towards the ſide of credulity, particularly in retailing ſo much at large the marvellous tales of Quintus Curtius reſpecting Alexander) are judiciouſly ſelected; and the arrangement is clear and perſpicuous. If the Author diſcovers no peculiar depth of penetration in his reflections, he neither offends his reader with novelties, nor dazzles him with ſubtleties. In this reſpect, a pretty cloſe reſemblance may be obſerved between his manner and that of the popular *Rollin*. His ſtyle, if not highly ornamented, is, in common, correct and perſpicuous.

In confirmation of theſe general ſtrictures, we ſhall now proceed to ſelect a few paſſages from different parts of the work. We ſhall begin with our Author's account of the memorable battle of Iſſus and its conſequences:

> ' Darius had already croſſed the Pinarus, which divides Cilicia, and was encamped near the city of Iſſus. When the Perſians found that Alexander, of whoſe flight they entertained not the leaſt doubt, was advancing againſt them, they were in the utmoſt confuſion. Pent up within narrow defiles, they found themſelves deprived of all the advantages which they expected to derive from their multitudes, and in a manner reduced to fight upon an equality with the enemy. Darius particularly, who ſome hours before was elated with confidence, was now ſtruck with ſuch terror, that he commanded the banks of the river to be fortified with ſtakes, leſt the Greeks ſhould break in upon him. This cowardly precaution, Arrian tells us, provoked the ſcorn of the Macedonian ſoldiers; " He has already," ſaid they, " the ſpirit of a ſlave in him * !" But, whatever cauſe Alexander

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* Τῇ γνώμῃ δεδουλωμένος. Arrian, L. ii. c. 10.

might have to hold the Perſians in contempt, it did not make him negligent of any one of the duties of a general. With conſummate ſkill he extended his front from the foot of the mountain to the ſea; ſo that the Perſians ſhould not have it in their power, by their ſuperiority of numbers, to ſurround him: ſome of their detached parties had occupied the heights above him; he ſent a body of archers to diſlodge them previous to the engagement: he examined attentively every diſpoſition the enemy had made; and wherever he ſaw their beſt troops placed, he added to the ſtrength of that part of his line which was to oppoſe them. He then rode through the ranks, reminding thoſe, who had diſtinguiſhed themſelves by any former exploit, of what atchievements they had performed, and calling by name upon every brave ſoldier, to ſupport, on that day, the glory he had already acquired.

‘ The command of the left wing, which reached to the ſea, he aſſigned to Parmenio; and began * himſelf the attack at the head of the right, directing his men to move up ſlowly, until within a certain diſtance of the enemy, and then to ruſh vigorouſly on, before the Perſians ſhould have time to diſcharge their miſſile weapons. This manœuvre had the deſired effect. The foremoſt ranks of the enemy, finding their arms, in which they were moſt expert, rendered uſeleſs, and preſſed by the violent onſet of the Greeks, who charged them ſword in hand, fell back on the ranks behind them; theſe likewiſe on thoſe next to them, until the confuſion ſpread throughout the whole left wing; the Macedonians ſtill urging on with dreadful execution. Darius, who was only conſpicuous by the height of his ſplendid chariot, and the richneſs of his dreſs, ſeeing his left wing broken, and that the ſlaughter began to threaten the ſpot where he was ſtationed, turned from the field of battle, and fled with the foremoſt.

‘ The Greek mercenaries, who compoſed the main body of the Perſian army, ſtill bravely maintained their ground, though againſt the Macedonian phalanx. But Alexander, after routing the enemy's left wing, having taken them in flank, they were at length worſted with great ſlaughter.

‘ On the right wing the Perſians had conſiderably the advantage at the beginning of the engagement, their cavalry on that ſide being much ſtronger than the Greeks, until a ſeaſonable reinforcement of Theſſalian horſe enabled Parmenio to turn the fortune of the day againſt them; when ſeeing the general diſperſion, they conſulted their ſafety by flight.

‘ The purſuit which Alexander, though wounded in the thigh, continued till the cloſe of day, proved not leſs fatal to the Perſians than the battle, on account of their multitudes, and of the narrow defiles and rugged mountainous paths through which they had to paſs. So that Ptolemy, the ſon of Lagus, who accompanied Alexander on this occaſion, declared, that through the whole way they had trodden on nothing but dead carcaſſes. As for Darius, he remained in his chariot for ſome time; but his fears ſuggeſting to him, that this method was not ſufficiently expeditious, he alighted, and relinquiſhing his royal mantle, mounted on horſe-back, and fled with the utmoſt

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* Olymp. cxi. 4. Before Christ 333.

precipitation, hardly ſtopping for refreſhment, until he had got beyond the Euphrates.

‘ Of the Perſians there fell, according to Arrian, ninety thouſand foot and ten thouſand horſe. Of the Greeks, if Diodorus may be depended on, only four hundred and fifty. The Perſian camp was taken; in which were found the mother and wife of Darius, with his ſon and two daughters. The greater part of the baggage and treaſure of the enemy had been left at Damaſcus. The plunder, however, was very conſiderable, every part of the camp affording proofs of Aſiatic luxury and opulence. The tent of Darius, eſpecially, the Macedonians beheld with amazement. Its ſpacious apartments were laid out in the moſt elegant manner, adorned with coſtly furniture, and on every ſide were placed vaſes of gold, from whence the richeſt odours iſſued; ſumptuous preparations alſo for bathing and for the royal banquet, awaited Darius's return from the battle; and the officers of the houſehold, ſplendidly attired, attended in their reſpective ſtations.

‘ It was thought proper to reſerve this piece of magnificence for Alexander himſelf. He viewed it with much indifference, and having ſmelled the rich eſſences, turning to his followers, “ This then,” ſaid he, “ it was to be a King *!” Out of all the precious things he ſelected only a caſket, ornamented with jewels and of curious workmanſhip, in which Darius was wont to keep perfumes. “ I uſe no perfumes,” ſaid he, “ but I will apply it to a nobler purpoſe;” and accordingly uſed it as a caſe for Homer's Iliad, a copy of which, corrected by Ariſtotle and Caliſthenes, he always carried about with him. Hence is this copy of Homer, which appears to have been in high eſtimation among the ancients, known by the name of *the copy of the caſket* †.

‘ Hiſtorical writers make the moſt honourable mention of the temperate manner in which Alexander enjoyed his victory. To Darius's family he behaved with ſingular magnanimity. He took care, that their perſons, and whatever belonged to them, ſhould be ſaved and ſecured from inſult. The night ſucceeding the battle, hearing of their diſtreſs upon the ſuppoſed death of Darius, whoſe mantle one of the eunuchs had ſeen in the hands of a ſoldier, he immediately ſent Leonatus, to aſſure them that Darius was living, and that themſelves, though now captives, ſhould enjoy the ſame royal ſtate to which they had been accuſtomed in their higheſt ſplendor. The enſuing day he viſited them in perſon, his friend Hephaeſtion only accompanying him. As they entered, Syſigambis, the mother of Darius, fell at Hephaeſtion's feet, ſuppoſing him to be the King; but one of the attendants having informed her of the miſtake, ſhe, in great confuſion, turning to Alexander, began to excuſe herſelf. “ You are not greatly miſtaken, Madam,” replied he, raiſing her up, with great affection, “ for *he* alſo is Alexander.”

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* Dacier and others underſtand Alexander's words as if ſpoken in admiration of what he ſaw. Dr. Langhorne conſiders them as the words of indignation. And this idea, which ſeems the moſt natural, and gives to the paſſage a peculiar beauty, is accordingly the one here adopted. See Langhorne's Plutarch.

† Ἡ ἐκ τοῦ νάρθηκος. Strab. L. xiii. Plutarch in Alexand.

'From that day, to avoid every injurious ſuſpicion, he laid it down as a law, never to viſit the wife of Darius more; who, it is ſaid, was the moſt beautiful woman of her time. So that, as Plutarch obſerves, ſhe and the reſt of the princeſſes "lived, though in an enemy's camp, as if they had been in ſome holy temple, unſeen and unapproached, in the moſt ſacred privacy." Syſigambis, particularly, was treated by him with a reſpect and attention, not leſs than ſhe could have expected from Darius himſelf. He permitted her to order the funeral honours that ſhould be paid to thoſe of the royal family who had fallen in the action; and often afterwards granted favours at her requeſt, even forgiving, upon her interceſſion, ſome Perſian lords, who had deſervedly incurred his diſpleaſure.'

The enſnaring profeſſions of the Romans to the Grecian States, after their ſucceſs in the battle of *Cynoſcephalæ*, and the peace with Philip, are thus, judiciouſly, laid open:

'The Iſthmian games were now begun, whither all Greece had repaired with anxious ſolicitude for their future deſtiny. When, at Flamininus's command, an herald, with ſound of trumpet ſtepped forth, and proclaimed, "The Senate of Rome, and the General Titus Quinctius, having vanquiſhed King Philip and the Macedonians, grant freedom, with immunity from all garriſons and taxes, and the enjoyment of their own laws, to the Corinthians, Phocians, Locrians, Eubœans, Achæans of Pthiotis, Magneſians, Theſſalians, and Perrhæbians." Many among this vaſt multitude had not heard the proclamation diſtinctly; and even thoſe who did, could ſcarcely believe it, ſo much did it exceed their expectations; numbers, therefore, from every ſide calling on the herald to repeat what he had ſaid, the proclamation was made again; which was anſwered with the loudeſt and moſt joyful acclamations. The games were no longer attended to; and the whole aſſembly crowded around Flamininus, hailing him their protector and preſerver; ſome ſtriving to embrace him, others heaping on him flowers and garlands; ſo that, had he not retired within his pavilion, he had fallen a ſacrifice to this burſt of joyous gratitude. At the celebration of the Nemæan games, which followed ſoon after, and at which Flamininus likewiſe preſided, the ſame proclamation was made.

'The ſtates mentioned in this decree were thoſe which had been in ſubjection to Macedon. The other Grecian communities, however, had not been forgotten. Flamininus informed them, what had been reſolved upon in favour of all the faithful allies of Rome. To ſome an encreaſe of territory was granted. Others were re-eſtabliſhed in thoſe poſſeſſions which had been wreſted from them in the courſe of the late wars. The Achæans had Corinth, Heræa, and Triphylia, reſtored to them. Even Pleuratus, an Illyrian prince, and Amynander King of the Athamenes, who had aided Flamininus, were rewarded with a portion of Illyricum, and certain caſtles, which had lately belonged to Philip. And the Oreſtæ, though within the confines of Macedon, were declared free, as a recompence for their early revolt to the Romans.

'To theſe gracious acts were added many others no leſs pleaſing. All the Grecian priſoners of war, in every part of Philip's dominions, returned to their families. The exiles throughout moſt of the ſtates in confederacy with Rome were recalled; Flamininus himſelf employing his good offices to ſuppreſs faction, and to heal the breaches occaſioned by the late civil diſtractions. Roman garriſons ſtill kept poſſeſſion of Chalcis, Demetrias, and the citadel of Corinth; but even theſe he promiſed ſhould be withdrawn, as ſoon as it was known what Antiochus deſigned. Theſe conciliating meaſures, which had alſo an additional efficacy from Flamininus's affability and courteous deportment, united the greateſt part of Greece in the intereſt of the Romans; even the few individuals, who yet doubted the ſincerity of Rome, were cautious, amidſt this general exultation and confidence, of uttering their ſuſpicions. So that in their aſſemblies, and feſtive meetings, nothing almoſt was to be heard but effuſions of gratitude and praiſes of the Roman people: "Regardleſs either of expence or of toil (it was ſaid) they had thus intereſted themſelves, merely to obtain liberty to Greece: that, except the battles of Marathon, of Salamis, of Platææ, and Thermopylæ, with what Cimon had atchieved on the banks of the Eurymedon and near Cyprus, Greece had fought to no other purpoſe but to bring the yoke upon herſelf, and to raiſe monuments to her own diſhonour; but theſe ſtrangers, of whoſe deſcent from Grecian anceſtors only a faint tradition remained, and from whom neither friendly interpoſition nor even compaſſionate regard were to have been expected, had expoſed themſelves to the greateſt dangers, to deliver her from oppreſſion."

'In this kind of language, we learn from Polybius, Livy, and Plutarch, did the Greeks of thoſe days ſpeak of this memorable tranſaction. And, which is more extraordinary, in the ſame ſtyle of panegyric it is mentioned by theſe hiſtorians themſelves. It is certainly a mortifying reflection, that theſe writers have not expreſſed themſelves in another manner; and that they, who lived after the final cloſe of this illuſive proſpect, and who therefore muſt have known, beyond a poſſibility of doubt, for what ends this ſpecious appearance of liberty had been granted, had not the ſpirit to tell poſterity, at the concluſion of this pompous recital, "Such was the fond dream that credulous Greece indulged! little did ſhe think, that all this ſhew of favour was only the prelude to her ruin! and that when Rome appeared the kindeſt, it was only that ſhe might ſtrike the more effectually!"—But, ſo juſtly to be dreaded is the fatal influence of deſpotiſm. It checks the pen even of reſpectable hiſtorians.

'This tranſaction, however, ſhews in the ſtrongeſt light the conſummate artifice of Rome. She meditated the ſubjection of Greece. But, while Antiochus was warlike and enterpriſing, while Macedon was not yet enſlaved, and humbled Carthage ſtill exiſted, the attempt had been dangerous. Greece, beſides, was weak only from diſunion; and, if once united at home, an effect which ſuch an attempt would probably have produced, they might have proved again formidable. As the Romans, therefore, had with ſo much ſucceſs employed their policy in keeping Macedon disjoined from Hannibal, Antiochus from Philip, and Greece from Macedon; ſo was the ſame policy now to be employed in diſuniting the ſeveral Grecian ſtates, not only from the great powers of Aſia and Europe, but likewiſe from each other. And in no way could this be done ſo effectually, as by the renovation of their ancient laws and government. Each ſtate having its own laws, each its peculiar form of government, each a diſtinct and independent ſovereignty, they would all naturally be engaged in the ſame proud pretenſions, the ſame jealouſies and conteſts, which had animated them before; and, by affording to the Roman ſenate opportunities of interfering as arbiters in their differences, or as redreſſers of their wrongs, gradually and imperceptibly reduce Greece to that vaſſalage, which that artful people had in view. Beſides, *liberty* was the darling object of the Grecian ſtates; they had often been led away even by the name; and the reſtoration of their *liberties,* though but in appearance, gave the Romans a wonderful influence, eſpecially over the multitude; who, provided they enjoyed their rights of ſuffrage, the debates of their orators, and the buſtle of their public aſſemblies, imagined themſelves bleſt with all that liberty has moſt valuable.'

We ſhall only add the following narrative of the taking and burning of Corinth:

'Mean while Mummius, who marked the exultation and confidence of the Achæan troops, and foreſaw the conſequences, had already formed his army in order of battle; and, upon the approach of the enemy, commanded his horſe to charge the Grecian cavalry; who, thrown into confuſion by this unexpected vigour, after a ſhort reſiſtance were broken and put to flight. The infantry, undaunted by this misfortune, for ſome time maintained their ground with reſolution and firmneſs; but, deſerted by their cavalry, and attacked in flank by a detachment, which the Conſul had kept in reſerve for that purpoſe, they were at length totally routed *.

'This battle was fought within the ſtreights. And ſo well aſſured were the Achæans of the victory, that all the hills around were covered with their women and children, whom they had brought to be ſpectators of the diſcomfiture of the Roman army. The purſuit was continued by the Conſul as far as Corinth, to which it was his intention to lay ſiege; but, to his great amazement, he found the gates open, and the city deſerted. The remains of the Achæan army had puſhed through it; and the bulk of the inhabitants, abandoning themſelves to deſpair, accompanied them in their flight. This extraordinary appearance, ſo different from what he expected, ſtruck the cautious Roman. A city, the pride of Greece, famous from the ſieges it had ſuſtained, and known to be of conſiderable ſtrength, forſaken, without an attempt to ſave it, induced him to apprehend a ſnare. Impreſſed with ſuſpicions, it was not until the third day, after he had encamped before it, that he ventured within the walls. On entering the city, a ſcene, the moſt ſplendid that Greece had to diſplay, was exhibited to the eyes of the Roman army. Beſide the advantages derived from the fertility of its territory, Corinth had for ages been the great emporium of both the eaſtern and weſtern worlds; and, ſince its reſtoration to freedom by Aratus, it had become the principal city of the Achæan confederacy. From theſe copious ſources, its opulence had encreaſed to a wonderful degree. Whatever decorations either private wealth or public magnificence, under the direction of the moſt delicate and refined taſte, had ever beſtowed on any city, it had accordingly enjoyed. Its noble edifices, porticos, temples, and palaces, were the admiration even of the Greeks, to whom objects of this kind were familiar; and its paintings and ſtatues, in number as well as in value, were not inferior to what Athens herſelf had to boaſt. Its elegance accordingly had paſſed into a proverb [¶].

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* Pauſan. ubi ſup.

† Juſt. l. [illegible]

'Of all this wealth Mummius became now the maſter. The poſſeſſion of Corinth, a prize of ſuch value, and ſo eaſily gained, afforded ſuch a ſtriking acknowledgment of the humiliation of Achaia, as might have diſarmed the reſentment of the victor. But the ſternneſs of Roman ſeverity was not thus to be ſoftened. The ſituation of Corinth made it formidable [*], and conſequently pointed out its deſtruction, according to the deſolating plan of Rome. The horrid ſcene began with the maſſacre of the few men found in it, and the ſale of the women and children. The Conſul having then directed his ſoldiers to remove the moſt valuable of the paintings and ſtatues with which the temples and other public buildings were adorned, commanded the city to be ſet on fire, and all its boaſted monuments of art and genius to be conſumed. And ſuch, it is ſaid, was the quantity of curious works in gold, ſilver, and braſs, thus devoted to the flames, that, during the conflagration, the united ſtreams of theſe various metals poured along the ſtreets of this unhappy city [†], forming that famous conſolidated mixture, which obtained the name of *Corinthian braſs*, and which, for many ages, was held in the higheſt eſtimation. This unprovoked deſtruction many of the Romans, however, ſeem to have lamented; and the *nollem Corinthum* [‡] of one of the fineſt geniuſes of Rome, is a laſting teſtimony of this opinion.

'To the honour of Mummius, it is nevertheleſs to be obſerved, that he ſtands altogether clear of a ſpecies of guilt, with which other Roman commanders are generally charged. To the unpoliſhed taſte of the rough ſoldier, hiſtory has, with ſome apparent reaſon, aſcribed his contempt for thoſe exquiſite productions of art, which an improved and travelled Roman would have beheld with admiration. Being preſent, we are told [‖], at the ſale of ſome of theſe Corinthian paintings, when the Bacchus of Ariſtides, a piece eſteemed one of the fineſt in the world, was purchaſed for King Attalus, at the price of ſix hundred thouſand ſeſterces [§]; "it is impoſſible," cried out Mummius, "it ſhould be of ſuch value, unleſs ſome magical power is concealed in it; and if ſo, it muſt not be poſſeſſed by an Aſiatic." He then commanded it to be ſet aſide. And ſo little was he acquainted with the unrivalled excellence of the great Grecian maſters, that he is ſaid to have bargained with the commanders of the veſſels, to whoſe care he intruſted the ſtatues and paintings, which he was ſending to Italy, "that, in caſe any of them were loſt, they ſhould deliver him new ones in their ſtead [**]." However much, at the ſame time, men of taſte may lament the unrefined manners of the

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[¶] Horat. Epiſt. L. i. Epiſt. xvii. v. 36.
"Non cuivis homini contingit adire Corinthum."

[*] This reaſon is aſſigned by Cicero himſelf. See Leg. Manil. 32. Offic. L. i. 11.

[†] Flor. L. ii. c. 16.

[‡] See Cicer. de Offic. L. i. c. 11. et L. iii. c. 11.

[‖] Plin. L. xxxv. c. 4. [§] £. 4843 15 0

[**] See Vell. Patercul. L. i. c. 13.

Roman Conſul, his diſintereſtedneſs ſtands unimpeached in hiſtory. No portion of the riches of Corinth were applied by Mummius to his own private emolument: Cicero himſelf informing us †, that, though ſeveral of thoſe curious works of the painter and ſtatuary, which he had ſaved out of Corinth, were to be ſeen in the temples and public edifices throughout Italy, yet in the houſe of Mummius not one was to be found. And in ſuch indigence, after all his conqueſts, did he leave this daughter, an only child, that proviſion was made for her by the ſenate out of the public treaſury ‡.

'May it not then be ſuſpected, that theſe Corinthian works owed their deſtruction rather to the virtuous and patriotic apprehenſions of the honeſt Roman, than to inelegance of mind? While the fine arts had been progreſſively carried to an uncommon degree of perfection in this part of Greece, every kind of luxury had kept pace with them. And, diſtinguiſhed by their delicacy of taſte, the Corinthians had not been leſs remarkable for their voluptuouſneſs and diſſolute manners. Hence probably the apprehenſions of Mummius, that the introduction of the ſame arts into Italy would give riſe to a ſimilar degeneracy. The ſtatues and paintings he preſerved, as they appeared to him the leaſt dangerous articles of Corinthian ſplendour §: the reſt, he conſidered as tending only to enervate; and, in this view, he deſtroyed what he feared might prove fatal to his countrymen. To ſave Rome, he burnt Corinth ‖.'

On the whole, we are ſo well ſatisfied with the execution of this Hiſtory, that we recommend it to our Readers, without ſcruple, as a work of real merit and utility.—A judicious Index would have been a valuable addition to ſo large a work.

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† In Verrem. L. i. 21. et Offic. L. ii. 22.

‡ Front. Stratag. L. iv. c. 3. 15.

§ And yet this very introduction of theſe productions of the great Grecian maſters into Italy, Salluſt, certainly an able judge, numbers among the cauſes of the corruption of the Roman people. Velleius Paterculus uſes the ſame language. *Better*, ſays he, ſpeaking of Mummius's ignorance in the arts, *that the Roman taſte had ſtill remained thus unimproved, than that it ſhould have acquired the improvement it now has, at the expence of the public manners.* See Vell. Paterc. L. i. c. 13.

‖ About 103 years after, it was rebuilt and colonized by Julius Cæſar.

ART. V. *Hayley's Eſſay on Epic Poetry*, concluded. See our laſt Month's Review.

OF all the critics, whoſe arbitrary ſyſtems in poetry are the objects of our Poet's reprehenſion, there is none whoſe abſurdity is more frequently expoſed than that of the arrogant Warburton: whoſe writings, notwithſtanding his dogmatiſm both in theology and criticiſm, was once ſo tamely ſubmitted to, are very rapidly ſinking into oblivion. His critical labours are likely to repoſe on the ſame ſhelf with thoſe of the redoubted Rhimer, or the inflexible Dennis; and his theological reveries, it is not improbable, may ſhare a like fate with the quibbles of Scotus, Aquinas, or ſome other ſubtile, ſeraphic, or irrefragable

Doctor. Speaking of this imperious DICTATOR in literature, Mr. Hayley thus expreſſes himſelf:

'If I have alluded to this famous Commentator with a contemptuous aſperity, it ariſes from the perſuaſion that he has ſullied the page of every Poet whom he pretended to illuſtrate; and that he frequently degraded the uſeful and generous profeſſion of Criticiſm into a mean inſtrument of perſonal malignity: or (to uſe the more forcible language of his greateſt antagoniſt) that he "inveſted himſelf in the high office of Inquiſitor General and Supreme Judge of the Opinions of the Learned; which he aſſumed and exerciſed with a ferocity and deſpotiſm without example in the Republic of Letters, and hardly to be paralleled among the diſciples of Dominic *." It is the juſt lot of tyrants to be deteſted; and of all uſurpers, the literary deſpot is the leaſt excuſable, as he has not the common tyrannical plea of neceſſity or intereſt to allege in his behalf; for the prevalence of *his edicts* will be found to ſink in proportion to the arbitrary tone with which they are pronounced. The fate of Warburton is a ſtriking inſtance of this important truth. What havock has the courſe of very few years produced in that pile of imperious criticiſm which he had heaped together! Many of his notes on Shakeſpeare have already reſigned their place to the ſuperior comments of more accompliſhed Critics; and perhaps the day is not far diſtant, when the volumes of Pope himſelf will ceaſe to be a repoſitory for the lumber of his friend. The ſevereſt enemies of Warburton muſt indeed allow, that ſeveral of his remarks on his Poetical Patron are entitled to preſervation, by their uſe or beauty; but the greater part, I apprehend, are equally deſtitute of both: and how far the Critic was capable of diſgracing the Poet, muſt be evident to every reader who recollects, that the nonſenſe in the Eſſay on Criticiſm, where Pegaſus is made to *ſnatch a grace*, which is juſtly cenſured by Dr. Warton, was firſt introduced into the poem by an arbitrary tranſpoſition of the editor.

'Though arrogance is perhaps the moſt ſtriking and characteriſtical defect in the compoſition of this aſſuming Commentator, he had certainly other critical failings of conſiderable importance; and it may poſſibly be rendering ſome little ſervice to the art which he profeſſed, to inveſtigate the peculiarities in this ſingular writer, which conſpire to plunge him in the crowd of thoſe *evaneſcent critics* (if I may uſe ſuch an expreſſion) whom his friend Pope beheld in ſo clear a viſion, that he ſeems to have given us a prophetical portrait of his own Commentator:

> Critics I ſaw, that others' names efface,
> And fix their own, with labour, in the place;
> Their own, like others', ſoon their place reſign'd,
> Or diſappear'd, and left the firſt behind.

I ſhall therefore hazard a few farther obſervations, not only on this famous Critic of our age and country, but on the two greater names of antiquity, to each of whom he has been declared ſuperior by the partial voice of enthuſiaſtic friendſhip. I wiſh not to offend his moſt zealous adherents; and, though I cannot but conſider him as a literary uſurper, I ſpeak of him, as a great Hiſtorian ſaid of more exalted tyrants, ſine ira et ſtudio, quorum cauſas procul habeo.——There ſeem to be three natural endowments requiſite in the formation of an accompliſhed critic;—ſtrong underſtanding, lively imagination, and refined ſenſibility. The firſt was the characteriſtic of Ariſtotle, and by the conſent of all ages he is allowed to have poſſeſſed it in a ſuperlative degree. May I be pardoned for the opinion, that he enjoyed but a very moderate portion of the *other two?* I would not abſolutely ſay that he had neither Fancy nor Feeling; but that his imagination was *not brilliant*, and that his ſenſibility was not exquiſite, may, I think, be fairly preſumed from the general tenor of his proſe; nor does the little relique of his poetry contradict the idea. The two qualities in which Ariſtotle may be ſuppoſed defective, were the very two which peculiarly diſtinguiſh Longinus; who certainly wanted not underſtanding, though he might not poſſeſs the philoſophical ſagacity of the Stagyrite. When conſidered in every point of view, he appears the moſt conſummate character among the Critics of antiquity. If Warburton bore any reſemblance to either of theſe mighty names, I apprehend it muſt be to the former, and perhaps in imagination he was ſuperior to Ariſtotle; but, of the three qualities which I have ventured to conſider as requiſite in the perfect Critic, I conceive him to have been miſerably deficient in the laſt, and certainly the moſt eſſential of the three; for as the great Commentator of Horace has philoſophically and truly remarked, in a note to that Poet, "Feeling, or Sentiment, is not only the ſureſt, but the ſole ultimate arbiter of works of genius [*]." A man may poſſeſs an acute underſtanding and a lively imagination, without being a ſound Critic; and this truth perhaps cannot be more clearly ſhewn than in the writings of Warburton. His underſtanding was undoubtedly acute, his imagination was lively; but Imagination and Sentiment are by no means ſynonymous; and he certainly wanted thoſe finer feelings which conſtitute accuracy of diſcernment, and a perfect perception of literary excellence. In conſequence of this defect, inſtead of ſeizing the real ſenſe and intended beauties of an author, he frequently followed the caprices of his own active fancy, which led him in queſt of ſecret meanings and myſterious alluſions; theſe he readily found, and his powers of underſtanding enabled him to dreſs them up in a plauſible and ſpecious form, and to perſuade many readers that he was (what he believed himſelf to be) the reſtorer of genuine Criticiſm. As a farther proof that he was deſtitute of refined ſenſibility, I might allege the peculiarity of his diction, which, as Dr. Johnſon has very juſtly remarked, is coarſe and impure. Perhaps it may be found, that in proportion as authors have enjoyed the quality which I ſuppoſe him to have wanted, they have been more or leſs diſtinguiſhed by the eaſe, the elegance, and the beauty of their language: were I required to fortify this conjecture by examples, I ſhould produce the names of Virgil and Racine, of Fenelon and Addiſon—that Addiſon, who, though inſulted by the Commentator of Pope with the names of an indifferent Poet and a worſe Critic, was, I think, as much ſuperior to his inſulter in critical taſte, and in ſolidity of judgment, as he confeſſedly was in the harmony of his ſtyle, and in all the finer graces of beautiful compoſition.'

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* Letter to Warburton by a late Profeſſor, &c. page 9, 2d edition.

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[*] Notes on the Epiſtle to Auguſtus, ver. 210.

Warburton, however, is not the only Critic of whoſe ſyſtems our ingenious Poet has pointed out the abſurdity. Boſſu, whom Dr. Warton calls "the beſt explainer of Ariſtotle, and one of the moſt learned and judicious of modern Critics," is ſhewn to be wretchedly miſtaken in many of his leading ideas. And even the great ornament of the Warburtonian ſchool, Dr. Hurd, is proved not to be infallible, in more inſtances than one; overlooking, like his maſter, the obvious in ſearch of the obſcure. But Mr. Hayley's entertaining Notes are not all expended upon Critics: the Poets have their ſhare. The mention of any particular poet, excepting of our own country, is generally accompanied by biographical anecdotes. Of Dante he has not only given a compendious life, but a tranſlation alſo of three Cantos of his Inferno. It ſeems probable, that the reception they meet with will determine his reſolutions reſpecting a complete tranſlation of this ſingular poet. 'At all events,' ſays he, 'he flatters himſelf that the enſuing portion of a celebrated poem may afford ſome pleaſure from its novelty, as he has endeavoured to give the Engliſh reader an idea of Dante's peculiar manner, by adopting his triple rhyme; and he does not recollect that this mode of verſification has ever appeared before in our language; it has obliged him of courſe to make the number of tranſlated lines correſpond exactly with thoſe of the original. The difficulties attending this metre will ſufficiently ſhew themſelves, and obtain ſome degree of indulgence from the intelligent and candid reader.'

Ercilla, Mr. Hayley informs us, was equally diſtinguiſhed as a hero and a poet; and he has endeavoured to give the Engliſh reader the beſt idea he can, both of his gallant life and of his ſingular poem. This poem, which has juſtly rendered him immortal, is entitled Araucana, founded on the revolt of the natives of Arauca (a diſtrict on the coaſt of Chili) from the Spaniſh government. 'It was applauded,' continued Mr. H. 'by the moſt eminent writers of Spain; and Cervantes, in ſpeaking of Don Quixote's Library, has ranked it among the choiceſt treaſures of the Caſtilian Muſe. Voltaire, who ſpeaks of Ercilla with his uſual ſpirit and inaccuracy, has the merit of having made our Poet more generally known, though his own acquaintance with him appears to have been extremely ſlight: for he affirms that Ercilla was in the battle of Saint Quintin: a miſtake into which he never could have fallen, had he read the Araucana. Indeed the undiſtinguiſhing cenſure which he paſſes on the poem in general, after commending one particular paſſage, ſufficiently proves him a perfect ſtranger to many ſubſequent parts of the work; yet his remark on the inequality of the Poet is juſt. Ercilla is certainly unequal; but, with all his defects, he appears to me one of the moſt extraordinary and engaging characters in the poetical world. Perhaps I am a little partial to him, from the accidental circumſtance of having firſt read his poem with a departed friend, whoſe opinions are very dear to me, and who was particularly fond of this military Bard. However this may be, my idea of Ercilla's merit has led me to hazard the following extenſive ſketch of his Work:—it has ſwelled to a much larger ſize than I at firſt intended; for I was continually tempted to extend it, by the deſire of not injuring the peculiar excellences of this wonderful Poet. If I have not utterly failed in that deſire, the Engliſh reader will be enabled to judge, and to enjoy an author, who, conſidering his ſubject and its execution, may be ſaid to ſtand ſingle and unparalleled in the hoſt of Poets. His beauties and his defects are of ſo obvious a nature, that I ſhall not enlarge upon them; but let it be remembered, that his poem was compoſed amidſt the toils and perils of the moſt fatiguing and hazardous ſervice, and that his verſes were ſometimes written on ſcraps of leather, from the want of better materials. His ſtyle is remarkably pure and perſpicuous, and, notwithſtanding the reſtraint of rhyme, it has frequently all the eaſe, the ſpirit, and the volubility of Homer. I wiſh not, however, to conceal his defects; and I have therefore given a very fair account of the ſtrange epiſode he introduces concerning the hiſtory of Dido, which has juſtly fallen under the ridicule of Voltaire. I muſt however obſerve, as an apology for Ercilla, that many Bards of his country have conſidered it as a point of honour to defend the reputation of this injured lady, and to attack Virgil with a kind of poetical Quixotiſm for having ſlandered the chaſtity of ſo ſpotleſs a heroine. If my memory does not deceive me, both Lope de Vega and Quevedo have employed their pens as the champions of Dido. We may indeed very readily join the laugh of the lively Frenchman againſt our Poet on this occaſion; but let us recollect, that Ercilla has infinitely more Homeric ſpirit, and that his poem contains more genuine Epic beauties, than can be found in Voltaire.'

As a ſpecimen both of the ſpirit of the Poet and of his Tranſlator, we ſhall lay before our Readers the following ſtriking and pathetic incident, taken from the 20th Canto:

'While thus I ſtrove my nightly watch to keep,
And ſtruggled with th' oppreſſive weight of ſleep,
As my quick feet, with many a ſilent ſtride,
Travers'd th' allotted ground from ſide to ſide,
My eye perceiv'd one quarter of the plain
White with the mingled bodies of the ſlain;
For our inceſſant fire, that bloody day,
Had ſlaughter'd numbers in the ſtubborn fray.
As oft I paus'd each diſtant noiſe to hear,
Gazing around me with attentive ear,
I heard from time to time a feeble ſound
Towards the breathleſs Indians on the ground,
Still cloſing with a ſigh of mournful length;
At every interval it gather'd ſtrength;
And now it ceas'd, and now again begun,
And ſtill from corſe to corſe it ſeem'd to run.
As night's encreaſing ſhade my hope deſtroys,
To view the ſource of this uncertain noiſe,
Eager my mind's unquiet doubts to ſtill,
And more the duties of my poſt fulfil,

With crouching ſteps I haſte, and earneſt eyes,
To the low ſpot from whence the murmurs riſe;
And ſee a duſky Form, that ſeems to tread
Slow, on four feet, among the gory dead.
 With terror, that my heart will not deny,
When this ſtrange viſion ſtruck my doubtful eye,
Towards it, with a prayer to Heav'n, I preſt,
Arms in my hand, my corſelet on my breaſt;
But now the duſky Form, on which I ſprung,
Upright aroſe, and ſpoke with plaintive tongue:
 Mercy! to mercy hear my juſt pretence;
I am a woman, guiltleſs of offence!
If my diſtreſs, and unexampled plight,
No generous pity in thy breaſt excite;
If thy blood-thirſty rage, by tears uncheck'd,
Would paſs thoſe limits which the brave reſpect;
Will ſuch a deed encreaſe thy martial fame,
When Heaven's juſt voice ſhall to the world proclaim,
That by thy ruthleſs ſword a woman died,
A widow, ſunk in ſorrow's deepeſt tide?
Yet I implore thee, if 'twas haply thine,
Or for thy curſe, as now I feel it mine;
If e'er thy lot, in any ſtate, to prove
How firm the faithful ties of tender love,
O let me bury one brave warrior ſlain,
Whoſe corſe lies blended with this breathleſs train!
Remember, he who thwarts the duteous will
Becomes th' approver and the cauſe of ill.
 Thou wilt not hinder theſe my pious vows;
War, fierceſt war, this juſt demand allows:
The baſeſt tyranny alone is driven
To uſe the utmoſt power that chance has given.
Let but my ſoul its dear companion find,
Then ſate thy fury, if to blood inclin'd;
For in ſuch grief I draw my lingering breath,
Life is my dread, beyond the pangs of death.
There is no ill that now can wound my breaſt,
No good, but what I in my Love poſſeſt:
Fly then, ye hours! that keep me from the dead;
For he, the ſpirit of my life, is fled.
If adverſe Heaven my lateſt wiſh deny,
On his dear corſe to fix my cloſing eye,
My tortur'd ſoul, in cruel Fate's deſpight,
Will ſoar, the faithful partner of his flight.
 And now her agony of heart implor'd
An end of all her ſorrows from my ſword.
Doubt and diſtruſt my troubled mind aſſail,
That fears deceit in her affecting tale;
Nor was I fully of her faith ſecure,
Till oft her words the mournful truth inſure;
Suſpicion whiſper'd, that an artful ſpy,
By this illuſion, might our ſtate deſcry.

Howe'er inclin'd to doubt, yet ſoon I knew,
Though night conceal'd her features from my view,
That truth was ſtamp'd on every word ſhe ſaid;
So full of grief, ſo free from guilty dread:
And that bold love, to every danger blind,
Had ſent her forth her ſlaughter'd Lord to find,
Who, in the onſet of our bloody ſtrife,
For brave diſtinction ſacrific'd his life.
Fill'd with compaſſion, when I ſaw her bent
To execute her chaſte and fond intent,
I led her weeping to the higher ſpot,
To guard whoſe precincts was that night my lot;
Securely there I begg'd her to relate
The perfect ſtory of her various fate;
From firſt to laſt her touching woes impart,
And by the tale relieve her loaded heart.
Ah! ſhe replied, relief I ne'er can know,
Till Death's kind aid ſhall terminate my woe!
Earth for my ills no remedy ſupplies,
Beyond all ſuff'rance my afflictions riſe:
Yet, though the taſk will agonize my ſoul,
Of my ſad ſtory I will tell the whole;
Grief, thus inforc'd, my life's weak thread may rend,
And in the killing tale my pangs may end.'

Though this Article is already extended to a conſiderable length, we cannot reſiſt the temptation of letting our Readers ſee Mr. H.'s vindication of the moral and poetical character of Mr. Pope. He has certainly made him appear in a more amiable, and, as it ſhould ſeem, in a juſter light, than he has generally been viewed in before.

' *And, ſhrouded in a miſt of moral ſpleen.*] It ſeems to be the peculiar infelicity of Pope, that his moral virtues have had a tendency to diminiſh his poetical reputation. Poſſeſſing a benevolent ſpirit, and wiſhing to make the art, to which he devoted his life, as ſerviceable as he could to the great intereſts of mankind, he ſoon quitted the higher regions of poetry, for the more level, and more frequented field of Ethics and of Satire. He declares, with a noble pride ariſing from the probity of his intention,

That not in Fancy's maze he wander'd long,
But ſtoop'd to truth, and moraliz'd his ſong.

The ſeverity of Criticiſm has from hence inferred, that his imagination was inferior to the other faculties of his mind, and that he poſſeſſed not that vigour of genius which might enable him to rank with our more ſublime and pathetic Bards. This inference appears to me extremely defective both in candour and in reaſon; it would ſurely be more generous, and, I will venture to add, more juſt, to aſſign very different cauſes for his having latterly applied himſelf to moral and ſatyric compoſition. If his preceding poems diſplayed only a moderate portion of fancy and of tenderneſs, we might indeed very fairly conjecture, that he quitted the kind of poetry, where theſe qualities are particularly required, becauſe Nature directed him to ſhine only as the Poet of reaſon.—But his earlier productions will authorize an oppoſite concluſion. At an age when few authors have produced any capital work, Pope gave the world two poems, one the offspring of imagination, and the other of ſenſibility, which will ever ſtand at the head of the two poetical claſſes to which they belong: his Rape of the Lock, and his Eloiſa, have nothing to fear from any rivals, either of paſt or future time. When a writer has diſplayed ſuch early proofs of exquiſite fancy, and of tender enthuſiaſm, thoſe great conſtituents of the real Poet, ought we not to regret that he did not give a greater ſcope and freer exerciſe to theſe qualities, rather than to aſſert that he did not poſſeſs them in a ſuperlative degree? Why then, it may be aſked, did he confine himſelf to compoſitions in which theſe have little ſhare? The life and character of Pope will perfectly explain the reaſons, why he did not always follow the higher ſuggeſtions of his own natural genius. He had entertained an opinion, that by ſtooping to truth, and employing his talents on the vices and follies of the paſſing time, he ſhould be moſt able to benefit mankind. The idea was perhaps ill-founded, but his conduct in conſequence of it was certainly noble. Its effects, however, were moſt unhappy; for it took from him all his enjoyment of life, and may injure, in ſome degree, his immortal reputation: by ſuffering his thoughts to dwell too much on knaves and fools, he fell into the ſplenetic deluſion, that the world is nothing but a compound of vice and folly; and from hence he has been reproached for ſuppoſing that all human merit was confined to himſelf, and to a few of his moſt intimate correſpondents.

' There was an amiable peculiarity in the character of Pope, which had great influence both on his conduct and compoſition—he embraced the ſentiments of thoſe he loved with a kind of ſuperſtitious regard; his imagination and his judgment were perpetually the dupes of an affectionate heart: it was this which led him, at the requeſt of his idol Bolingbroke, to write a ſublime poem on metaphyſical ideas which he did not perfectly comprehend; it was this which urged him almoſt to quarrel with Mr. Allen, in compliance with the caprices of a female friend; it was this which induced him, in the warmth of gratitude, to follow the abſurd hints of Warburton with all the blindneſs of infatuated affection. Whoever examines the life and writings of Pope with a minute and unprejudiced attention, will find that his excellencies, both as a Poet and a Man, were peculiarly his own; and that his failings were chiefly owing to the ill judgment, or the artifice, of his real and pretended friends. The laviſh applauſe and the advice of his favourite Atterbury, was perhaps the cauſe of his preſerving the famous character of Addiſon, which, finely written as it is, all the lovers of Pope muſt wiſh him to have ſuppreſſed. Few of his friends had integrity or frankneſs ſufficient to perſuade him, that his ſatires would deſtroy the tranquillity of his life, and cloud the luſtre of his fame: yet, to the honour of Lyttelton, be it remembered, that he ſuggeſted ſuch ideas to the Poet, in the verſes which he wrote to him from Rome, with all the becoming zeal of enlightened friendſhip:

No more let meaner Satire dim the rays
That flow majeſtic from thy nobler bays!

In all the flowery paths of Pindus ſtray,
But ſhun that thorny, that unpleaſing way!
Nor, when each ſoft, engaging Muſe is thine,
Addreſs the leaſt attractive of the Nine!

‘ This generous admonition did not indeed produce its intended effect, for other counſellors had given a different bias to the mind of the Poet, and the malignity of his enemies had exaſperated his temper; yet he afterwards turned his thoughts towards the compoſition of a national Epic poem, and poſſibly in conſequence of the hint which this Epiſtle of Lyttelton contains. The intention was formed too late, for it aroſe in his decline of life. Had he poſſeſſed health and leiſure to execute ſuch a work, I am perſuaded it would have proved a glorious acquiſition to the literature of our country: the ſubject indeed which he had choſen muſt be allowed to have an unpromiſing appearance; but the opinion of Addiſon concerning his Sylphs, which was ſurely honeſt, and not invidious, may teach us hardly ever to decide againſt the intended works of a ſuperior genius. Yet in all the Arts, we are perpetually tempted to pronounce ſuch deciſions. I have frequently condemned ſubjects which my friend Romney had ſelected for the pencil; but in the ſequel, my opinion only proved that I was near-ſighted in thoſe regions of imagination, where his keener eyes commanded all the proſpect.’

We cannot take our leave of this engaging writer without acknowledging the gratification afforded us by his work; which, though perhaps not ſo highly finiſhed as ſome of his former performances, is, like every thing elſe that he has publiſhed, of that kind, that the oftner it is read, the more it will be admired.

ART. VI. *An Eſſay on the Demon or Divination of Socrates.* By R. Nares. Small 8vo. 1 s. Payne and Son. 1782.

‘WHETHER the admirable Socrates had or had not a ſupernatural attendant, a prophetic demon, by whoſe warnings he was frequently aſſiſted; whether he imagined himſelf to be ſo attended, or wiſhed only to impreſs that belief upon thoſe about him; or laſtly, whether a miſconſtruction of his words, and an inattention to his ſtyle of converſation, have not been the ſole ſupport of theſe extraordinary ideas, are queſtions long debated, variouſly handled, and yet at this day confeſſedly undecided.’ A queſtion ſo curious, and at the ſame time ſo important, is (as our Author obſerves) ſufficient to juſtify the diligence of inveſtigation beſtowed on it. ‘ We are accuſtomed, not without reaſon, to look up to Socrates with the higheſt admiration. We behold him as one of thoſe exalted characters, in the contemplation of which the good man feels an honeſt pride, rejoicing, as a patriot in the great community of the world, in that excellence in which the dignity of the ſpecies is aſſerted. Socrates was the fountain of the pureſt philoſophy of Greece, and the brighteſt example of that morality of which he was the ableſt teacher. Of ſuch a man the moſt trivial anecdotes acquire a dignity; but thoſe in particular deſerve a diligent diſcuſſion, which are connected with his ſpeculative opinions.' . . . 'The queſtion however is of ſuch a nature as to demand great caution in thoſe who would reſolve it, ſince either to cut the knot entirely, by diſcrediting the whole narration, or to elude the preſſure of it by forced explanation and unſatisfactory refinement, is alike to ſhake the very pillars of hiſtorical evidence, and confound every rule of criticiſm and interpretation.'

The opinions of the learned on this curious queſtion may be reduced to theſe two general heads: 1. The firſt is that of thoſe who are inclined to give implicit credit to the hiſtory as commonly underſtood, and to allow that Socrates was actually attended by a familiar demon; an opinion founded upon the words of Plato, ſupported upon the principles of his philoſophy by the ſuperſtition of his followers, and too eaſily admitted afterwards by the Platonizing Chriſtians, whoſe notions of demons were nearly coincident with thoſe of the Academic. 2. The ſecond, and of late years, for evident reaſons, the moſt in faſhion, is that of thoſe who endeavour to explain away the meaning of the word *demon*; who would perſuade themſelves and others, that the *reaſon*, *penetration*, or *wiſdom* of the philoſopher, with a certain felicity of *conjecturing contingent events*, is all the expreſſion implies.

Mr. Nares, previous to the particular diſcuſſion of his own hypotheſis, lays down two propoſitions which muſt be admitted as *data*, and which are too plain to occaſion the ſlighteſt heſitation.

1. That for the determination of any queſtion concerning Socrates, whether it relate to his hiſtory or to his opinions, the authority of Xenophon is preferable to that of Plato.

2. That a ſingle inſtance of error, or of ſuperſtition, is by no means incompatible with the character even of the greateſt and beſt of men.

The ſolution which the learned and ingenious author of this eſſay propoſes to give of this famous queſtion is founded on a fact often denied; and that too on the very principles againſt which the latter of the above propoſitions is aimed—viz. "That Socrates believed in the gods of his country, and was not free from the ſuperſtitions connected with that belief; particularly thoſe reſpecting omens and divinations."—'His education furniſhed him with the names and offices of numerous deities whoſe exiſtence, though he could not, nor ever tried to prove, he never once preſumed to diſpute. Such enquiries he thought preſumptuous, and had no good opinion of their utility. The idle fables related of them he probably rejected as the fig-ments of inventive brains; but theſe might be falſe without affecting the exiſtence of thoſe beings, of whoſe interpoſition in the conduct of human affairs, he ſeems not to have entertained the ſmalleſt doubt. This evidently appears from every hiſtory of his life, and every regiſter of his opinions. Such being his eſtabliſhed principles, he was naturally led from thence to the belief in omens, dreams, oracles, and divinations of every name and ſpecies; a belief, which as he took it up without any rigorous examination, did doubtleſs, according to the invariable nature of ſuch ideas, grow habitual and inveterate in his mind: In the 1ſt chapter of the Memoirs written by Xenophon, the creed of Socrates is very exactly ſtated: in it, not the words, but the opinions of the ſage are delivered; and I think it hardly poſſible to read it through with attention, without being convinced that he had at leaſt as much faith in the religion of Athens as in this eſſay is attributed to him.'

All the previous reaſonings of the learned Author lead to this concluſion (which may be conſidered as the *chief object* of the preſent attempt), "THAT SOCRATES, BY THE EXPRESSIONS USUALLY UNDERSTOOD TO REFER TO HIS DEMON, ALLUDED ONLY TO SOME SPECIES OF DIVINATION PERFECTLY ANALAGOUS TO THE OMENS OF HIS AGE AND COUNTRY." This conjecture is ſupported by the expreſs teſtimony of Xenophon; and is illuſtrated by a remarkable paſſage in the elegant treatiſe of Plutarch upon the genius of Socrates. The former puts the following expreſſions into the mouth of Socrates: "How is it that I am guilty of introducing new deities, in that I ſay, that the *voice of the Divinity* gives me notice what I ſhall do? All men, as well as myſelf, are of opinion, that the Deity foreſees the future, and to whom he pleaſes ſignifies it: but the difference between us is this; they name the birds, the omens, &c. as the foretellers of what is to come. I call *the ſame thing* the Divinity (or the Deity); and I think that in ſo ſaying, I ſpeak more truly and more reſpectfully than thoſe who attribute to birds the power which belongs to the Gods." 'And ſo far, ſays Mr. Nares, was this writer from annexing to the words in diſpute any idea of a demon, that, in the very next paragraph, he ſubſtitutes for them *a God*, and *the Gods*, as expreſſions perfectly equivalent.' The paſſage in Plutarch, on the Genius of Socrates, which the ingenious Eſſayiſt hath produced to corroborate his hypotheſis, is the following: "I turn (ſays Galaxidorus, one of the chief perſonages in the Dialogue) to you, Polymnis, who expreſs a wonder that Socrates, a man whoſe peculiar merit it was, that, by unoſtentatious ſimplicity, he accommodated philoſophy to the uſes of human life, ſhould not have called this ſign a Sneeze, or a Sound, if ſuch it were—but, in a ſtyle of tragic pomp, *the Deity.* On the contrary, I rather ſhould have wondered, if a man ſo perfect as Socrates in the art of ſpeaking, and in the true application of proper terms, had ſaid that *the Sneeze* gave him the intimation, inſtead of attributing it to the Deity. As if any one ſhould ſay, that he was wounded *by* a dart, rather than *with* a dart *by* the perſon who threw it: or that the weight of any thing is eſtimated *by* the ſcales, inſtead of ſaying, that it is performed *with* the ſcales *by* the man who weighs them. For a work is not properly to be aſcribed to an inſtrument, but to him who poſſeſſes the inſtrument, and applies it to its proper office; and the ſign in the preſent queſtion, is the inſtrument which that power employs from whom the intimation proceeds." 'What is this but the diſtinction inſiſted on by Xenophon—that other perſons, though they believed the divination to proceed from the Gods, commonly mentioned the birds, &c. as the authors of it, confounding the inſtrument of divination with the real agents in it; whereas Socrates was careful to maintain the dignity of the Gods, even in his expreſſions, by aſcribing the whole to them.'

Mr. Nares hath illuſtrated his hypotheſis by a variety of curious and learned notes. We were, however, ſomewhat ſurpriſed to ſee a writer of his penetration and erudition referring to the *Fragment of a Letter from Xenophon to Æſchines*, as a genuine relique of the illuſtrious ancient, whoſe name it hath been made to bear. We know, indeed, that the learned Pearſon admitted it as authentic; but Dr. Bentley rejected it, for reaſons which we have never ſeen refuted. In addition to the arguments of that great Critic, another has ſuggeſted itſelf to us, which poſſibly may not be unworthy of attention. Towards the concluſion of the fragment the Author, ſpeaking of the murderers of Socrates (*Anytus* and *Melytus*), ſays, * *οι δε κτειναντες της μετανοιας αποκαθαρσιν ουκ ευρον.* Now the *purgation of repentance* appears to us to be purely a Chriſtian idea: and, what is ſtill more, the expreſſion itſelf ſeems to have been borrowed from Heb. xii. 17, *μετανοιας γαρ τοπον ουκ ευρε.*

Upon the whole, we conſider this Eſſay as a very ingenious attempt to illuſtrate a difficult problem in the hiſtory of Socrates; and we recommend it, with the ſincereſt opinion of its merit, to the attention of the learned.

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* Raphelius confeſſes that he doth not underſtand this paſſage, and leaves it to be decided by the learned. We ſee no difficulty in it; for, whether the Fragment be genuine or ſpurious, it is eaſy to underſtand the paſſage of the hatred which purſued Socrates's accuſers, till *growing intolerable they hanged themſelves*, *απηγξαντο μη φεροντες το μισος*, as Plutarch ſays.

ART.

ART. VII. PHILOSOPHICAL TRANSACTIONS, Vol. LXXI. For 1781. Part II. Concluded. See Review for Auguſt laſt, p. 130.

ASTRONOMICAL and MATHEMATICAL PAPERS.

Article 20. *Aſtronomical Obſervations* made by Nathaniel Pigot, Eſq. F. R. S. Foreign Member of the Academies of Bruſſels and Caen, and Correſpondent of the Academy of Sciences at Paris.

THESE Obſervations were made with the Inſtruments deſcribed in the Philoſophical Tranſactions, Vol. LXVI. and LXVIII. Part II. They are deſigned to ſhew the latitudes and longitudes of ſome particular places. Mr. P. ſays, that 'the rocks on the Welch coaſt, which run obliquely ſlanting into the *Briſtol Channel*, render the navigation ſo dangerous, that each year affords the horrid ſpectacle of ſhips wrecked: And here I am ſorry to add, that the barbarous cuſtom of plundering thoſe unfortunate veſſels ſtill ſubſiſts in all its inhumanity, notwithſtanding all that the gentlemen of the country can do to prevent it.' Correct maps of this Channel are therefore extremely neceſſary; yet, at a part where the univerſal opinion of the country gave 20 or 21 miles for the breadth of the Channel, an actual geometrical admeaſurement gave not 20, but little more than 13 miles.

Upon the whole, Mr. Pigot wiſhes, that aſtronomical obſervations, ſufficiently correct, were made on the Somerſetſhire ſide, which might be compared with thoſe he has made on the oppoſite ſhore. It may poſſibly be found, that the towns on the Engliſh coaſt are placed in the maps too much ſouth, and thoſe in Wales too much north; and hence, perhaps, the too great breadth of the Briſtol Channel.

Article 27. *A general Theory for the Menſuration of the Angle ſubtended by two Objects, of which one is obſerved by Rays after two Reflections from plane Surfaces, and the other by Rays coming directly to the Spectator's Eye.* By George Atwood, M. A. F. R. S.

Sir Iſaac Newton, ſo long ſince as the year 1672 (when Dr. Halley ſet about making the catalogue of the fixed ſtars in the South Seas), invented an inſtrument for taking the angular diſtance of the moon from a fixed ſtar, by making the image of the moon, ſeen after two reflections from ſpeculums, perpendicular to the plane of the inſtrument, touch the ſtar ſeen by direct rays, the ſecond reflecting ſpeculum making a conſtant angle of 45°, with the axis of the teleſcope directed to the ſtar, the two ſpeculums being parallel when the index ſtood at the beginning of the ſemi-graduated arch of the octant. This was improved, with ſome additional contrivances, by Mr. Hadley and others afterwards, ſo as to correct the obſervations, by making them double, by means of what is called the back obſervation: and other inſtruments of various forms have been made by *Smith* and others, all anſwering the ſame intention. The theory here given by Mr. Atwood includes all theſe, and a number of other forms hitherto untried; his only limitation being, that the two reflectors muſt each make always the ſame conſtant angle with the plane of the inſtrument, let that angle be what it will; this, and the inclination of the teleſcope admitting of unlimited variety. Mr. A. ſays, that he was induced to conſider the ſubject, becauſe a general theory to determine the angle obſerved by two reflections from the data on which its magnitude depends, without limitation or reſtriction, ſeems applicable to ſeveral uſeful purpoſes in practical aſtronomy. He has given the general conſtruction and analyſis of the problem very ingeniouſly, and ſhewn the practical application to Hadley's inſtrument, and one or two other forms, for which we muſt refer to the paper itſelf, as they cannot be underſtood without the plates. But the approximations, eſpecially thoſe that are deduced from the fluxions of others, muſt not by any means be depended upon.

Article 30. *Hints relating to the Uſe that may be made of the Tables of Natural and Logarithmic Sines, Tangents, &c. in the Numerical Reſolution of adfected Equations.* By William Wales, F.R.S.

Mr. Wales ſays, that the firſt intimation that he has met with of the uſe of the tables of ſines, tangents and ſecants, in reſolving adfected equations, is in the latter part of the ſecond volume of Profeſſor *Saunderſon*'s Elements of Algebra, printed in 1741, after his deceaſe. The Profeſſor there ſhews how to reſolve two caſes of adfected cubic equations by means of the tables; but it appears from many circumſtances, he was not aware that the third caſe could be reſolved in the ſame manner. All the three forms were, however, reſolved by the late *Mr. Anthony Thacker*, a very ingenious man [*], who died in in the beginning of the year 1744, by the help of a ſet of tables of his own invention, different from, but in ſome meaſure analogous to, the tables of ſines and tangents. Theſe tables were finiſhed and publiſhed, together with ſeveral papers concerning them, after his death, by a *Mr. Brown* of Cleobury. In theſe papers, beſide explaining fully the uſe of the tables in reſolving cubic equations, Mr. *Thacker* ſhews, that his method comprehends the reſolution of all biquadratic equations, if they be firſt reduced to cubic ones, in the manner which has been explained by DESCARTES and others, and the ſecond term then taken away.

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[*] He was mathematical maſter of Birmingham free-ſchool, though by trade a journeyman taylor.

Mr. Wales proceeds to give an account of what has ſince been done by others on the ſame ſubject, for which we muſt refer to his paper at large: and we beg leave to add, that the firſt perſon amongſt the moderns, that paved the way to all this, was undoubtedly VIETA, who, at the end of his *Supplementum Geometriæ*, ſays, "And ſo, by two problems, will be ſolved all cubic and biquadratic equations, of whatever affection, or howſoever adfected, when explicable by no other method, either by the invention of two mean proportionals between two given lines, or by the ſection of a given angle into three equal parts." So that he reduced this, to what the *ancients* had done by means of the ciſſoid and conchoid. He ſeems to have found it out when he was ſolving the problem, which *Adrianus Romanus* propoſed for conſtruction to the mathematicians of the whole world. Nay, from his ſolution to that famous problem, it appears, that he was no ſtranger to the uſe that might be made of a table of ſines for that purpoſe, whether the equation wanted the ſecond term or not. He alſo ſhews, how, by dividing a given angle into five, ſix, ſeven, eight, nine, &c. equal parts, certain adfected equations, anſwerable to the forms he there exhibits, which are the ſame as thoſe given by the later writers of the fifth, ſixth, ſeventh, eigth, ninth, &c. powers, may be reſolved. And though his death happened ſo long ſince as the year 1603, all that has been done ſince upon the ſubject may, with the greateſt facility, be deduced from his labours.

Mr. Wales, however, by ſubſtituting quantities of different forms for the ſine of the ſimple arc, and likewiſe for its co-ſine and tangent, has given, in four tables, expreſſions for thoſe of the double, triple, quadruple, quintuple, and ſextuple arcs, which comprehend great variety, and has intimated other uſes that may be made of the tables. One example that he has given, is in the ſolution of the famous problem of *Alhazen*, which he reduces to this, *viz.* to find two arcs of a given circle, whoſe ſum is given, and ſuch that the difference of their co-tangents may be equal to the difference of the products of their co-ſecants into given quantities. To do this, he directs to gueſs at one angle as near as poſſible, and then as their ſum is given, a near value of the other angle or arc will be had; take the difference of the co-tangents of the two aſſumed arcs, and having taken out the logarithmic co ſecants from the tables, add to them reſpectively the logarithms of the two given quantities into which they were to be multiplied: find the numbers correſponding to theſe two ſums, and if the difference of theſe two numbers be equal to the difference of [illegible] co-tangents, the angle was rightly aſſumed; but as that [illegible] happen, take the difference or error; aſſume the angle again, repeat the operation, and find the error as before. Then, as the ſum of the errors, if one of them was too great and the other too little, or, as their difference, if both were too great or both too little, is to the difference of the two aſſumed values for the angle, ſo is the leſs error to a number of minutes and ſeconds, which muſt be added to that aſſumption to which the leaſt error belongs, if that aſſumption was too ſmall; or ſubtracted from it, if the aſſumption was too great: and, unleſs the firſt aſſumption was made very wide of the truth, which may always be avoided, the two angles will generally be obtained within a few ſeconds of the truth; and, by repeating the operation once more, to the greateſt exactneſs.

The merit of this will ſufficiently appear to any one that will take the trouble to compare it with the ſolutions to the ſame problem, given under the article *Catoptrique*, in OZANAM's *Dictionnaire Mathematique.*

Article 32. *Account of a Comet:* By Mr. Herſchel, F. R. S. Communicated by Dr. Watſon, Junior, of Bath, F. R. S.

This extraordinary ſtar, without the leaſt appearance of either beard or tail, was firſt diſcovered by Mr. Herſchel, on Tueſday the 13th of March, 1781, while he was examining the ſmall ſtars in the neighbourhood of H Geminorum; its motion being like that of the planets, according to the order of the ſigns, and its orbit, like theirs, declining but very little from the ecliptic, its apparent diameter being on the increaſe. Its motion was diſcovered by means of a micrometer, of which Mr. H. here gives us the deſcription; and to ſuch a degree of certainty in a ſhort time, as raiſed the admiration of that indefatigable obſerver, Monſ. Meſſier, of the Paris Obſervatory. As a great number of obſervations have been made upon this phænomenon at the different obſervatories of Europe, we ſhall ſoon hear more of it.

Article 33. *A Letter from Joſeph Willard to the Rev. Dr. Maſkelyne, Aſtronomer Royal, concerning the Longitude of Cambridge in New England.*

It is here determined, that 4 h. 44′ 17″ is very near the truth for the longitude of the place above mentioned. Mr. Willard, concluding his letter, ſays, "I hope, Sir, no umbrage will be taken at my writing to you, on account of the political light in which America is now viewed by Great Britain. I think political diſputes ſhould not prevent communications in matters of mere ſcience; nor can I ſee how any one can be injured by ſuch an intercourſe."——No friend to ſcience will diſpute this point with Mr. Willard.

Art. VIII. *Remarks on Mr. Rouſſeau's Emilius*; in which the celebrated Profeſſion of Faith of a Savoyard Curate is particularly conſidered. Small 8vo. 2 s. 6 d. ſewed. Nicoll. 1782.

THERE is too much common-place declamation in this performance, to render it very intereſting or inſtructive. Many of the remarks ſeem to be *Eſſays for a Magazine*, and have but a ſlight connection with the ſubject of Emilius. But having ſtarted a thought, the Author was not willing to quit it as long as he could make any thing of it;—and ſo on—*on* he runs, till he hath exhauſted it quite; and then he ſits down to recover breath,—exclaiming, "I have digreſſed too far!"

The beſt part of this performance is the *Metaphyſical*. The Author is acute and ſenſible in many of his remarks on *Materiality* and *Immateriality*, *Liberty* and *Neceſſity*, and on the *Origin of moral and phyſical Evil*. The latter, particularly, are well worthy the notice of our Readers.

By taking it for granted that the *freedom* of the human will is *unlimited*, and by applying to theſe falſe premiſes the axiom, "That man is guilty of moral evil in thoſe inſtances in which he is free," Mr. Rouſſeau concludes, that he is *therefore* the *ſole* author of *all* the moral evil that is in the world. To this poſition our Author replies,

'But as it is evident that man is not a being of unlimited free-will, the arguments deduced from the ſuppoſition that he is ſo, are inconcluſive. Beſides, is not this attempt to prove man the author of all moral evil derogatory to the omnipotence of the Deity? Nay, is it not abſolutely to diveſt him of the moral government of the world, and to reduce him to that ſupine inactive ſtate in which the Epicureans repreſented him? What can be more impious, than to ſuppoſe God created a world for his creatures to govern? Yet how can we avoid adopting this abſurd opinion, if we agree with our author, "that man is *an unlimited free agent*, and that none of his ſpontaneous actions (*i. e.* none of his rational actions) enter into the general ſyſtem of Providence, nor can be imputed to it." Beſides, if this is admitted as a proof that all the moral evil in the world is derived from man, it will alſo prove, that all the moral good is derived from him too: for if his actions are the ſole cauſe of the former, they muſt alſo be the ſole cauſe of the latter. I only mention theſe inevitable conſequences of ſuch reaſoning, to ſhew its fallacy. For if it was admitted, we muſt abſolutely deny the providence of God, ſo far as it relates to the moral government of the world; and it would be irrational to implore his protection from the violence of wicked men, ſince his interference would be inconſiſtent with, and deſtructive of, their free agency.

'Theſe are tenets too impious for a good man, and too abſurd for a rational man to believe, when he perceives the inevitable conſequences to which they lead.—We ſhall ſee immediately what wretched expedients Mr. Rouſſeau is obliged to employ in ſupport of his ſyſtem.

He is aware of the difficulty, and ſtrives, though in vain, to get rid of it. “ Providence does not (he ſays) *contrive* the evil which is the conſequence of man's abuſing the liberty his Creator gave him: it only doth *not prevent* it; either becauſe the evil which ſo impotent a creature as man is capable of doing is *beneath its notice*, or becauſe it cannot prevent it without laying a reſtraint upon his liberty, and cauſing a greater evil, by debaſing his nature. Providence hath left man at liberty, not that he ſhould do evil, but good by choice. It hath capacitated him to make ſuch choice, in making a proper uſe of the faculties it hath beſtowed upon him. His powers, however, are at the ſame time ſo limited and confined, that the abuſe he makes of his liberty is not of importance enough to diſturb the general order of the univerſe.” The mode of reaſoning purſued in the above quotation is totally repugnant to our ideas of the infinite preſcience, juſtice, power and wiſdom of the Deity.

‘ I. It is inconſiſtent with the preſcience of God, becauſe it aſſerts, that the evil man does is *cauſed* by his abuſing the liberty his Creator gave him. But if the abuſe of his liberty is the *conſequence* of his being intruſted with it, it cannot be conſiſtent with the preſcience of the Deity to ſuppoſe him *ignorant* of this conſequence, when he *created* the evil free agent.

‘ II. It is a negation of the infinite juſtice of God, to ſuppoſe he does not prevent his creatures from doing evil, “ becauſe the evil which ſo impotent a being as man is capable of doing is beneath his notice.” Now it is impoſſible that any one act of violence, cruelty, or injuſtice, committed by the moſt impotent of the human race, can be *beneath* the notice of a God of infinite juſtice and majeſty, to whom the greateſt and the leaſt actions of men appear *equally* impotent.

He ſees with *equal* eye, as God of all,
A hero periſh, or a ſparrow fall.

‘ The ideas of great and little are merely *comparative*; and as they owe their exiſtence to our finite capacities, and in themſelves imply limitation, they are totally incompatible with the infinite majeſty of God, to whom no finite being, whether great or little in our eſtimation, can bear the moſt diſtant compariſon.

To him no high, no low, no great, no ſmall,
He fills, he bounds, connects, and *equals all.*

‘ Human actions are *all* infinitely *beneath* the notice of the Deity, any further than as they are in themſelves right or wrong, or reſpecting our fellow-creatures, juſt or unjuſt. It muſt be acknowledged, we are too apt to form a precipitate and unfavourable judgment of the conduct of others; to call ſome actions good, and others evil, without knowing the motives of the agent—in what degree he is free to act conformable to his intentions—how far the conſequences of his conduct were foreſeen by him—or whether thoſe conſequences, though productive of afflictions and calamities to us for the preſent, may not lead to future good in this, or in another ſtate. God alone, to whom all theſe circumſtances are known, is able to judge his creatures, and to determine how far their actions are abſolutely good or evil, and in what degree the agents are free or controuled, criminal or innocent.

‘ III. It is inconſiſtent with the infinite power of the Deity, to aſſert, “ that he *cannot* prevent man from doing evil, without laying a reſtraint upon his liberty, and cauſing a greater evil, by debaſing his nature."—How the nature of man ſhould be debaſed, or a greater evil ſhould be produced, by *preventing* him from committing a *bad* action, than by *permitting* him to do it, I own totally ſurpaſſes my comprehenſion. But allowing, for argument's ſake, that it may be ſo, what does this ſuppoſition of our author's amount to, but that God was neceſſitated to produce evil, though of two evils he choſe the leaſt?—If ſuch a neceſſity could be, the power of God could not be infinite, but, dreadful even to mention! muſt be ſubject to an evil principle *impoſing* that neceſſity.

'IV. As it is an impious and abſurd negation of the omnipotence of the Deity, to ſuppoſe he could be conſtrained or limited by any ſuch neceſſity, it is equally inconſiſtent with his infinite wiſdom to believe he would produce into exiſtence a free agent, who ſhould have power to counteract his deſigns, by the evils ariſing from the abuſe of the liberty with which God intruſted him.

'In order to avoid this laſt conſequence, Mr. Rouſſeau is reduced to the neceſſity of aſſerting, "That the powers of man are ſo limited, that the abuſe he makes of his liberty is not of ſufficient conſequence to diſturb the *general* order of the univerſe." He here, with remarkable dexterity, ſhifts the queſtion from the moral order of our world (to which the moral actions of man can only relate) to the general order of the univerſe, with which they have not the moſt diſtant connection. It is exceedingly evident, that the general order of the univerſe was not diſturbed, or the revolutions of the planets interrupted, by the ravages and maſſacres occaſioned by the uſe Alexander the Great made of his free agency. Even our own globe, the ſtage of his tragedies, no doubt performed its annual and diurnal rotations with the ſame order and regularity then, as at any other time; but the moral order of the world muſt have been in a ſtate of admirable ſerenity indeed, not to be a little diſturbed by the moral evil he was diffuſing over an extenſive part of it.'

Theſe remarks are judicious and ingenious. Our Readers will likewiſe perceive, that the Writer appears to be a man of virtue, candour, and liberality of ſentiment.

ART. IX. *Nine Diſcourſes on the Beatitudes:* By the Rev. William Smith, Dean of Cheſter. 8vo. 2 s. ſewed. Rivington. 1782.

THAT theſe ſermons breathe an excellent ſpirit, is nothing more than might naturally have been expected from almoſt any preacher, when we conſider THE SUBJECTS on which they treat. It muſt, nevertheleſs, be acknowledged (and we are truly ſorry for it), that it is not uncommon for very indifferent diſcourſes to be formed on topics of the moſt important, intereſting, and affecting kinds. The preſent compoſitions come recommended to us by a vein of ſimplicity which runs through every one of them, attended with innate truth, and ſolid worth. The Author's language, though generally accurate, and flowing in an agreeable ſtrain, is plain and unadorned; and yet, if we miſtake not, theſe ſermons have been compoſed with more attention and care, than many which wear an appearance of greater brilliancy. Their tendency is, in brief, to excite in their hearers or readers, a wiſh and deſire to *be*, and to *do*, what they recommend.

We may inſert the following paſſage from the firſt ſermon (*Bleſſed are the poor in ſpirit*, &c.) as a ſpecimen of our Author's manner:

'To underſtand the doctrine of Chriſt, we muſt attend entirely to his own meaning, and in explaining ſcripture make uſe chiefly of thoſe helps which the ſcriptures hold out to us; otherwiſe we may learn meanings of words which are not theirs, perhaps abuſed in themſelves, at leaſt inconſiſtent with the entire and uniform purport of them. St. Luke, in the parallel paſſage, expreſſes the words before us thus, "Bleſſed be ye poor, for yours is the kingdom of God;" but the text ſhews plainly, that Chriſt, in St. Luke's words, cannot poſitively mean the literal ſtate of poverty, becauſe of the addition to it in St. Matthew, *Poor in ſpirit*. The letter, therefore, muſt there be rejected, and one muſt have recourſe to a ſpiritual or figurative meaning, mindful always of that wiſe declaration of our Lord and Maſter, "The words that I ſpeak unto you, they are ſpirit and they are life."

'To be literally poor, is only a ſtate or circumſtance of outward life, in itſelf neither matter of virtue or vice, but capable of improvements in the former, and liable to depravation in the latter. But to be *poor in ſpirit*, is ſolid virtue, inward worth, and an habitual righteouſneſs.

'In the ſpiritual, therefore, or religious ſenſe, which is the only true or proper one, it will mean a temper of mind diſentangled from all greedy and covetous deſires, not tainted with avarice, nor eager after ſelfiſh acquiſition, but weaned from worldly paſſions, and all vexatious cares to gain abundance, convinced that a man's life, or the true worthy conduct of life, conſiſts not in the abundance of the things which he poſſeſſeth, nor in an affluence to be abuſed through unwarrantable and irregular gratifications. It is to be in affection quite diſencumbered of all the pride, the vanity, and pomp of life; to abhor an unrighteous action, though to preſerve or gain any worldly advantage; quite at eaſe about outward circumſtances; reſigned to Providence, whatever it hath given, or whatever it hath withheld; and regarding nothing as true and ſolid laſting wealth, but uncorrupted faith, and religion pure and undefiled.

'From this deſcription of *poverty in ſpirit*, it neceſſarily follows, that the literally poor may not be *poor in ſpirit*; and farther, that thoſe who, in the language of the world, are called and regarded as rich, may notwithſtanding be *poor in ſpirit*, and ſo equal candidates for, and equally heirs of, the kingdom of heaven. It is not the outward rank, the exterior diſtinction of common life, which the doctrine of Chriſt regards; it tries the inward man, it examines the very heart and reins, adjudges and declares the character from the inward temper and the habit of the mind.

‘ Whatever ſuperficial, or half-reading, half-thinking perſons may judge, it was not the intention of our Lord and Maſter to *cajole* the poor, or to be ſatirical upon the rich, in the common acceptation of the words. The rich of this world, provided they are rich in good works, and ſuch they will be, if they are *poor in ſpirit*, *i. e.* if on their outward increaſe and abundance in wealth, they ſet not their hearts upon it, are not ſwelled with pride, are neither vainly profuſe nor ſordidly avaricious, but, agreeably to the will of God, employ aright thoſe means of beneficence, in exhibiting the cleareſt proofs of love unfeigned to their fellow-creatures, and would readily, at any time, throw up all their worldly ſuperiority, rather than act againſt their conſcience, or pervert what was truſted to them as the means of virtue, into inſtruments of vice, irreligion, oppreſſion, or defilement of ſoul. They who are rich in this manner have, beyond all doubt, the virtuous habit on which Chriſt has declared the kingdom of heaven to be certainly entailed.—Nor are the poor in outward circumſtances the more ſure of heaven merely on that account; ſomething more important is wanting yet; they muſt be *poor in ſpirit* alſo, muſt be contented, convinced that murmurs againſt Providence are unreaſonable and wicked; muſt be juſt, honeſt, and tractable, and muſt inwardly and conſcientiouſly deteſt to mend their outward circumſtances, or raiſe themſelves in life, by any baſe, or treacherous, or ſelfiſh act. Though the poor of *this world*, they muſt be rich in faith, and muſt have the ſettled habit of virtue and religion in their minds, which alone give true credit and worth to their oppoſites in outward life, the rich and wealthy. No matter what is the outward ſtate and viſible circumſtances below, it is to the *poor in ſpirit* the kingdom of heaven belongs.

‘ Hence alſo follows what is the pre-eminent glory and diſtinguiſhing excellence of the revelation given us by God himſelf. Its doctrine is calculated for the improvement of all ranks of human creatures, its rules extend to, affect, and may be equally and worthily obſerved by perſons of all outward denominations. The ſeeds of virtue are ſown by our Lord and Maſter in every heart, and may, with due care and culture, grow up and ripen into a plentiful harveſt. The increaſe of one may be tenfold, in another much larger, but growth and increaſe is expected, and will be required of all. The poor of this world, and the rich of this world, are capable of being, and are required to be *poor in ſpirit*. Monarch or peaſant, noble or obſcure, bond or free, all may have, ſhould have the virtue, and reap the bleſſing included in it, and the recompence entailed upon it. The ſcripture affords us inſtances of it in the higheſt and loweſt ſtations of life. For no rank or ſituation can lay an excluſive claim to true dignity and worth. There can be no monopoly of religion or virtue. In this light the goſpel of Chriſt places all perſons, and equally treats them as on a level. All men may be, ſhould be exemplary in virtue, and to all that are ſo, whether high or low, whether rich or poor, to them will the joys of heaven be awarded.’

It is to this learned Writer that the Public are obliged for the valuable tranſlations of Longinus, Thucydides, and Xenophon's Hiſtory of the Affairs of Greece.

ART. X. *Cecilia*, or Memoirs of an Heireſs. By the Author of Evelina. 12mo. 5 Vols. 15s. bound. Cadell, &c. 1782.

THE great and merited ſucceſs of Evelina hath encouraged the fair Author to the preſent undertaking—in which we are at a loſs, whether to give the preference to the deſign or the execution: or which to admire moſt, the purity of the Writer's heart, or the force and extent of her underſtanding. We ſee much of the dignity and pathos of Richardſon; and much of the acuteneſs and ingenuity of Fielding. The attention is arreſted by the ſtory; and in general, expectation is gratified by the ſeveral events of it. It is related in a ſtyle peculiarly nervous and perſpicuous, and appears to have been formed on the beſt model of Dr. Johnſon's.

As this novel is univerſally read, we ſhall ſave ourſelves the trouble of abridging the ſtory, or retailing the incidents of it. We will, however, preſent the Reader with two or three extracts from the Author's maſterly delineation of ſome of the leading characters of Cecilia:

'Mr. Monckton, who was the younger ſon of a noble family, was a man of parts, information, and ſagacity. To great native ſtrength of mind, he added a penetrating knowledge of the world; and to faculties the moſt ſkilful of inveſtigating the character of every *other*, a diſſimulation the moſt profound in concealing his own. In the bloom of his youth, impatient for wealth, and ambitious of power, he had tied himſelf to a rich dowager of quality, whoſe age, though ſixty-ſeven, was but among the ſmaller ſpecies of her evil properties, her diſpoſition being far more repulſive than her wrinkles. An inequality of years ſo conſiderable, had led him to expect that the fortune he had thus acquired would ſpeedily be releaſed from the burden with which it was at preſent incumbered: but his expectations proved as vain as they were mercenary, and his lady was not more the dupe of his proteſtations, than he was himſelf of his own purpoſes. Ten years he had been married to her, yet her health was good, and her faculties were unimpaired: eagerly he had watched for her diſſolution, yet his eagerneſs had injured no health but his own. So ſhort-ſighted is ſelfiſh cunning, that in aiming no further than at the gratification of the preſent moment, it obſcures the evils of the future, while it impedes the perception of integrity and honour.

'His ardor, however, to attain the bleſt period of returning liberty, deprived him neither of ſpirit nor inclination for intermediate enjoyment. He knew the world too well to incur its cenſure by ill-treating the woman to whom he was indebted for the rank he held in it. He ſaw her, indeed, but ſeldom; yet he had the decency, alike in avoiding as in meeting her, to ſhew no abatement of civility and good breeding: but having thus ſacrificed to ambition all poſſibility of happineſs in domeſtic life, he turned his thoughts to thoſe other methods of procuring it, which he had ſo dearly purchaſed the power of eſſaying.

‘ The reſources of pleaſure to the poſſeſſors of wealth are only to be cut off by the ſatiety of which they are productive: a ſatiety which the vigorous mind of Mr. Monckton had not yet ſuffered him to experience: his time, therefore, was either devoted to the expenſive amuſements of the metropolis, or ſpent in the country among the gayeſt of its diverſions.

‘ The little knowledge of faſhionable manners and of the characters of the times, of which Cecilia was yet miſtreſs, ſhe had gathered at the houſe of this gentleman, with whom the Dean, her uncle, had been intimately connected; for as he preſerved to the world the ſame appearance of decency he ſupported to his wife, he was every where well received; and being but partially known, was extremely reſpected; the world, with its wonted facility, repaying his circumſpect attention to its laws, by ſilencing the voice of cenſure, guarding his character from impeachment and his name from reproach.

‘ Cecilia had been known to him half her life. She had been careſſed in his houſe as a beautiful child, and her preſence was now ſolicited there as an amiable acquaintance. Her viſits, indeed, had by no means been frequent, as the ill-humour of Lady Margaret Monckton had rendered them painful to her; yet the opportunities they afforded her of mixing with people of faſhion, had ſerved to prepare her for the new ſcenes in which ſhe was ſoon to be a performer.

‘ Mr. Monckton, in return, had always been a welcome gueſt at the deanry. His converſation was to Cecilia, a never-failing ſource of information; as his knowledge of life and manners enabled him to ſtart thoſe ſubjects of which ſhe was moſt ignorant; and her mind, copious for the admiſſion, and intelligent for the arrangement of knowledge, received all new ideas with avidity.

‘ Pleaſure given in ſociety, like money lent in uſury, returns with intereſt to thoſe who diſpenſe it: and the diſcourſe of Mr. Monckton conferred not a greater favour upon Cecilia than her attention to it repaid. And thus the ſpeaker and the hearer being mutually gratified, they had always met with complacency, and commonly parted with regret.

‘ This reciprocation of pleaſure had, however, produced different effects upon their minds. The ideas of Cecilia were enlarged, while the reflections of Mr. Monckton were embittered. He here ſaw an object who, to all the advantages of that wealth he had ſo highly prized, added youth, beauty, and intelligence; though much her ſenior, he was by no means of an age to render his addreſſing her an impropriety; and the entertainment ſhe received from his converſation, perſuaded him that her good opinion might with eaſe be improved into a regard the moſt partial. He regretted the venal rapacity with which he had ſacrificed himſelf to a woman he abhorred; and his wiſhes for her final decay became daily more fervent. He knew that the acquaintance of Cecilia was confined to a circle of which he himſelf was the principal ornament; that ſhe had rejected all the propoſals of marriage which had hitherto been made to her, and as he had ſedulouſly watched her from her earlieſt years, he had reaſon to believe that her heart had eſcaped any dangerous impreſſion. This being her ſituation, he had long looked upon her as his future property; as ſuch he had indulged his admiration, and as ſuch he had already appropriated her eſtate, though he had not more vigilantly inſpected into her ſentiments, than he had guarded his own from a ſimilar ſcrutiny.

'The death of the Dean, her uncle, had, indeed, much alarmed him. He grieved at her leaving Suffolk, where he conſidered himſelf as the firſt man, alike in parts and in conſequence, and he dreaded her reſiding in London, where he foreſaw that numerous rivals, equal to himſelf in talents and in riches, would ſpeedily ſurround her: rivals too, youthful and ſanguine, not ſhackled by preſent ties, but at liberty to ſolicit her immediate acceptance. Beauty and independence, rarely found together, would attract a crowd of ſuitors at once brilliant and aſſiduous; and the houſe of Mr. Harrel [*her guardian*] was eminent for its elegance and gaiety. But yet, undaunted by danger, and confiding in his own powers, he determined to purſue the project he had formed, not fearing, by addreſs and perſeverance, to enſure its ſucceſs.'

Such is the well-drawn character of a man who makes a very capital figure in this novel. His intrigues are ſome of the principal embarraſſments of the plot; and in his diſappointment we have a fine leſſon, to teach us the inſecurity of that wiſdom which is not connected with a virtuous principle, and manifeſted by ſimplicity and integrity of conduct: the one its firmeſt ſupport, and the other its lovelieſt ornament.

A fine contraſt to this moſt inſidious and ſpecious character is given in that of Belfield, another gentleman who figures conſiderably in the ſtory of Cecilia:

'A tall, thin young man, whoſe face was all animation, and whoſe eyes ſparkled with intelligence. He had been intended by his father for trade; but his ſpirit ſoaring above the occupation for which he was deſigned, from repining, led him to reſiſt, and from reſiſting to rebel. He eloped from his friends, and contrived to enter into the army. But fond of the polite arts, and eager for the acquirement of knowledge, he found not this way of life much better adapted to his inclination than that from which he had eſcaped. He ſoon grew weary of it, was reconciled to his father, and entered at the Temple. But here, too volatile for ſerious ſtudy, and too gay for laborious application, he made little progreſs: and the ſame quickneſs of parts and vigour of imagination, which, united with prudence or accompanied by judgment, might have raiſed him to the head of his profeſſion, being unhappily aſſociated with fickleneſs and caprice, ſerved only to impede his improvement and obſtruct his preferment. And now, with little buſineſs, and that little neglected, a ſmall fortune, and that fortune daily becoming leſs, the admiration of the world, but that admiration ending ſimply in civility, he lived an unſettled and unprofitable life; generally careſſed, and univerſally ſought, yet careleſs of his intereſt and thoughtleſs of the future; devoting his time to company, his income to diſſipation, and his heart to the Muſes.'

This gentleman is held up as a very lively portrait of the miſery of *mere* genius!——that ſplendor of imagination which only dazzles the underſtanding without ſatisfying the mind; and ever putting it on wrong purſuits, deludes where it promiſed to gratify; and while it makes it improvident for the future, takes off the true uſe and enjoyment of the preſent.

The prudence and ſagacity of Monkton, enlivened by the genius, and ſupported by the integrity of Belfield, would go near to form a perfect character; apart, the one terminated in ſelfiſh cunning, and the other in poignant diſcontent. The former, when detected, makes a man the abhorrence of others; and the latter, in a ceaſeleſs round of hope and diſappointment, ſets a man at variance with himſelf.

The other principal characters in this exquiſite Novel are in general nicely diſcriminated, and properly ſupported. They are all directed to the main object, and all concur to the *denoument* of the plot.

The prodigality of the Harrels, and the pride of old Delville *, though carried to the extreme, are yet within the bounds of probability. The character of Mrs. Delville is highly finiſhed, and leaves a very ſtrong impreſſion on the mind. We ſee dignity ſtruggling with tenderneſs. We ſee the GREAT and ARDENT ſo ſoftened by the ſoothing affections of humanity, and the mild virtues of the heart, parental fondneſs, generous friendſhip, and impartial juſtice, which ſurmount ſome irrational, though deep-rooted prejudices, that we always meet her with admiration, and part from her with regret. We wiſhed to have ſeen more of her in the concluding ſcenes, where the want of her diſappointed us. The *volubility* of Miſs Larolles is very well deſcribed; and the ſprightly wit, and inconſiderate eaſe and hilarity of Lady Honoria Pemberton, always meet our idea of the character meant to be exhibited. We ſee them as perfectly as if we were converſing with the originals. We may ſay the ſame of ſome characters that figure in a lower circle, particularly of Hobſon. The ſelf-importance of a rich tradeſman is repreſented to the life. It is a character that frequently occurs: but we never ſaw it ſo perfectly marked, or ſo uniformly ſupported. The ſtory of the excellent Mr. Albany is pathetic; and the events of his life well account for the ſingularity of his behaviour, and the ſtrangeneſs of his expreſſions.

We have thus far dealt only in praiſe—and it is as ſincere as we ever paid to literary merit. Totally unconnected with the Author, and even unknown to her by name, the Writer of this Article is only concerned to diſcharge the debt of juſtice: he will call it *rigid* juſtice; for he hath no motive to be lenient. The Author of Cecilia aſks no undue lenity: ſhe doth not plead any privilege of her ſex: ſhe ſtands on firmer ground; and with a ſpirit ſuperior to ſolicitation or fear, may meet the deciſion of impartial criticiſm.——We ſay this, becauſe it hath been publicly inſinuated, that we have depreciated the writings of Miſs Blower, in order to advance thoſe of the writer of Evelina. The inſinuation is totally groundleſs. The article on the Novel of *George Bateman* was written with the very beſt intentions towards the author. She had her full ſhare of praiſe: nor was *Evelina* introduced with any inſidious deſign, or from any intereſted motive.——Cecilia needs no props ſtolen from the diſmantled fabrick of others; nor will their defects ſerve as a foil to enhance her beauties. They ſhine with their own native luſtre, and are beſt ſeen in their own light.

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* Delville, another guardian to Cecilia.

We will not, however, ſay, that her works are all perfection. We will not ſay that we can praiſe them *with ſo full ſoul*, as to declare, *that* no *defect in them doth quarrel with the nobleſt grace ſhe hath, and ſets it to the foil* *.

The Novel is protracted to too great a length; and ſome parts of it are unintereſting. Every part ſhould not be brilliant; but no part ſhould be languid: and if the mind is not awakened, or kept attentive by events of importance, it ſhould be ſo far amuſed as not to be indifferent even in the moſt trivial ſcenes. The character of Briggs, though in many reſpects highly entertaining, is in ſome ſo overcharged, as to be more like a caricature than a real picture. His penurioùſneſs is carried beyond the limits of probability; and becauſe unnatural, loſes its effect. His borrowing a chimney-ſweeper's dreſs for the maſquerade; his ſending Cecilia a ſlate and a pencil, and quarrelling with his boy for being too laviſh of the latter, are ſuch inſtances of extreme and diſguſting avarice, as can ſcarcely be realized; or if we can ſuppoſe them to exiſt, yet we imagine that *all* which the Author attempted to diſplay of his character might have been effected without them, and the air of probability more uniformly preſerved.—The dialogue, however, between *Briggs*, Albany, and Hobſon, on charity, is admirable, and the diſcriminating features of their characters are marked with wonderful ſkill and preciſion.

The impoſition of Harrel on the yielding temper of Cecilia, is a reflection on her underſtanding and prudence. This may be in ſome meaſure accounted for on two grounds, her general goodneſs of heart, and particular friendſhip for Mrs. Harrel: but we think her accompanying them to Vauxhall, after ſuch a ſcene of horror and wickedneſs as ſhe had been a witneſs to but a few hours before, is carrying Cecilia's benevolence and good-nature beyond all the bounds of good ſenſe, and is rather inconſiſtent with that virtuous indignation which ſhe is ſuppoſed to have felt for profligacy, impoſition, and inſenſibility.

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* Shakſpeare's Tempeſt.

The affectation and inſipidity of Captain Areſby, and the vacancy and cold indifference of Mr. Meadows, are, in our view, *dead weights* upon the ſtory. To introduce a trifling character without fatiguing, or a diſguſting one without nauſeating the Reader, is one of the moſt difficult and delicate taſks of a novel-writer. We think this ingenious Writer not thoroughly ſucceſsful in her attempts to ridicule the abſurdity of quoting French phraſes, in a ſilly officer; nor in expoſing the rudeneſs of inattention in an affectedly abſent man. They are both intolerable, and almoſt as intolerable in fiction as they would be in reality. We are always ſorry to meet with them, and glad to get rid of them; but if our diſlike of ſuch inſignificants roſe into indignation, it was at the time when Cecilia met with ſuch a provoking interruption in her journey to London, from the fooliſh event which ſucceeded the fracture of Mrs. Mears's carriage. The entertainment did not recompence the diſappointment ariſing from the interruption.—We know not what others think of this matter; but, as Hobſon might be ſuppoſed to ſay, *being* that we are not pleaſed ourſelves, we ſpeak our own notion of things; and let others be pleaſed if they have a mind to be ſo: and this is our way of arguing: and this we call ſound doctrine.

We have now given our general ſentiments of Cecilia. Its excellencies far, very far, outweigh its defects and imperfections; and quotations from it would juſtify our praiſe, if the limits of our Journal would permit us to be profuſe in this reſpect. To the work itſelf we appeal; and fear not to reſt our deciſion of its ſuperior merits with the general ſentiment of the wiſe and virtuous.

FOREIGN LITERATURE.

Art. XI. *Toberni Bergman, Chemiæ Profeſſoris, &c. Opuſcula Phyſica & Chemica, &c.* Philoſophical and Chemical Eſſays. By Tobern Bergman, Profeſſor of Chemiſtry, F. R. S. Illuſtrated with Plates. Vol. II. 8vo. pp. 510. Upſal.

WE take a pleaſure in announcing to the Public a ſecond volume of this ingenious philoſophical chemiſt's valuable publications. In the 62d volume of our Review [January 1780, pag. 70.] we gave an account of the firſt volume of this Collection of Eſſays; and we have lately had the ſatisfaction of learning that a third volume is now in the preſs. The preſent commences with

Dissertation XII. *On the Figures of Cryſtals; particularly thoſe of Spars.*

This Diſſertation cannot be rendered intelligible, without an inſpection of the geometrical figures that accompany it. We ſhall only mention the Author's general and judicious inference from the examples here given, with reſpect to the forms of cryſtals. Theſe, and other *external* criteria of mineral ſubſtances, he obſerves, are not abſolutely to be neglected; but whoever thinks them ſufficient to aſcertain the real characters or nature of bodies, will be deceived. They aſſiſt the experienced eye, but ſay nothing deciſive.——The following Eſſay deſerves particular conſideration, as it contains this great chemiſt's lateſt obſervations on that ſingular ſubſtance, the *ſparry fluor*, and its *acid*.

DISSERTATION XIII. *On Siliceous Earth.*

Treating of ſiliceous earth, or the earth of flints, the Author is naturally led to inquire into the nature of the *fluor acid*, and of the ſiliceous earth, or, as Dr. Prieſtley has called it, the *fluor cruſt*, which appear, on the treating of the *fluor ſpatoſus*, or *Derbyſhire ſpar*, with vitriolic acid. Dr. Prieſtley, from his experiments, and peculiar mode of experimenting on this ſubject, has been induced to infer, that this ſuppoſed *new* acid was only a modification of the vitriolic acid. We apprehend that the Author glances at this opinion of our countryman (who has been followed in it by others) in different parts of this Eſſay.

In the firſt place, M. Bergman evidently conſiders this acid as an acid *ſui generis*, previouſly exiſting in the ſpar; and endeavours to explain why *others* have ſuppoſed it to be only a particular modification of the vitriolic acid.

He firſt deſcribes a proceſs, in which 100 parts of the *fluor* are treated with only 50 parts of concentrated oil of vitriol. When this proportion of the ingredients is uſed, he tells us that the water in the receiver contains the *pure* fluor acid. He likewiſe ſhews, that the *fluor cruſt*, with which the water is covered, is a *true ſiliceous earth*.

But if the *fluor* be treated with an equal, or double, or a ſtill larger proportion of vitriolic acid, the reſults, according to the Author, are different. The water in the receiver, which, in the former proceſs, contained only the *pure* fluor acid, is now contaminated with the vitriolic.——The *fluor acid air* [*Fluidum, quod generatur elaſticum, & in hydrargyro colligi poteſt*] is not the *pure* produce of the fluor, but contains a greater or leſs proportion of the *phlogiſticated vitriolic acid*; 'and thus the character of the whole aerial maſs is erroneouſly eſtimated from this impure addition.'

Mr. Bergman proceeds further to ſhew, that this acid *previouſly* exiſts in the ſpar; affirming, as M. Scheele had before done, that it is expelled from thence by the *nitrous* and *marine* acids; and that therefore it is not a modification of the vitriolic acid, or at leaſt of *that* vitriolic acid which was *employed in the proceſs*.——On this head, however, we muſt obſerve, that neither Dr. Prieſtley, nor ſome other philoſophers, nor ourſelves in repeated trials, have been able to ſucceed in procuring this acid, by employing the *nitrous* acid inſtead of the vitriolic, even in a boiling ſtate. We muſt nevertheleſs own, that, on treating the fluor with *marine* acid, in a boiling heat, *long continued*, we have *at length* ſeen ſome fluor cruſt, or at leaſt a white earth aſcend, though in a ſmall quantity, through the water. On account of the extreme volatility of the marine acid, it is difficult to judge whether the water contains any *fluor acid.*

It is a curious, and, we think, *ſtill* undetermined problem—to aſcertain what is the origin of the *fluor cruſt*, or *flinty earth*, which appears ſo copiouſly in the receiver, or inverted vial:—Whether this too was originally contained in the ſpar; or whether it is a *product* of the operation:—in other words, whether it be *eductum an productum?* When we firſt announced M. Scheele's diſcovery to the world in our Review [Vol. XLVII. December 1772, pag. 460.] we mentioned his ſingular hypotheſis concerning it;—that this ſiliceous earth, and conſequently *flints* in general, nay even *diamonds*, were the reſults of a combination of the *ſparry acid with water.*——Our learned Author ſeems to adopt, in the moſt unreſerved manner, this ſingular opinion.

Though it be difficult to conceive how a *very large* quantity of *earth* (as Dr. Prieſtley ſuppoſes) can exiſt in fluor-acid-vapour, or *air*, produced in his peculiar manner, or confined in quickſilver, ſo as to conſtitute a perfectly homogeneous, or, at leaſt, tranſparent and inviſible fluid, in which the earth is ſuppoſed to be kept in a ſtate of *perfect ſolution*, even in the greateſt degree of cold to which it has been hitherto expoſed; yet it is perhaps equally difficult, on the other hand, to conceive with M. Scheele and the Author, how this elaſtic *vapour* of a *pure* acid ſhould, merely by a combination with the particles of *water*, become a *ſilex*, or flint.

One of the Author's arguments in favour of this opinion (which M. Scheele likewiſe originally maintained) is, that the fluor acid, repeatedly diſtilled with *water*, may be *wholly tranſmuted* into ſiliceous earth. The Author, however, does not ſay that this experiment has been carefully made *in quickſilver*. If it was executed only in the common mode of diſtillation, there is reaſon to ſuſpect that this very volatile acid eſcaped, from time to time, at the junctures, during the numerous repetitions of the proceſs.

Though M. Bergman conſiders the fluor *acid* as previouſly exiſting in the ſpar (where it is combined with a calcareous earth), yet he denies that the *ſiliceous earth*, or *fluor cruſt*, is likewiſe previouſly contained in it. He acknowledges that ſome ſpecimens of the fluor are contaminated with a ſmall portion of *ſiliceous* earth; but others, particularly the green kind from *Garpenberg*, do not contain any; and yet theſe laſt-mentioned ſpecimens furniſh as much *ſiliceous* earth, in the receiver, as the firſt-mentioned kinds. He ſays that this purer fluor is *entirely* ſoluble, both in the nitrous and marine acids; and that, on being precipitated from them by the fixed alcali, in its *cauſtic* ſtate, it is recovered perfectly unchanged. But if the *mild* alcali be uſed, a double affinity takes place, in conſequence of the preſence of the fixed air in the alcali; and in this caſe, *mild* calcareous earth, or lime-ſtone [*Calx aërata*] is precipitated.——But further,

That the ſiliceous earth does not riſe from the materials contained in the retort, diſſolved in an acid volatilized, and then depoſited in the water, is evident, he ſays, from many experiments.——'If, inſtead of *water*, alcohol be put into the receiver, the *acid* will be condenſed in this liquor, but *no ſiliceous powder will appear there*; which ought, however, to happen on the hypotheſis of volatilization.'——We have formerly carried this experiment much further than M. Bergman, and we obſerved ſome circumſtances, in our trial, which he certainly would have mentioned, had they occurred to him, and had he carried on the proceſs for a ſufficient length of time. A relation of ſome of the particulars will not be unacceptable to our philoſophical readers.

Into a four ounce vial were introduced about two ounces of *rectified ſpirits*, which had ſtood two or three hours on dry ſalt of tartar. The vial was filled up with mercury, and inverted in a baſon of that fluid. Fluor acid air was tranſmitted to the ſpirit daily, and ſeldom leſs than three or four hours in a day, for eight or ten days. During this ſpace of time, ſeveral quarts, by eſtimation, were condenſed by it, the ſpirit ſtill preſerving its tranſparence, but at length acquiring a colour nearly as deep as that of London porter. Continuing the proceſs ſeveral days longer, the ſpirit began to loſe its tranſparence, and the ſides of the inverted vial were coated with an *opaque matter*. The ſpirit nevertheleſs, though more ſlowly, ſtill abſorbed a very conſiderable quantity of the air. At length, after the corroſion and deſtruction of ſeveral vials, the ſpirit appeared to be ſaturated, and the contents of the inverted vial were examined. Such of the circumſtances only as relate to the preſent ſubject need to be here recited.

After the vial had ſtood ſome time on its bottom, a conſiderable quantity of *earthy matter* had ſubſided, and was found adhering to the ſides of it. The quantity of this earth, however, was ſmall, if compared with that which would have been produced, had this long continued proceſs been conducted in *water*. On the other hand, the clear liquor, or ſpirit, which was intenſely acid, and ſmoking, furniſhed a pretty abundant earthy precipitate, on the addition of aqueous ſolutions of both the volatile and fixed alcali. A ſmall quantity of it put into a vial, furniſhed with a bent tube, &c. in mercury, and expoſed to a proper heat, gave a *pretty conſiderable quantity* of *fluor cruſt*, which roſe up through the water, as long as any *air* was generated. When the production of air ceaſed, even in a boiling heat, the proceſs was diſcontinued. The ſpirit, on its being ſuffered to cool, ſtill taſted very acid; and in this ſtate appears to us to deſerve further examination. We only recollect, that it ſtill had a ſuffocating ſmell; and that an earth was ſtill precipitated from a part of it by a ſolution of fixed alcali.

Though our reſults differ greatly from thoſe of M. Bergman, and indeed in ſome reſpects contradict them, they do not overturn his concluſion. He may allege that the earth, which at length appeared in the inverted vial of rectified ſpirits, in our firſt mentioned proceſs, was not expelled, *in ſubſtance*, from the *retort-vial* (containing the fluor and the oil of vitriol), but was produced *de novo* by the union of the pure fluor acid with the phlegm, or water, which is undoubtedly contained in the moſt dephlegmated alcohol. He may apply the ſame obſervation to account for the formation of the fluor cruſt, in our ſubſequent diſtillation of the clear ſpirit:—and as to the ſingularity of his and Mr. Scheele's hypotheſis, he may ſay, that it is as difficult to conceive a large quantity of *inviſible flint* to exiſt in *air*, or *ſpirit of wine*, as to conceive how the particles of a certain *hitherto unknown acid*, ſhould conſtitute a flint, on their union with the particles of *water*; for, as he obſerves, we can form no other conception of water, and other fluids, with reſpect to their *ultimate* particles, than as conſiſting of a *congeries* of minute and *ſolid* molecules.——This reaſoning, however, only ſhews the poſſibility of ſuch a compoſition.

DISSERTATION XIV. *On the* Lapis Hydrophanus, *or* Oculus Mundi.

The Author here deſcribes the chemical and other qualities of this ſtone, vulgarly called the cat's eye, principally remarkable for its property of becoming tranſparent when put into water.

DISSERTATION XV. *On the Earth of Gems.*

In this curious article, the Author deſcribes the reſults of his ſucceſsful attempts to analyſe ſeveral of the precious ſtones; and particularly indicates the various means which he employed to accompliſh this difficult analyſis. The gems on which he more particularly operated, were the *emerald*, the *ſaphire*, the *topaz*, the *jacinth*, and the *ruby*. From his experiments it appears, that all theſe ſtones, however differing in external appearance, colour, and other qualities, conſiſt of the ſame four principles, combined together in various proportions. Theſe are *clayey earth*, or that earth which [illegible] the baſis of alum; *flint*, or ſilicious earth; *calcareous earth*, or lime-ſtone; and *iron*. Univerſally, the clayey earth is the moſt abundant; next to this is the ſiliceous; the calcareous earth conſtitutes a ſtill ſmaller proportion of the compound; and the iron the leaſt. Thus, to give only two inſtances; the oriental *emerald*, ſuppoſed to conſiſt of 100 parts, is compoſed of 60 parts of clay, 24 of flint, 8 of lime-ſtone, and 6 of iron. An equal quantity of the *ruby* was found to contain 40 parts of clay, 39 of flint, 9 of lime-ſtone, and 10 of iron —The various colours of the emerald, ruby, and other ſtones, appear to depend only upon the iron contained in them, in a greater or leſs quantity; or containing a greater or leſs quantity of phlogiſton.

In the analyſis of the *diamond*, the Author found much greater difficulties in his attempt. The hardneſs of this ſtone is ſuch, that, as the Author obſerves, it frequently reſiſts the ſtroke of a hammer upon an anvil, ſo far as to penetrate into them; and yet, on the other hand, it is in a few hours totally diſſipated in a degree of heat, which the ruby, and the greater part of the other precious ſtones, reſiſt without injury. Although it had hitherto eluded the power of all the chemical agents, except fire and air united, the Author has been able, in the few trials which he has had an opportunity of making on this coſtly ſubject of inquiry, to produce ſome appearances of decompoſition, ſo far at leaſt as to ſhew, that though its analyſis be difficult, it is not impoſſible. He relates the reſults of his trials, as a ground-work on which others may proceed in this difficult inveſtigation, who may have a larger quantity of this precious ſubſtance at their diſpoſal.

Some of the powder of diamonds, previouſly cleanſed from certain impurities by *aqua regia*, was treated with oil of vitriol, and exhibited a ſingular phænomenon. The acid having been reduced into a ſmall bulk by evaporation, depoſited ſeveral black pellicles, which, on expoſing them to a flame, took fire, and were nearly conſumed, leaving a whitiſh reſiduum, but in ſo ſmall a quantity, that the Author could not examine into its nature.

Another portion of the powder of diamonds, mixed with treble its weight of foſſil alcali, was kept in a wind-furnace three hours. All that was ſoluble in this mixture was extracted by means of marine acid. On adding fixed vegetable alcali, a ſmall portion of a light precipitate was produced, which was white and ſpongy, and was found to be ſoluble in all the mineral acids; but with the vitriolic it neither formed *gypſum*, nor the *ſpathum ponderoſum*, nor *Epſom ſalt*, nor *alum*. It ſhould follow therefore, that, whatever may be the nature of this earth, it was neither *calcareous earth*, *terra ponderoſa*, *magneſia*, nor *argillaceous earth*. The Author likewiſe ſucceeded in effecting a partial decompoſition of the diamond, or in procuring a precipitate from it by the means of fixed alcali, after it had been acted upon by the *ſal microcoſmicus*, or the phoſphoric acid, combined with volatile and mineral alcali. By operating on larger quantities, in the Author's manner, the nature of its earth, and of the inflammable principle which appears to be contained in it, may be ſatisfactorily aſcertained.

Dissertation XVI. *On the Tourmalin.*

M. Bergman reſerves to another occaſion the obſervations which he has made on the *electrical* qualities of this ſtone, the rarity and dearneſs of which had hitherto prevented its having been *chemically* examined. Till very lately, it had never been found in Europe, but only in Aſia and South America. About three years ago, however, M. Muller diſcovered it in the mountains of the Tyroleſe, where cryſtals of it have been found, much ſuperior, both in ſize and figure, to all that had been before ſeen. Some of theſe ſpecimens are above three inches in length, and near half an inch 'in diameter.'

Treating this ſtone in the ſame manner as the above-mentioned gems, and firſt with the vitriolic and the two other mineral acids, he extracted from a certain portion of it 16-100ths of calcareous earth and iron. The reſiduum, treated with the mineral alcali, &c. was found to conſiſt of argillaceous and ſiliceous earth; but the former was moſt abundant, particularly in the tourmalin of the Braſils. In 100 parts he found 50 of argillaceous earth, 34 of ſiliceous, 11 of calcareous earth, and 5 of iron.

The Author conſiders this ſtone as having ſome affinity to the *zeolites*, but a ſtill greater to the *ſchorles*; which laſt, he ſays, are ſometimes found to poſſeſs an electric quality. We were, not very long ago, informed by a foreign correſpondent, that it had been lately found that *ſchorle*, on being melted or vitrified, acquired all the electric properties of the tourmalin. It does not, it ſeems, ſhew theſe qualities on being taken out of the earth, but generally after it has been heated and cooled ſeveral times alternately. The tourmalin accordingly is ſuppoſed to be tranſparent ſchorle, vitrified by the heat of volcanos. This diſcovery, we have been told, was made by *M. Abilgaard*, ſecretary to the Society of Sciences at Copenhagen.

Dissertation XVII. *On Fulminating Gold.*

We have already given an account of the moſt important particulars contained in this ingenious Diſſertation (part of which had been before publiſhed), in our Review of *M. Waſſerberg's Chemical Inſtitutions*, in the *Appendix* to our 63d Volume, 1780, page 502; and in a ſtill more circumſtantial manner, in our account of *M. Scheele's Chemical Obſervations on Fire and Air*, in our Number for May, 1781, [illegible] 339.

Though we hope to have an opportunity of reſuming ſhortly the further conſideration of this valuable work; yet, leſt we ſhould be prevented by the multiplicity of our other engagements, we ſhall here add the titles of the remaining Diſſertations:

DISSERTATION XVIII. On *Platina.* DISS. XIX. On the *White Ores of Iron.* DISS. XX. On *Nickel.* DISS. XXI. On *Arſenic.* DISS. XXII. On the *Ores of Zinck.* DISS. XXIII. On *Metallic Precipitates.* DISS. XXIV. On the *humid Way of treating Mineral Subſtances.* DISS. XXV. On the *Uſe of the Blow-Pipe.*

MONTHLY CATALOGUE,

For DECEMBER, 1782.

POLITICAL.

Art. 12. *A Defence of the Right Honourable the Earl of Shelburne*, from the Reproaches of his numerous Enemies; in a Letter addreſſed to Sir George Saville, Bart. and intended for the Direction of all other Members of Parliament, whoſe Object is rather to reſtore the Glory of the Britiſh Empire, than adminiſter to the Views of a Faction. To which is added, a Poſtſcript addreſſed to the Right Honourable John Earl of Stair. 8vo. 1 s. 6 d. Stockdale. 1782.

IN this ironical performance very ſtrong charges are brought againſt Lord Shelburne. He is cenſured for wanting integrity, both in his private and in his public capacity. The facts produced to his prejudice are numerous, and ſeem to be forcible; and unleſs they are refuted, they muſt leave a ſtain upon his character, which cannot fail of diſconcerting the public meaſures in which he may be engaged. The Author, when he mentions Lord Shelburne, could not but caſt his eye upon Mr. Fox. The theme was inviting; and between theſe ſtateſmen he draws a very lively and ſtriking parallel, highly to the advantage of the latter. Among other perſons, he alſo takes occaſion to blame the Lord Advocate of Scotland, whoſe political principles he pronounces to be infamous *; and whom he ſhrewdly ſuſpects of having been corrupted by Indian gold †. His ſarcaſms are pointed, and his praiſe is laviſh. At the ſame time, it is juſt to obſerve, that his information hath the appearance of exactneſs; and that he ſolemnly pledges himſelf to produce the vouchers of his facts, if they ſhould be called for. This looks like honourable dealing; and, if the perſons whom he has treated as culprits, have, as they ought to have, the inclination to juſtify themſelves, they will come forward. But, if their vindication be a matter beyond their power, they will probably feel no inclination of this ſort, and be happy to preſerve a reſpectful ſilence.

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* Page 76. † Page 26.

In point of compoſition this pamplet is unequal. Some parts of it are very maſterly; but there are other places which are careleſs. In the Poſtſcript, the Author criticizes Lord Stair with a good deal of acrimony, but not without juſtice.

Art. 13. *State of the Public Debts*, and of the Annual Intereſt and Benefits paid for them, as they will ſtand on the 5th of January 1783. Likewiſe, as they will ſtand (if the War continues) on the 5th of January 1784. To which the Attention of the Public is humbly requeſted, before they decide as to Peace or War. Together with ſome Thoughts on the Extent to which the State may be benefited by Œconomy; and a few Reflections on the Conduct and Merit of the Parties contending for Power. By John Earl of Stair. 8vo. 1 s. Stockdale.

It is a matter of commendation that men of rank ſhould attend to public affairs; and afford occaſionally their information to the Public. They thus evince themſelves to be good citizens, and riſe far ſuperior to thoſe of their ſtation who manifeſt a ſtupid indifference to political concerns, or are employed in ſelfiſh and degrading diſſipations. It follows not, however, that the writings of ſuch men ſhould be uniformly inſtructive. That the calculations exhibited by the Earl of Stair are all right, is a poſition which we cannot affirm. But they are ſufficiently authentic to awaken a very ſerious alarm with regard to the national debts, and to the miſconduct and enormities of thoſe miniſters, who have madly perſiſted in a war, the moſt unjuſt in its riſe, and the moſt criminal in its proſecution, that ever inſulted the dignity and the virtue of a great people. His praiſe of public œconomy proceeds from his heart, and cannot be ſounded too loudly in the ears of ſtateſmen. His pamphlet, though far from being perfect, deſerves to be attended to from the importance of its ſubjects. In his ſtyle, his Lordſhip aſpires beyond ſimplicity, and degenerates into bombaſt. We muſt alſo reprobate his ceremonious affectation of humility; for that virtue but ill agrees with the petulant contempt which he too profuſely ſcatters againſt thoſe, who, in the opinion of many, may be greatly ſuperior to him in the gifts of the mind.

Art. 14. *A Collection of State Papers*, relative to the firſt Acknowledgment of the Sovereignty of the United States of America, and the Reception of their Miniſter Plenipotentiary, by their High Mightineſſes the States General of the United Netherlands. To which is prefixed, the political Character of John Adams, Ambaſſador Plenipotentiary from the States of North America to their High Mightineſſes the States General of the United Provinces of the Netherlands. By an American. Likewiſe an Eſſay on Canon and Feudal Law. By John Adams, Eſq. 8vo. 2 s. Fielding, &c. 1782.

The character of Mr. Adams, with which this performance is introduced, may be juſt for aught that we know. It extols in the higheſt degree his abilities and probity. As to the State Papers they are curious; but we are ſorry that they appear without any ſanction from Mr. Adams. With regard to the Eſſay on the Canon and Feudal Laws, it attracted our notice in a peculiar manner. We were *happy* to have an opportunity of knowing the ſentiments of ſo conſiderable a man as Mr. Adams on topics ſo intereſting and important.

But we were miſerably diſappointed in the peruſal of the tract; and it is our opinion that it is not genuine. This opinion we hazard, from a conſideration of the celebrity of Mr. Adams, and from the frivolity of the piece. The author is unacquainted with the ſubjects he treats; and he diſcovers neither acuteneſs of mind, nor vigour of expreſſion.

Art. 15. *Remarks upon the Report of a Peace*, in conſequence of Mr. Secretary Townſhend's Letter to the Lord Mayor of London, Bank Directors, &c. By the Author of the Defence of the Earl of Shelburne. 8vo. 1 s. Stockdale.

This pamphlet is not equal to 'The Defence of Lord Shelburne.' It is more paſſionate and declamatory. Yet there ſeems to be ſufficient reaſons for its ſtrain of argument, in the ſuppoſed duplicity of the noble Lord whoſe conduct it cenſures. The Author employs the ſtrongeſt language of reproach, and exhauſts every epithet of diſgrace and contempt, while he characterizes the ſceptical genius and the political fecundity of the Earl of Shelburne. He appears to have opportunities of good intelligence and information; and while he employs them to give an alarm to his fellow citizens, he affirms, that he is impelled by public and honourable motives. We have not any authority to diſpute his aſſertions; and while we reſpect his patriotiſm, we could only wiſh, that he had been ſomewhat more temperate and more decent in his manner.

Art. 16. *A ſerious Addreſs to the Electors of Great Britain*, on the Subject of Short Parliaments, and an equal Repreſentation. 8vo. 6 d. Debrett.

There is a fund of good ſenſe in this publication which will recommend it to virtuous citizens. The Author expoſes with vigour the danger of long Parliaments, and exhibits a great, and, we believe, a real concern for the intereſts of the country and the conſtitution.

Art. 17. *A Word at Parting, to the Earl of Shelburne.* 8vo. 1 s. Debrett.

In this pamphlet there is no information which has not appeared in better performances. The blows which it aims againſt Lord Shelburne, had previouſly been ſtruck with greater violence. The piece, however, is put together with ſome degree of vivacity.

Art. 18. *Sketch of a Conference with the Earl of Shelburne.* 8vo. 6 d. Denham.

This pamphlet contains an account of the converſation which paſſed between the Earl of Shelburne, and the gentlemen of the deputation from the Committee of the Proteſtant Aſſociation of London, Weſtminſter, and the Borough of Southwark. It diſplays the groſs illiberality of the Proteſtant Aſſociation, and exhibits an atrocious reſentment againſt the Papiſts. In a country which prides itſelf in its philoſophy, and which boaſts of being free, it is altogether horrid that any idea of intoleration and perſecution ſhould be prevalent.

Art. 19. *Thoughts on the preſent War.* With an impartial Review of Lord North's Adminiſtration, in conducting the American, French, Spaniſh, and Dutch War, and in the Management of Contracts, Taxes, the Public Money, &c. 8vo. 1 s. 6 d. Dilly. 1782.

Theſe thoughts, which are publiſhed as the ſentiments of a clergyman

man in a remote part of the kingdom, during Lord Rockingham's ſhort adminiſtration, are the reſult of ſound ſenſe, contain many ſerious truths, and, which is not their leaſt recommendation, are expreſſed without acrimony. Nevertheleſs, the ſeaſon of ill ſucceſs is the natural ſeaſon for diſcontent, when immediate conſolation is ſought in accuſation and reproach; but to eſtimate meaſures by events, and to repreſent national tranſactions for a ſeries of years, as uniformly and glaringly abſurd, upon their not being crowned with ſucceſs, is a mode of judgment better calculated as a ſpur to emulation in the buſtle of the field, than to ſhew the reach of ſagacity in an individual, writing from the calm receſs of a cloſet. It is eaſy to reaſon upon cauſes, after receiving the leſſon of experience, and when it is too late to profit by acquired knowledge. But thoſe, of whom there are many, who claim the penetration of predicting late events, from the very beginning of the American conteſt, muſt, to eſtabliſh this claim, be hardy enough to juſtify all our military operations in America as the *utmoſt* exertions of the national wiſdom and ſtrength, by generals of the moſt vigilant courage, and, above all, of *ſtrict fidelity* to their ſacred truſts! Our Author, however, is not ſo warmly the panegyriſt of our Commanders, as the accuſer of the unſucceſsful Miniſter; and writing at the dawn of a new influence in our Cabinet, ſays, very properly—'if the beſt had been done, we ſhould have had cauſe for deſpair; but if things have been improperly managed, there are hopes of better times, whenever they ſhall be conducted in a different manner.' Every true Briton will rejoice when ſuch times arrive, without thinking the worſe of them on account of the Miniſter then in the adminiſtration of affairs: and lucky will be the Miniſter, whoſe zealous exertions for the public welfare, are favoured by circumſtances and opportunities; and who has no enemies to contend with, but where he might expect to find them!

Art. 20. *An Addreſs to the Landholders, Merchants, and other principal Inhabitants of England*; on the Expediency of entering into Subſcriptions for augmenting the Britiſh Navy. 4to. 1s. 6d. Bladon. 1782.

This Writer inforces the legality and expediency of county ſubſcriptions for building ſhips of war, in the moſt earneſt manner; but there ſeem to be obſtructions to this mode of augmenting the royal navy, ſtronger than any of thoſe argumentative obſtacles he undertakes to remove: for not only do other counties refuſe, evade, or at leaſt tacitly decline, the raiſing ſuch voluntary aids; but even the county, ſo highly extolled for ſetting this public-ſpirited example, hath found the fulfilment of ſuch an undertaking rather more arduous, than the ſpontaneity of the offer indicated.

Art. 21. *Thoughts on the Naval Strength of the Britiſh Empire.* Part. II. 8vo. 1s. Cadell. 1782.

This ingenious young Senator publiſhed, about ſix months ago, the firſt part of his *Thoughts* relative to the natural advantages poſſeſſed by Great Britain for the acquiſition of Naval Power *. It has ſince, he ſays (Pref. Advert. p. 1.), been 'ſuggeſted, that it might not be an improper ſubject of inveſtigation, to enquire how far the obſtacles which are commonly urged againſt any further increaſe of our navy, namely, the ſuppoſed difficulty of procuring more ſhips and more ſeamen, are well founded.'—Accordingly, our Author inveſtigates this important queſtion, propoſes ſome expedients, and ſuggeſts ſeveral plans, particularly one which we are much pleaſed with, for aboliſhing the hateful and tyrannical mode of manning the King's ſhips by impreſſing the ſailors:—inſtead of this method, he recommends a new ſcheme, to which, at preſent, we ſee no objection.—His ſcheme, alſo, for building 50 men of war, at the expence of the Engliſh counties (including a contribution for Wales and Scotland), ſeems worthy the attention of the Public. Beſide theſe particular topics, he offers ſome general reflections relative, on the one hand, to a continuance of the American war; and, on the other, to the emancipation of our Colonies; which manifeſt the good ſenſe and extenſive views of the Author. And the Public is certainly much obliged to Mr. Sinclair *, as well as to his attentive countryman, the Earl of Stair, for his patriotic reſearches.

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* See Review, June, p. 469.

Art 22. *Political Memoirs*; or, a View of ſome of the firſt Operations of the War, after the French Notification, as they were regarded by Foreigners †: in a ſeries of Papers, with Notes and Reflections. To which is prefixed, an Introduction, containing Thoughts on an immediate Peace. Part I. 8vo. 2 s. Stockdale. 1782.

The main deſign of this publication is to excite and animate us to a continuance of the war. The zealous Writer is of opinion that we are ſtill very able to carry it on, and that we have ample encouragement to perſiſt, from a fair proſpect of ſucceſs,—provided we conduct the buſineſs with more wiſdom and vigour than we have hitherto ſhewn in the management of it. The alternative, he apprehends, is either *war* or ſubmiſſion. An immediate peace, on the terms commonly ſpoken of as the baſis of the peace, he conſiders as pregnant with indelible *diſgrace*, and certain *ruin* to this country. To prove this, he has great variety of reaſoning, in common with all the other advocates who have ſtood forth on the ſame ſide of the queſtion, in Parliament or on paper: and he has likewiſe, perhaps, ſome remarks that have generally occurred. The Author is a ſenſible man, though not a very elegant writer: *argument*, however, rather than elegance, we ſuppoſe was his object.—The ſubjects of this firſt part of his *Memoirs*, are, 'The refitting of the *French* fleet, and its ſailing from *Breſt*, under the command of D'ORVILLIERS, after DE GRASSE and LA MOTHE PIQUET had followed ROWLEY to the *Weſt Indies*—D'ORVILLIERS's junction with the *Spaniſh* fleet—the ſending out of the grand fleet under Sir CHARLES HARDY—Mr. ARBUTHNOT's ſtop at *Torbay*—Mr. DARBY's excurſion.' On theſe meaſures and manœuvres the Author ſeems to have made ſome very pertinent and well-founded obſervations.

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* See Review, June, p. 469.

† The Author informs us, that he has converſed much *abroad*, on the ſubjects here diſcuſſed.

Art. 23. *An honeſt Man's Reaſons for ſupporting the preſent Miniſtry.* 8vo. 1 s. Fielding. 1782.

The principal reaſonings, contained in this well-written pamphlet, chiefly reſpect Mr. Fox; and may be regarded as the Author's reaſons for *not* ſupporting that gentleman.'

Our 'Honeſt Man' reprobates the laſt [Lord North's] miniſtry, in the ſtrongeſt terms. Lord Shelburne is the Miniſter of *his* choice; but, of the importance and value of his ſupport, farther than what may reſult from the ſervices of his good pen, we cannot pretend to form any judgment: he gives his readers, however, to underſtand that he is '*a repreſentative.*'

INLAND NAVIGATION.

Art. 24. *Conſiderations on the Idea of uniting the Rivers Thames and Severn,* through Cirenceſter, with ſome Obſervations on other intended Canals. 4to. 1 s. Milne, Holborn. 1782.

In theſe conſiderations, the Author earneſtly recommends, and ſtrenuouſly enforces, the ſcheme of a junction between the Thames and the Severn, in the line of communication above mentioned. He clearly ſhews its beneficial tendency in a national view, and anſwers objections, &c. &c.—He occaſionally introduces juſt encomiums on inland navigations in general; and, among other ſtriking advantages attending them, he points out that ſingular one to the Public, of their *creating a new ſpecies of property, where no property exiſted before:* 'A navigation,' ſays he, 'is an addition to the hive, an accumulation of labour ſtill productive of more.'

With reſpect to the particular canal here recommended, its utility ſeems to be irrefragably demonſtrated, and, conſequently, the plan is proved to be highly worthy the attention and encouragement of the Legiſlature. The very ſenſible Writer likewiſe ſhews, 'that the junction of the rivers Thames and Severn promiſes a ſufficient reward to thoſe who will ſtep forward, and make the neceſſary exertions for its completion.'

POETICAL.

Art. 25. *Velina*; a poetical Fragment. 8vo. 1 s. 6 d. Longman. 1782.

A monarch rambling near a ſhaggy dell, hears a young man uttering the moſt bitter lamentations. On enquiring into the cauſe of his diſtreſs, he finds that in fact he is one of the happieſt beings upon earth; and that it was merely for the purpoſe of giving a zeſt to his real enjoyments, that he found it neceſſary to indulge in imaginary affliction. For, ſays he,

—— If right I deem, the fineſt joy
From quick viciſſitude reſults alone.
Continu'd rapture cannot fail to cloy,
And dull ſatiety muſt ſoon come on.
Seeſt thou theſe nodding trees, this moſſy ſtone,
'This dimpling ſtreamlet that ſo ſoftly flows,
This rock with wand'ri [illegible] ll o'ergrown?
From theſe my melanch [illegible] aroſe;
The ſolemn ſcene inſpir [illegible] y woes.

The ſenſe of pleaſure is by theſe refin'd,
And bears ſenſations purer to the heart:
But if to hear my tale thou be'ſt inclin'd,
A thouſand ſad events I could impart,
Where nature ſole, without the help of art,
Has from mine eyes drawn forth the bitter tear;
For I have felt of real woes the ſmart,
And languiſh'd many an hour in grief ſincere,
When torn from all I lov'd, from all I valu'd dear.'

He then enters upon a narrative made up of a combination of every kind of diſtreſs, which, however, terminates in what is a compenſation for all that he had ſuffered, the poſſeſſion of Velina. Of the poetry the Reader will form his own opinions from the ſpecimen that is given.

Art. 26. *A Verſification of Sir Jefferey Dunſtan's Speech to the Lords and Commons of Garrat Green*, on Thurſday the 5th of December 1782. 4to. 1 s. Debrett.

His Majeſty's moſt gracious ſpeech to both houſes of parliament, echoed back from Grubſtreet.—It is a ſtrange, poor piece of mockery, bearing ſo very remote a reſemblance to its royal prototype, that it inſtantly reminded us of the Iriſhman's famous echo.—"How do you do, my dear Echo?" ſaid Paddy. "Very well, thank you, my dear Paddy?' replies the Echo.

MEDICAL.

Art. 27. *An Account of a ſafe and an efficacious Medicine, in ſore Eyes and Eye-lids.* By Thomas Dawſon, M. D. 8vo. 1 s. Johnſon. 1782.

Our account of this pamphlet has accidentally been delayed till after the death of its worthy author.

Its purpoſe is to recommend an external application in ſore and inflamed eyes, which is an ointment, compoſed of a ſolution of mercury in aqua fortis, and a due proportion of freſh butter, with ſome oil and camphor. A ſimilar preparation is to be found in the laſt Edinburgh Pharmacopœa under the title of *Ung. Citrinum*, which has been lately recommended by Mr. Ware in his treatiſe on the Ophthalmy. In the uſe of it, we are directed firſt to abate the inflammation by bleeding, &c. and then to apply a little of the ointment warmed, with a camel's hair pencil, or the tip of the finger, on the edges of the eyelids, every night.

BIOGRAPHY.

Art. 28. *Memoirs of the Life, and a View of the Character, of the late Dr. John Fothergill*; drawn up at the Deſire of the Medical Society of London, by Gilbert Thompſon, M. D. Member of the Royal College of Phyſicians, and Secretary to the Society. 8vo. 1 s. 6d. Cadell. 1782.

This additional commemoration of a moſt valuable and reſpectable man, will give pleaſure to all who reverence his memory. Dr. Thompſon appears to have been furniſhed by the family of the deceaſed with ſome particulars not before made public, which will be acceptable to the lover of biography. He writes like an intelligent and worthy perſon.

MATHEMATICS.

Art. 29. *An Introduction to Menſuration, and Practical Geometry.* With Notes, containing the Reaſon of every Rule, conciſely and clearly demonſtrated. By John Bonnycaſtle, Author of the Scholar's Guide to Arithmetic. 12mo. 3 s. bound. Johnſon. 1782.

Mr. Bonnycaſtle ſays, 'That Dr. Hutton was the firſt perſon in this country that undertook to treat of this ſubject of Menſuration in a ſcientific methodical manner; and that before his, Mr. Robertſon's was the only book of any value that could be conſulted, either by the artiſan or mathematician. To theſe two writers, he ſays, I am greatly indebted for many things in the following pages, and am ready to acknowledge, that I have uſed an unreſerved freedom in ſelecting from their works, wherever I found them to anſwer my purpoſe. To Dr. Hutton I am particularly obliged, and am ſo far from deſiring to ſuperſede the uſe of his performance by this publication, that I only wiſh it to be thought a uſeful introduction to it.

As to the method obſerved in compoſing this work, he ſays, 'In ſchool books, and thoſe deſigned for the uſe of mere novices, it has always appeared to me, that plain and conciſe rules, with proper exerciſes, are entirely ſufficient for the purpoſe — an operation, wrought out at full length will be found of more ſervice to beginners than all the tedious directions and obſervations that can poſſibly be given them. The text part of the work contains the rules in words at full length, with examples to exerciſe them; and in order that the learner may not be perplexed and interrupted in his progreſs, the remarks and demonſtrations are confined to the notes, and may be conſulted or not, as ſhall be thought neceſſary.'

But here, on account of the impartiality from which we do not mean to deviate, we think it our duty to pay a juſt tribute of acknowledgement to the merit and memory of Mr. *Hawney*, by mentioning his performance on the ſubject, having ourſelves in our younger years been much indebted to his labours. His *Complete Meaſuring*, notwithſtanding the acknowledged merits of thoſe that have ſucceeded him, is ſtill a very uſeful book, and might be made more ſo, by the addition of an Appendix and Notes of no great length; nor do we think it very candid in Mr. Bonnycaſtle to borrow his examples, without deigning to mention his name.

We have nothing to ſay againſt the preſent performance, it may very well anſwer its deſign, to teach boys the practical or operative part by appoſite examples. It would not have been the worſe, if all the demonſtrations of the rules had been made as plain as poſſible: for example, the common rule for finding the area of a triangle whereof the three ſides are given, is geometrically demonſtrated, by a method very ingenious, but not ſufficiently plain; he ſays, it is evident that two lines there mentioned, will either of them be equal to half the perimeter of the triangle, and that three others will be the difference between the half perimeter and each ſide reſpectively; whereas this is ſo far from being evident, that it as much needs demonſtration as the original propoſition itſelf. We cannot think but that known rule, which may be eaſily demonſtrated from the property of antiparallel lines, namely, that the difference between the *ſquare* of the ſum of the ſides and *that* of the baſe, multiplied by the difference between the ſquare of the baſe and that of the difference of the ſides, is equal to ſixteen times the ſquare of the area, is nearly as eaſy to be remembered and practiſed, as that uſually given; for moſt mathematical uſes it is far preferable to it: and to thoſe that know that it is compoſed of only four factors, the operation is the ſame as that of the other.

MISCELLANEOUS.

Art. 30. *Obſervations on the Election of Members for the Borough of Ludlow,* in 1780. By a Burgeſs. 8vo. 1s. 1782. No Publiſher's Name.

Although we cannot afford much room for election-diſputes in a *Literary Journal*, the limits of which are too narrow for the very numerous ſubjects that *naturally* claim a place in it, yet we may briefly obſerve, that the Reader will here meet with a diſplay of ſome of thoſe politic *manœuvres*, by which moſt of our boroughs are held in ſlavery by the great men, who, like the deſpots of Poland and Ruſſia, diſpoſe of their vaſſals as they do of their cattle, and other transferable property. We here, too, with ſatisfaction, learn by what ſpirited, conſtitutional means the reſpectable borough of Ludlow hath been, in ſome degree, happily reſcued from ſuch a ſtate of ſervility and bondage. The narrative is drawn up with vicacity; and the particulars, notwithſtanding their confined relation to a ſingle borough in Shropſhire, are not unworthy the attention of the Public at large: for what Engliſhman is not intereſted in every ſtep that tends towards reſtoring the independency of our Parliaments, by increaſing the number of voters for repreſentatives in the Houſe of Commons, and thereby rendering the diabolical buſineſs of corruption more difficult of accompliſhment? We are ſorry, however, to ſee the patriotic Writer of this tract go *out of his way* * to attack the character of Mr. Hill, one of the Members for the county of Salop, —who is here ridiculed for introducing religion, and the ſtyle of our ſectaries, into the debates of the Senate: or, in our Author's words, for 'mixing the venerable name of Chriſt with the low politics of the day.' This deviation from the main ſubject of his *obſervations*, hath drawn upon the Author the following expoſtulation:

Art. 31. *The Tables Turned:* a Letter to the Author of a Pamphlet entitled "Obſervations on the Election of Members for the Borough of Ludlow," &c. By Richard Hill, Eſq; Member for the County of Salop. 8vo. 6d. Stockdale, &c.

Mr. Hill, whoſe polemical writings are well known, whoſe abilities are undoubted, and whoſe private character is unqueſtionable, hath in this tract, given a ſerious and pointed reply to the Ludlow Burgeſs; whom he ſuppoſes (on the authority of report) to be a clergyman: and *as ſuch*, he encounters him with weapons *dip'd in the Scripture* (as Swift [†] expreſſes it), in the handling of which Mr. Hill is acknowledged to be very dextrous. If the clergyman accuſes him of the crime of mingling religion with politics, Mr. H. retorts on the clergyman, ſtrongly intimating that he pays more attention to electioneering and politics, than to the duties of the ſacred function. What ſays the *Obſerver* to this? We ſhall ſee in the next article.

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* Thoſe who have entered the liſts againſt this Writer intimate, that perhaps the Burgeſs did not wholly deviate from his plan, when he aimed this blow at Mr. H. They rather apprehend, that to depreciate the character and parliamentary conduct of this gentleman, in order to prejudice his intereſt at the next county election, may have conſtituted one part of his original deſign in addreſſing the Public. But this is a matter beſt known to the Burgeſs. We can only judge of what appears oſtenſibly before us.

Art. 32. *A Letter to Richard Hill, Eſq*; Member for the County of Salop, Author of the "Sky-Rocket[‡]," "Tables Turned," &c. By a Burgeſs of Ludlow, and Freeholder. 8vo. 1 s. Debrett.

After a great variety of political altercation, and frequent adverting to miniſterial meaſures, and the intrigues of men in power, ſo far as they bear any relation to the general ſubject of the preſent debate, the Burgeſs of Ludlow comes to the point mentioned in the cloſe of the preceding article—the charge brought againſt him by his antagoniſt, viz. that of a criminal deviation from the duties of the ſacred function, by entering into political concerns and contentions. This is often objected to ſuch of the clergy as have diſtinguiſhed themſelves by their attention to the ſecular intereſts of their country, the views of parties, or the conduct of government. What our Author ſays in his own vindication, in this reſpect, may be conſidered, in ſome degree, as an apology for ſuch of his brethren as may ſtand in the ſame predicament.

Mr. H. had intimated, that the calamities under which this country hath for ſome years paſt been ſo great a ſufferer, were the inflictions of Divine Providence for the ſins of *the People*,—for which they ought to humble themſelves in ſackcloth and aſhes [*]. His opponent inclines to a different opinion, and aſcribes our public miſfortunes to the wickedneſs and folly of our adminiſtrations; for which *they* ought to be called to a ſevere account. Having diſcuſſed this, and various other points in diſpute, he proceeds to his own immediate vindication from the charge above mentioned:

'You think that a clergyman cannot write a few obſervations on a political ſubject, without neglecting the duties of his profeſſion. A clergyman, Sir, who reads the ſervice of the church twice a day, and viſits the ſick, and buries the dead of an extenſive pariſh, cannot be *much* miſemployed. If he ſhould profanely ſteal an hour from his numerous avocations to dedicate to the cultivation of the *Belles Lettres*, you would not, ſurely, envy or deny him ſo innocent a gratification! "*Hæc Studia*, you know, *alunt Adoleſcentiam, oblectant Senectutem*, &c."—But you think he ſhould not trouble himſelf about the *temporal* intereſts of his fellow ſubjects.—I would have them, Sir, happy in both worlds; and though I wiſh them to ſet their affections on the beſt, I would have them neglect no opportunity of making their abode here as comfortable as poſſible. They live under the beſt Government in the univerſe; and have a right to have it honeſtly adminiſtered. If it is not, what remedy muſt they fly to?—About this we differ. If our Miniſters unneceſſarily quarrel with half the powers of Europe, and, in the proſecution of their mad and ambitious ſchemes, tax the people of England to the laſt ſhilling,—*you* ſay, "Go to prayers, and humble yourſelves before God!" Prayers and humility are, undoubtedly, very becoming Chriſtians. But I would have them do more: I would have them endeavour, by every legal and conſtitutional method, to get rid of ſuch miniſters; and, for the future, chuſe Repreſentatives, who, inſtead of ſharing with them in the plunder of a diſtreſſed and impoveriſhed people, would call them to account for their rapacity and profuſion. If I am attacked and robbed by a gang of banditti, *you* would have me retire to my cloſet, and acknowledge that my ſins have brought this misfortune upon me. I, Sir, would take meaſures to ſecure the rogues, and recover my property.'

[†] "He took his Muſe, and dip'd her
"Full in the middle of the Scripture."

We quote from memory.

[‡] This Writer informed us [illegible] the firſt time, that Mr. Hill is author of the *Sky Rocket*; w[illegible] H. admits. See our account of that pamphlet, Rev. May, [illegible]

[*] We do not give theſe ([illegible]ords of Mr. Hill.

Our Author now proceeds to take leave of Mr. H. but here the controverſy doth not cloſe: witneſs the article next enſuing.

Art. 33. *Six Letters to the Burgeſs of Ludlow*, containing ſome curſory Remarks on that anonymous Writer's Attack upon the Parliamentary Conduct of Richard Hill, Eſq;—with an Addreſs to the Freeholders in that County. By a Freeholder in more Counties than one. 8vo. 1 s. Debrett, &c.

This Freeholder, who appears to be ſome very zealous friend of Mr. Hill, is extremely alarmed and offended at an endeavour to check the freedom of debate in parliament, and ſtop the mouths of our Repreſentatives, by arraigning them out of doors for what they have ſaid within. 'Better,' ſays he, 'ſtop the mouths of Britiſh cannon, the ports of Britiſh commerce, and dam up all the rivers, than *enſlave debate*, or infringe upon the privilege of Britiſh ſenators.—The attempt is a dagger plunged into the vitals of this country.'

Our Letter-writer has criticiſed almoſt every part of the Burgeſs's Letter to Mr. H. and makes ſome ſhrewd remarks on ſeveral things which that writer has advanced: chiefly, however, confining himſelf to the religious part of the controverſy: for in *politics* both parties ſeem, generally, to be of the ſame ſide of the queſtion. The author of the Six Letters is a very ſtrenuous advocate for Mr. H.'s mode and cuſtom of introducing pious ſentiments and ſcripture language into debates in parliament, and likewiſe warm in the praiſes of that gentleman's happy vein of pleaſantry, that occaſional intermixture of the *allegro* with the ſerious notes, by which he often catches that attention from the houſe, which dry argument might fail of engaging. On the whole, the weapons of controverſy ſeem to be ſkilfully handled by the combatants on both ſides; but we are ſorry to ſee ſo little candour and fairneſs in their manner of dealing their blows. They ſhew too much *perſonality*, *acrimony*, and *contempt* of each other; which is, ſurely, inconſiſtent with the characters of GENTLEMEN.—

There is yet another champion on the ſide of Mr. Hill; *viz.* [See the next article.]

Art. 34. *A Reply to the Ludlow Burgeſs's Letter to Richard Hill,* Eſq. 8vo. 1 s. Baldwin, &c.

The Author of this reply attacks the *Obſerving Burgeſs* with the ſame aſperity which we have juſt cenſured in the preceding article. What he has advanced in favour of Mr. Hill, is very well; but it was not wanted. Enough had been ſaid by the preceding advocates for that gentleman, who had pre-occupied the ground, and ſcarcely left room for him to ſet his foot on it. His main view, however, ſeems to be, to blacken the character of the reverend Burgeſs; and he has taken care to lay on his lamp-black thick enough. But really this is dirty work, and we are tired of it.

Art. 35. *The Court Regiſter*, and Stateſman's Remembrancer: containing, a Series of all the great Officers, Prime Miniſters of State, &c. viz. Lord High Stewards, Archbiſhops and Biſhops, Lords Chancellors, Lord Keepers and Commiſſioners of the Great Seal, Lords Preſident of the Council, Lords Treaſurers and Commiſſioners of the Treaſury, Knights of the Garter, Principal Secretaries of State, Lord Chief Juſtices and other Judges of the ſeveral Courts at Weſtminſter, Maſters of the Rolls, Sergeants at Law, Attornies and Solicitors General, &c. Maſters in Chancery, Recorders of London, &c. &c. &c. Together with the Commiſſioners for managing the ſeveral Branches of the Crown Revenues, from the firſt appointment; and alſo ſome Account of the Inſtitution, Nature, and Buſineſs of the ſeveral Offices. The whole corrected to June 3, 1782. With a copious Index of Names. 8vo. 5 s. Boards. Robinſon, &c. 1782.

Of this publication, a more proper account cannot here be given than in the words of the Author's prefixed *Advertiſement*, viz.

'The title-page of this book ſufficiently explains its contents; we ſhall therefore only add, that as it contains a chronological ſeries of all the perſons who have been engaged in the Adminiſtration of the affairs of theſe kingdoms in Church, State, Law, and Revenue, for more than one hundred years paſt, it cannot fail to be very uſeful to all thoſe who are employed in any of thoſe departments; and is abſolutely neceſſary for every one who wiſhes to read the modern hiſtory of this country with intelligence.'

Art. 36. *Richardi Dawes Miſcellanea Critica. Iterum Edita curavit, et Appendicem Annotationis addidit* Thomas Burgeſs, A. B. è C. C. C. 8vo. 7 s. Boards. Rivington. 1781.

The former edition of this very learned work was publiſhed in the year 1745. It is divided into five ſections. In the firſt the Critic's emendatory labours are employed upon Terentianus Maurus, a dull verſifier, who wrote on the metres of Horace and other proſodaical matters. In the ſecond, he rectifies the errors that ſome of the commentators and editors of Pindar had fallen into reſpecting the metre of that poet, eſpecially the final ſyllables of his verſe. In the third, we have remarks on the true pronunciation of the Greek language, on the variation of the Attic fu[illegible]nſe from the Ionic, and on the different uſes of the ſubjunctiv[illegible]tative moods. This ſection concludes with ſome emendations of Callimachus. The fourth is iefly occupied by a long, and as we think, an unintereſting criti- ſm on the Æolic Digamma, a letter that has been long obſolete, and out whoſe uſe and application few writers are agreed. In the fifth controverts ſome poſitions of Bentley's on the ſubject of the Greek cents. In this ſection his emendations are chiefly confined to the amatic poets. The preſent edition is enriched by a learned and ell-written Preface, and an Appendix containing ſome ingenious nnotations by the Editor, whoſe abilities in this line of criticiſm are fficiently known by his edition of Burton's Pentalogia.

In a note, we are informed that a book of Greek Exerciſes is lately ubliſhed by Mr. Huntingford, one of the Maſters of Wincheſter hool; and that a ſecond part is ready for preſs. Such a publica- on is much wanted.

rt. 37. *Sentimental Beauties and Moral Delineations* from the Writings of the celebrated Dr. Blair, and other much admired Authors, ſelected with a View to refine the Taſte, rectify the Judgment, and mould the Heart to Virtue. 8vo. 2 s. 6 d. Wallis. 1782.

This indeed is a very *ſentimental* Collection. The Dedication to ord Hawke is very ſentimental likewiſe: and what leſs could be xpected from a pen that ſets off ſo very ſentimentally in the *title- age?*

rt. 38. *The Beauties of Hume and Bolingbroke.* 8vo. 2 s. 6 d. Kearſley. 1782.

Par nobile fratrum! But however they agreed in wiſhing ill to re- gion, yet there was great and ſtriking diſſimilarity in their private haracters. This is very well repreſented in the preface to this col- ection. Their lives prefixed to this little volume are penned with reat elegance and ſtrength of language. The maxims extracted from he writings of theſe celebrated authors are of the miſcellaneous kind —moral, philoſophical, hiſtorical, and political. They are in ge- eral ſelected with judgment. As they are deſigned for general uſe, he Supplement ought to have been omitted. The Notes of the Editor re not a ſufficient antidote to the poiſon of the Author.

Extracts from celebrated writers, called their *Beauties*, are become o hacknied as to be diſguſtful. We ſhall only advertiſe the Reader, hat Mr. Kearſley hath publiſhed the Beauties of *Sterne, Watts*, and *ielding*. The Beauties of *Harvey* are alſo publiſhed by Etherington. —More *Beauties* are to make their appearance ſoon. The common rice for the poſſeſſion of each of theſe *Beauties* is half a crown.

RELIGIOUS.

rt. 39. *An Addreſs to the Preſident of the Proteſtant Aſſociation;* including Remarks on Strictures lately publiſhed on the State and Behaviour of Engliſh Catholics. 8vo. 1 s. Faulder. 1782.

This pamphlet is ſometimes ſerious and indignant; at other times udicrous and ironical; and here and there flaſhy and petulant. The anguage is nervous, though frequently weakened by the mixture of he florid; and now and then it ſwells into the turgid.

The main object of this addreſs is to expoſe the perſecuting ſpirit f the Proteſtant Aſſociation, and to fix a ſtigma on the Preſident, s in reality the great ringleader of the rioters, and the primary cauſe of their devaſtations in June 1780. This he attempts to prove from the evidence both on the ſide of the Crown and the priſoner on the trial of Lord George Gordon. That his Lordſhip acted imprudently, that he acted wrongly, unlike a Chriſtian, unlike a Proteſtant, unlike a good member of ſociety and the friend of human kind, we ſcruple not to declare; and from the beginning have borne our proteſt againſt the ſociety over which he preſides, its avowed principles and public proceedings; but ſtill we cannot acquieſce in the charges alleged againſt them by this Writer. He hath dipped his pen in gall, and he delineates objects through a *jaundiced* medium. When he cannot reply, he cavils: and what he cannot prove, he ſurmiſes.—Of this predetermined diſpoſition to maintain his accuſations againſt the Aſſociators, with proof or without proof, yea even in ſpite of it, the following is a ſufficient ſpecimen:

'In the *Strictures* on Mr. Berington's *State of the Catholics*, publiſhed from the minutes of the Proteſtant Aſſociation, it was obſerved, that ſeveral of the rioters were Papiſts; particularly Enoch Fleming, who was hanged in Oxford-ſtreet; and one Bryant, who was ſhot in Fleet-market. Whereas, "it is a certain fact (ſays the Author of the *Strictures*) that of forty thouſand who ſigned the Proteſtant Petition, not one was found among the perſons either tried, executed or ſlain." On this paſſage, which we quoted in our review of the *Strictures*, from a willingneſs to diſcharge the debt of juſtice to every one, the preſent Author makes the following remarks: 'The names of the petitioners have been printed in alphabetical order, and thus was the fact aſcertained [*This is the plea of the Aſſociators*]. Were it really ſo, I own it would be an event truly aſtoniſhing; though ſtill it would not prove that the petitioners were not the authors of the riots. Other men had undoubtedly mixed with them, and *poſſibly* they only might have ſuffered. But the fact, as ſtated, is too incredible. It will ſooner be thought that you printed a ſpurious liſt of names; for this clearly is more within the line of *probability*.—By another *ſuppoſition* it may alſo be accounted for. It is well known, that many of thoſe who die at Tyburn during the courſe of *buſineſs* have aſſumed very different names, alias Smith, alias Jones, alias Martin, alias Sixteen-String Jack. When the ſacred roll of parchment was preſented for his ſignature, this man *might* have given you a name, which afterwards, on examination before the juſtice, he either did not chuſe to mention, or *might* have forgotten. If ordered to execution, he would die under a name which would not appear on the liſt of petitioners.' Now if ſuch *ſuppoſitions* are allowed in defiance of an atteſted matter of fact, what will become of evidence? When a man is *violently bent* on overcoming an adverſary, he generally betrays his folly in league with partiality; and, by unguarding his weaker part, gives his opponent double advantage over him. And when a weak part is artfully expoſed and ſtruck at, the world is too ready to *conjecture*, in its turn, that there is no part ſtrong.

In the concluſion, however, the Author talks more reaſonably. 'Should your Lordſhip wiſh to know who the man is that thus freely addreſſes you, I can only ſay, that he is a *friend to humanity*, and therefore an enemy to oppreſſion. He knows that the Engliſh Catholics are honeſt men, and he muſt therefore protect them as far as his power goes. He knows alſo, that the deſigns which have been formed againſt them are the offspring of ignorance, malice and enthuſiaſm: of theſe it is his aim to ſtem the progreſs. With this conſciouſneſs within him, ſilence would become criminal: it ſhould almoſt make the dumb to ſpeak. In any other view, he is not attached to party; he loves his country and his country's friends. Were it in his power, he would give an unbounded liberty to the thoughts and actions of all men: for he deems it an equal violation of common juſtice to reſtrain the conſcience of a common Indian, who falls down before the God his own hands have made, as to perſecute the moſt ſincere and upright man who profeſſes to believe in the goſpel of Chriſt. He alone ſhould be deprived of this liberty who refuſes it to others.'

We cannot cloſe this article without obſerving, that the Author makes no ſcruple of giving *the lie direct* to the Rev. Mr. Jeſſe, who, as the *Strictures* inform us, had declared to the Proteſtant Aſſociation, that "now, at York, the Roman Catholics give ten pounds to any man who will embrace their religion, in order to educate the children of ſuch converts in their perſuaſion." 'If (ſays this Writer very ſarcaſtically and pointedly!) the Rev. Mr. Jeſſe is not of your Committee, it is not ſurely from want of merit. My Lord, the information is *falſe* in *every* particular.' For our parts we have little doubt of its falſity. If it be a truth, it needs clearer evidence than Mr. Jeſſe's aſſertion. The proof on ſomething better than his word, now lies with *him*. Let him make it good; or—he knows the alternative.

Art. 40. *Some Paſſages in the Life and Death of John Earl of Rocheſter*, written by his own Direction on his Death-bed. By Gilbert Burnet, D. D. Biſhop of Sarum. With a Sermon preached at the Funeral of the ſaid Earl. By the Rev. Robert Parſons, A.M. To this Edition is prefixed ſome Account of the Life and Writings of the Earl of Rocheſter. By Dr. Samuel Johnſon. Small 8vo. 2s. 6d. Davies. 1782.

This uſeful and very important piece of biography is republiſhed chiefly from the high encomium paſſed on it by Dr. Johnſon in his *Lives of the Poets*. "The account of Burnet's ſalutary conference with Rocheſter is given by him in a book entitled *Some Paſſages*, &c. which the critic ought to read for its elegance, the philoſopher for its arguments, and the ſaint for its piety." We cannot think it merits *all* this praiſe; but it deſerves recommendation, and may be read with advantage by every one. The caſe was ſingular, and the relation of it, as it ought to be, is plain, rational, and ſerious.

Art. 41. *Two Diſcourſes*. I. On habitual Devotion. II. On the Duty of not living to ourſelves. Both preached to Aſſemblies of Proteſtant Diſſenting Miniſters, and publiſhed at their Requeſt. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1s. 6d. Johnſon. 1782.

The Diſcourſe on *habitual Devotion* was preached laſt May, before an aſſembly of Diſſenting miniſters, at Dudley in Staffordſhire, and was publiſhed at their requeſt. It is a very judicious and ſerious performance, and enters deeply into the ſprings and principles of practical religion. It turns "the mind's eye" upon its own concerns, and directs it in its moſt important purſuits and preparations. This is the true *experimental* preaching, which "comes home to our buſineſs and boſoms;" explores the hidden receſſes of the conſcience; detects vice in its origin and progreſs, and thus, in a certain degree, like "*the Word of God*," which is its beſt model, it "*diſcerns the thoughts and intents of the heart.*"

To this excellent Diſcourſe the Public are indebted for Mrs. Barbauld's admired poem entitled, *An Addreſs to the Deity*, 'which (ſays Dr. Prieſtley) was compoſed immediately after the *firſt* delivery of it, before an aſſembly of miniſters at Wakefield in Yorkſhire, in the year 1767. Were I to inform my readers how ſoon that poem appeared after the delivery of the Diſcourſe, it would add much to their idea of the powers of the writer.'

The ſecond Diſcourſe, on the duty of *not living to ourſelves*, was preached before the aſſembly of miniſters of the counties of Lancaſter and Cheſter, met at Mancheſter, May 16, 1764, to carry into execution a ſcheme for the relief of their widows and children; but though it was printed at their requeſt, it was not generally publiſhed; as only a ſmall edition was printed and ſold in the neighbourhood. The two Diſcourſes are now publiſhed together, chiefly with a view to their mutual relation; 'the one recommending a proper diſpoſition of mind with reſpect to God, and the other that which reſpects men.' In the reaſonings employed to confirm and illuſtrate the argument diſcuſſed in each, Dr. Prieſtley hath profeſſedly availed himſelf of Hartley's theory of the human affections; 'the excellency of which (ſays he) is, that it not only explains, with wonderful ſimplicity many phænomena of the mind, which are altogether inexplicable on other principles, but alſo leads to a variety of practical applications, and thoſe of the moſt valuable kind.'

The ſecond Diſcourſe will be thought too abſtracted and metaphyſical for the common reader. It is indeed the very eſſence of *Hartleiſm*, applied to a practical purpoſe; and is the compendium of all that moral philoſophy which is founded on the *aſſociation of ideas*, and terminates in a univerſal and diſintereſted love of human kind—that love which was illuſtrated by the example of Jeſus, and which begins and ends in

"The firſt good, firſt perfect, and firſt fair."

This doctrine, in weak underſtandings, generally leads to that ſpecies of ſublime nonſenſe, called *myſticiſm*. But Dr. Prieſtley hath ſo explained it, as to make it "worthy of all acceptation" to the moſt ſober and judicious minds. In this ſermon we have philoſophy giving aſſiſtance to religion, while religion doubles the obligation, by giving ſtrength, dignity, and permanence to philoſophy.

SERMON.

The Treaſure of the Goſpel in Earthen Veſſels. Addreſſed to the Congregation of Proteſtant Diſſenters in Worceſter, May 28, 1782, at a Meeting of Miniſters aſſembled on account of the Rev. Joſeph Gummer's undertaking the paſtoral Care of that Society. By W. Wood. 8vo. 6d. Buckland. 1782.

Piouſly deſigned to humble miniſters under a view of their frailties and infirmities, and at the ſame time to inſpire them with the moſt reverend ideas of the excellence and importance of their office.—A uſeful diſcourſe on a very plain an[illegible]ical plan, without any pretenſions to deep reaſoning, or ſu[illegible]gance.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SIXTY-SEVENTH.

FOREIGN LITERATURE.

ART. I.

Commentationis Societatis Regiæ Scientiarum Gottingenſis, &c. i. e. Memoirs and Tranſactions of the Royal Society of Gottingen, for the Year 1778. Volume I. 4to. Gottingen. 1779.

THIS valuable Academical Collection, which is continued under a new title *, deſerves particular notice, and we propoſe to make known its contents, as the volumes come to hand. The names of *Gmelin*, *Euler*, *Bergman*, *Lichtenberg*, *Heyne*, *Michaelis*, *Murray*, *Meiners*, *Kaeſtner*, *Mayer*, and others of high note in the literary world, give us reaſon to expect rich harveſts from ſuch diſtinguiſhed cultivators and labourers. To this ſociety is lately added the *truly* illuſtrious Baron de *Dalberg*, Capitulary Canon of Mentz, who by his extenſive knowledge, his ſolid and ſhining virtues, and his fine taſte, is an ornament to high birth, to his country, and to humanity. This nobleman is both the Mæcenas of the learned, and a worthy member of the fraternity; and ſeveral academies and ſeminaries of literature and philoſophy in Germany are at once honoured with his labours and his encouragement.

Each volume of theſe Memoirs is divided into Three *Claſſes*. The firſt contains the Memoirs relative to *Phyſics*, or natural philoſophy—the ſecond, the *Mathematical*; and the third, the *Hiſtorical* and *Philological* Memoirs. The Latin ſtyle is clear and correct, often truly claſſical and beautiful, particularly in the Memoirs of *Heyne* and *Murray*.

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* The former Academical Collection of Gottingen was compriſed in eight volumes, which commence with the year 1769, and end with 1777.

PHYSICS.

This claſs contains:

I. Memoir *concerning the unnatural and very uncommon Coalition of the Inteſtinum Rectum with the Urinary Bladder, and the Defects in the Anus ariſing from thence.* By M. H. AUG. WRISBERG.——II. Mem. *Concerning the Deſcent of the Teſticles from the Abdomen into the Scrotum.* By the ſame.——III. Mem. *Obſervations on ſeveral Plants little known.* By JO. ANDR. MURRAY.——IV. Mem. *Obſervations on the Fiſtula Lachrymalis.* By M. AUG. GOTT. RICHTER.——V. Mem. *Concerning the Hiſtory of Alum.* By JOHN BECKMAN. The two firſt of theſe Memoirs, which are learned, ample, and exhibit a rich treaſure of anatomical knowledge, are neither ſuſceptible of abridgment, nor indeed of extracts that would be inſtructive without a view of the numerous figures with which they are accompanied. We may obſerve the ſame thing with reſpect to the Memoir of that elegant and learned Botaniſt, Mr. MURRAY, who has here illuſtrated, by ſeven curious plates, his accurate deſcriptions of the *Salvia Coccinea*, Juſſ. the Salv. Nilotica and Nubia, the *Sideritis elegans*, the *Plantago Exigua*, the *Sophora Alba*, Linn. &c.

The Memoir of Profeſſor RICHTER, concerning the *Fiſtula Lachrymalis*, is deſigned to rectify the miſtakes of ſome modern and eſteemed practitioners, with reſpect to the cauſe and cure of that diſorder. He is ſo far from conſidering an obſtruction in the *naſal duct* as the only, or even the general cauſe of this complaint, that he proves the contrary with the utmoſt evidence; ſhews, that the *fiſtula* is very rarely produced by this cauſe, and points out the inutility of the nice inſtruments, which the French ſurgeons have more ingeniouſly than wiſely invented for clearing the naſal duct. He deſcribes three kinds of this diſorder, which differ eſſentially from each other, both in their reſpective cauſes and in the methods of cure: the firſt, which happens ſeldom, is that which ariſes from an obſtruction in the naſal duct; the ſecond, which is the moſt common, proceeds from a collection of morbid matter in the *glandula lachrymalis*; and the third from an atony, or defect of tenſion, in the lachrymal ſac. All this is proved and illuſtrated, in a very ſatisfactory manner, by the learned Academician.

In the hiſtory of *Alum*, M. BECKMAN ſhews, that the ſalt, to which we give this denomination, was totally unknown to the Greeks and Romans, whoſe στυπτηριαι, or ſtyptics, were nothing more than vitriolic ſubſtances; and that what we now properly call alum was firſt diſcovered in the Eaſt, probably about the twelfth century. In the illuſtration of this ſubject, our Academician employs a very [illegible]ſiderable quantity of good and inſtructive erudition, which the adepts in mineralogy, pharmacy, and commerce, will reſpectively turn to their profit.

MATHEMATICS.

Mem. I. *Concerning the Conſtruction of the Faſciæ, or Bands, with which Globes are ſurrounded, from Cones adapted to the Sphere.* By M. ABR. GOTH. KAESTNER. Thoſe, who conſider the impoſſibility of covering with a plane figure any part of a ſpherical ſurface, will find this piece intereſting and curious.

Mem. II. *Concerning ſome Optical and Mechanical Effects of Oil, poured upon Water.* By M. A. L. F. MEISTER. In a happier period, when the ingenious Dr. *Franklin* threw oil upon water *only*, many ſurpriſing things were ſaid of the effects of this operation. Its mechanical effects were ſaid to be, the calming of the agitation excited previouſly in water, or the exciting agitation in water previouſly calm: its optical effect was its ſending an increaſe of light into the depths of the ocean. What *Ariſtotle* and *Plutarch* formerly ſaid on theſe heads, is critically and ingeniouſly examined by our Academician; and the credulity of the moderns, who ſeemed rather diſpoſed to confirm, than to appreciate their relations, is modeſtly corrected. That oil calms the waves, our Author does not believe; but its real effects upon the aqueous fluid he inveſtigates and aſcertains by a number of curious and well-conducted experiments. That, in ſmall depths, and in calm water, it ſends a certain degree of light, and performs the office of a lantern or illuminating lens, he allows, and proves by ſeveral experiments. This Memoir, which is elaborate and curious, is accompanied with ſeveral figures.

Mem. III. *Concerning a new Method of inveſtigating the Motion and the Nature of the Electrical Fluid.* By M. LICHTENBERG. In a Memoir, publiſhed in the former Collection (Vol. VIII.), this Academician had exhibited ſome new experiments, relative to the figures which communicated electricity produces in electrical ſubſtances, or *Idio-electrics*. In the preſent Memoir, he treats of the general laws which the formation of theſe figures follows, the manner of their generation, and their uſefulneſs in pointing out the nature of the electrical fluid. We refer our Readers to the work, for a farther account of theſe matters; but we cannot help mentioning a conjecture of our Author, to which Mr. *Canton*'s diſcovery of a tourmaline, which emitted poſitive and negative electrical light, has given occaſion. He thinks, that the terraqueous globe, with its ambient atmoſphere, may be a vaſt kind of tourmaline, whoſe poles nearly coincide with the poles of the earth, the Poſitive pole with the Northern pole, and the Negative with the Southern. Do not, however, miſtake him, Reader; he does not mean, by this mundane tourmaline, a ſolid gem of an immenſe magnitude, latent in the earth, but rather the *ſum* of all terreſtrial bodies, whereever diſperſed, and of the air itſelf, which being *excited* by ſubterraneous and ſolar heat, communicates electricity far and wide. This ſomewhat reſembles *Euler*'s ſubterraneous loadſtone, which is ſuppoſed to be the *ſum* of all magnetic ſubſtances that are diſperſed throughout the earth. Our Author is ingenious in bending the phænomena towards the ſupport of this conjecture.

HISTORY *and* PHILOLOGY.

Mem. II. *Concerning the Men, among the Scythians, who, in conſequence of* a ſingular Diſorder, *conſidered themſelves as Women, and behaved accordingly*; and alſo, *concerning the Hermaphrodites of Florida.* By Profeſſor CHR. G. HEYNE. This ſtrange ſtory of men's imagining they had loſt their ſex, dreſſing like women, and deſiring to be treated as ſuch, is told by Herodotus * and Hippocrates †, the fathers of hiſtory and medicine. Much learned labour has been employed in throwing light upon this ſingular narration. An ingenious French critic adopts the opinion of Longinus, who praiſes Herodotus, for covering decently, under the denomination of an effeminating diſeaſe (ϑηλεια νουσος), the turpitude of an unnatural and infamous habit: but the yet more learned and ingenious Mr. HEYNE rejects and refutes this opinion, in this curious Memoir. He examines with that fine critical *acumen*, which he poſſeſſes in ſuch eminent degree, the paſſages of *Herodotus* and *Hippocrates*, in which the fact is related by the former, and phyſiologically explained by the latter. He then conſiders the fact itſelf, and, without being biaſſed by the judgment of the hiſtorian that relates it, of the medical oracle that explains it, or of the critics that have attempted to illuſtrate it, he ſtrikes out a plain path, in which we ſhall follow him ſo far as to lay before our Readers the ſum and reſult of his inquiries.

We learn from *Herodotus*, that there was a diſorder among the Scythians, which they believed to have been ſent from above, as a puniſhment of their ſacrilege in plundering the temple of Venus at Aſcalon; and that the perſons who were afflicted with it (who in their vernacular language were called *Enarees*, and whom the Greek hiſtorian calls *Androguni*) were looked upon as ſoothſayers, who foretold future events. We learn farther from *Hippocrates*, that the nature of this diſorder was ſuch as chilled and blaſted the generative parts and powers of the patients to ſuch a degree, that they were equivalent to eunuchs; and that theſe patients ſpoke with the accent of women, and aſſumed their character, manners and functions. Hippocrates adds, that this diſorder was much more frequent among the rich and noble than among thoſe of a lower rank. Our Academician, departing from all the explications given, both by Hippocrates and the critics, of this matter, ſeems to be perſuaded, and has perſuaded us, that the diſorder in queſtion was ſome hyſterical or nervous complaint, which, affecting the ſenſorium, produced weakneſs of body and perturbation of mind, attended with melancholy and depreſſion of ſpirits, and a firm perſuaſion that the diſorder was incurable. That in this ſtate of debility they ſhould imagine themſelves women, is not at all ſurpriſing. The viſionary effects of melancholy and hyſterics are well known. We knew a gentleman, who firmly believed, that his legs were made of glaſs, and that his belly was a coffee-pot; and there are a multitude of facts which juſtify the pleaſantry in the *Rape of the Lock*, of maids turned bottles, and calling for corks, to ſecure the entrance of their frail habitation, that they might not be drowned by beer, claret, or burgundy, —according to the commentary of an ingenious critic on this ambiguous paſſage of our Engliſh bard. Mr. HEYNE obſerves, that barbarous and uncivilized nations are ſingularly liable to hyſterical and convulſive diſorders, to panic terrors, and to all kinds of frenzy. The irregularity of their diet, and their abrupt tranſitions from the extremities of hunger to the exceſſes of gluttony, may, he thinks, corrupt the vital juices: their ignorance and ſuperſtition, and their belief of dæmons, muſt affect their imaginations, eſpecially when they inhabit regions where nature appears under a gloomy and romantic aſpect. Accordingly, it is among the wild and barbarous tribes of men that we find the greateſt number of prophets, diviners, enthuſiaſts, and epileptics. The late curious travels of Pallas among the *Samoeides*, the *Tunguſians*, the *Kamſchatdales*, and the diſtricts of *Jakuta* and *Jeniſea*, confirm this abundantly. This learned man tells us, that there is ſuch a mobility, quickneſs, ſenſibility, and elaſticity in the fibres of the inhabitants of theſe countries, that the ſmalleſt touch, or a ſudden ſound, raiſes often in them ſuch perturbation and terror, that a conſiderable time is required to calm their agitation. The remedy which has the moſt effect, is the burning of hair under their noſes; and this remedy ſhews plainly enough the nature of the diſeaſe.

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* Herod. I. 105. IV. 67.

† Hippocrat. *De aëre, aquis et locis*, S. 3. (§ 47.)

This ſtory of the Scythians brings to Mr. HEYNE's remembrance a ſimilar account of a certain ſet of men in America, who preſented themſelves to the European adventurers in a female dreſs, with female manners, and performed all the ſervile offices and duties which the women uſually performed in that country. Hence they were called by the Europeans *Androgunes*, and *Hermaphrodites*; and hence a multitude of accounts were publiſhed concerning the *Hermaphrodites* that were diſcovered in America, amidſt whoſe variations it is not eaſy to come at the truth. Our Author is of opinion, that many different objects and perſons are comprehended under this denomination, that the effeminate perſons already mentioned, as alſo thoſe who perverted the inſtincts of humanity in unnatural acts of ſenſuality, were ſo called; and that the exiſtence of real Hermaphrodites cannot be deduced with any ſatisfactory degree of evidence from the hiſtorical relations which are appealed to for this purpoſe. This he proves by a critical examination of the accounts of travellers, and of the writings of other learned men (particularly the ingenious and fanciful PAUW) who have treated this ſubject.

Mem. III. *Concerning the Life, Doctrines, and Writings of Zoroaſter:* Memoir Second, by M. CHR. MEINERS. In a former Memoir on the ſubject (which is contained in the 8th volume of the preceding collection), the learned Academician gave an ample exhibition of the *teſtimonies* of ancient writers concerning Zoroaſter. His preſent taſk is more difficult; for he propoſes to diſcuſs queſtions, the ſolution of which requires a well-proportioned mixture of erudition and judgment. Who are the authors whoſe accounts deſerve credit with reſpect to this famous man?—Who are thoſe, whoſe relations are to be rejected? And, finally, what ideas we ſhould be led, from either certain or probable reaſons, to form of Zoroaſter, had we no other accounts of him, than thoſe that have been handed down to us by the Greeks and Romans?—We cannot enter into a particular account of this Memoir, in which the Author lops off much of the *marvellous*, that has been blended with the very uncertain hiſtory of Zoroaſter. Our Academician ſuppoſes him to have been a man of eminent wiſdom, who lived in the time of Cyrus, or ſomewhat later, under Darius Hyſtaſpes (perhaps under both Kings), who augmented the doctrine of the Magi, by many additional precepts and maxims, but introduced no change into the public religion of the Perſians.

Subjoined to this Memoir, we have a very learned examination of what *Michaelis*, in his interpretation of a paſſage in the ſecond book of Chronicles *, has advanced relative to the ſentiments of Cyrus concerning *One Supreme Being*; the effect of theſe ſentiments on the religion of the Aſiatics; and, particularly, the plauſible reaſon they furniſh of the firmneſs and conſtancy with which the Jewiſh nation, who had been before ſo prone to deſert the faith of their anceſtors, and follow the idolatrous ſuperſtitions of their neighbours, perſevered in the maintenance of their religion and worſhip. The hypotheſis of Michaelis (as it lies in the 1ſt Part, § 32. of his famous treatiſe on the Laws of Moſes), is very ingenious: but the attack here made upon it by our Academician is bold, well-directed, and ſupported by an ample fund of erudition and good reaſoning. It is a very intereſting point of controverſy with reſpect to the hiſtory of religion, and if M. MEINERS is to be credited, will, when properly examined, diminiſh the high opinion which many have adopted concerning the purity of the Perſian theology; and prevent our thinking, with Plato, that the ancient Magi entertained juſt notions concerning the Divine Nature.

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* Chap. xxxvi. 23.

It is to be particularly obſerved, that the THREE CLASSES of *Phyſics*, *Mathematics*, *Hiſtory and Philology*, in this Academical Collection, make ſeparate works, and may be purchaſed ſeparately. Each claſs has accordingly its reſpective number of pages.

ART. II.

Commentationes Societatis Regiæ Scientiarum Gottingenſis, &c. i. e. Memoirs of the Royal Society of Gottingen. For the Year 1779. Vol. II. Gottingen. 1780.

GENERAL PHYSICS.

Mem. I. *OBſervations concerning ſeveral Exotic Plants in the Royal Botanical Garden.* By Mr. JOHN ANDREW MURRAY. This elegant writer and excellent botaniſt, whoſe Memoirs would have been peruſed with pleaſure in the Auguſtan age, on account of the beauty and purity of his ſtyle, has here given us curious deſcriptions of the *Rheum Hebridum*, the *Lycium Ruthenicum* (the former a ſpecies of rhubarb hitherto unnoticed, and the latter a Ruſſian plant, of which the ſeed was ſent from Siberia by Mr. Pallas), the *Betonica Hirſuta*, Linn.—*Verbeſina Dichotoma*—*Commelina Bengahlenſis*, *Malva Virgata*—*Aſclepias Sibirica*. All theſe deſcriptions are accompanied with obſervations, and illuſtrated by plates, which contain a great number and variety of figures.

Mem. II. *Chirurgical Obſervations*, by M. AUG. GOTT. RICHTER. Theſe Obſervations relate to that terrible diſeaſe the *Cancer*. Our Academician is very ſevere upon thoſe of the medical and chirurgical faculties, who, inſtead of recurring to ſeaſonable and early extirpation, tamper with the diſorder, and endeavour to remove it by remedies which, according to him, are much more frequently pernicious than ſalutary. He alſo blames the phyſicians for having neglected to ſtudy the ſymptoms or characteriſtics of this diſeaſe, in the ardour of their endeavours to find out the methods of healing it. The difficulty of diſcerning the *true* cancer is great, and our Academician acknowledges, that he knows no eſſential and conſtant diagnoſtic which diſtinguiſhes it from other ulcers, as there is not one mark of a cancer that may not be found in ſome ſpecies of mere ulcers. Beſides, the commencements of this unhappy complaint are various, and ſuch alſo are its ſymptoms in the progreſs of the diſeaſe. At length our Author tells us roundly, that he does not know what a cancer is, nor how it is diſtinguiſhed from ſeveral other ulcers of a bad kind. He gives us a ſtroke of wit, inſtead of a morſel of inſtruction, when he ſays, ‘ The word *cancer* is, for the moſt part, the aſylum of ignorance, as is the term *malignant fever*; and it frequently happens, that the cauſe of the *malignity* is not in the ulcer, but in the phyſician.’ But does not this pleaſantry recoil upon himſelf, when he calls out for amputation and extirpation, without knowing more than other phyſicians, whether the *corpus delicti* be a cancer or a mere ulcer? or are all ulcers to be extirpated by the ſteel? This latter cannot be his meaning; for he tells us, himſelf, that he has cured cancers (ſo called) in the breaſt with emetics and purgatives. We cannot ſay that this, otherwiſe able and knowing Academician, treats the important ſubject of his Memoir with perſpicuity and preciſion.

Mem. III. *Concerning the blueiſh, or Cærulean Colour of thoſe Subſtances which have a glaſſy Aſpect in ancient Monuments or Remains.* By JOHN FRED. GMELIN. That this colour was not produced by calx of cobalt, but by means of iron, our Academician proves in this Memoir, with a great diſplay of erudition and chemical knowledge, againſt a hoſt of adverſaries.

Mem. IV. *Concerning a Lacca compoſed from Madder, and alſo from the Phytolacca Decandra.* By Mr. JOHN BECKMAN. Painters, and all who work in fine colours, are intereſted in this curious Memoir. The proceſs obſerved by our ingenious Academician in forming from madder, combined with ſolutions of alum, green, blue, and white vitriol, tin, ſugar of lead, &c. a red lac, of a violet hue, reſembling the lac of Florence, is here circumſtantially deſcribed; but as it conſiſts in a long ſeries of experiments, it is not ſuſceptible of abridgment. He adviſes the ſubſtitution of *magneſia alba* in the place of alum, as the brightneſs of the colour may be dimmed by the uſe of the German alum, which is always mixed with a conſiderable quantity of iron. He alſo gives the curious, who may be inclined to try his experiments, particular directions with reſpect to a variety of circumſtances that are neceſſary to their ſucceeding. However beautiful the lacca was, that our Academician obtained by the proceſs abovementioned, he acknowledges it to be inferior in tranſparence to that which is derived from Braſil or Fernambuca wood. Our Author likewiſe drew, from the juice of the phytolacca, a reddiſh colour, and alſo a lac; but neither of ſufficient merit to be worthy of much attention.

Mem. V. *Anatomico-Neurological Obſervations concerning the Ganglion and Semilunar Plexus in the Abdomen, and the Nerves* *which form it.* By M. HEN. AUG. WRISBERG. In this Memoir the learned Academician, from the reſult of thirteen years labour, and of the inſpection of above ſixty bodies, propoſes to throw new light upon one of the niceſt branches of anatomical ſcience, and to illuſtrate farther what has been hitherto obſerved or exhibited imperfectly. Among the points that have not yet been illuſtrated with ſufficient perſpicuity and accuracy, he mentions the following—the conjunction of the phrenic nerve with thoſe of the abdomen—the tranſmiſſion of the filaments from the ſympathetic nerve to the ſemilunar plexus, and the paſſage of this nerve through the breaſt and the abdomen, and its manner of terminating in the pelvis—the deſcent of the eighth pair from its riſe through the neck and thorax, and its real union (*confluxus*) with the ſemilunar plexus—the ſituation, ſize, conſtruction, and ramifications of ganglion and plexus ſemilunaris—the courſe and direction of the nerves through the liver, the reins, and the inteſtines—and the true origin of the hypogaſtric plexus, and its diſtribution among the viſcera of the pelvis. Theſe objects have long employed our Academician, and ſome intereſting fruits of his induſtry are viſible in this Memoir. That part of his labours, relative to the nerves of the abdominal viſcera, which is here publiſhed, is divided into four ſections. In the 1ſt, he treats of *the diaphragmatic or phrenic nerve*,—in the 2d, *of the eighth pair*, commonly called *Par Vagum*,—in the 3d, of *the greateſt ſympathetic nerve, and its deſcent through the thorax to the ſemilunar ganglions*; and in the 4th, of *the ganglion itſelf, and the ſemilunar plexus.* This laſt ſection contains four claſſes of obſervations on the plexus ſemilunaris and the ganglions, exhibited in the varieties of their ſize, ſtructure, and ſituation in the diſſections of 27 bodies. This whole Memoir is conciſe, clear, and inſtructive.

Mem. VI. *An Account of thoſe uncommon Tumours about the Wriſt, and in the Palm of the Hand, which, though ſimilar in their Aſpect, differ entirely, in their Nature, and with reſpect to the Method of Cure.* By M. OLAUS ACREL.

HISTORY *and* PHILOLOGY.

Mem. II. *A Third Memoir concerning Zoroaſter.* By M. CHRISTOPHER MEINERS. Having in his preceding Memoirs on this ſubject, exhibited and appreciated the accounts of Zoroaſter that have been given by the Greeks and Romans, M. MEINERS comes now to examine, what the Perſian and Arabian writers mention with reſpect to this celebrated ſage; as alſo the accounts of him that have been handed down in writing, or by tradition, from his diſciples and followers. But here he meets with ſuch an accumulation of contradictory accounts of the age and country of Zoroaſter, and ſuch jarring opinions concerning his actions and writings, as engage him to think, that very little credit is to be given to theſe modern accounts of that great man. More eſpecially he enters into a critical examination of the authenticity and antiquity of the books lately publiſhed by M. ANQUETIL, as genuine writings of Zoroaſter, and alleges many plauſible arguments to prove them recent and ſpurious. He ſhews, that they contain a multitude of fables, totally unknown to the ancient Perſians, and contrary to the ſpirit of their laws and religion, as alſo many opinions and ceremonies, which had their firſt riſe many ages after Zoroaſter. In ſhort, he combats all the arguments of M. ANQUETIL in favour of theſe books, with great erudition and ſtrength of reaſoning; and we think the French Academician is loudly called upon, in the Memoirs before us, either to defend or give up his hypotheſis.

Mem. III. *Concerning the Theogony or Genealogy of the Gods, compoſed by Heſiod.* By Profeſſor CHR. G. HEYNE. This is a learned and elegant expoſition of the Theogony of Heſiod, and is worthy of the particular attention of thoſe, who undertake to explain the ancient mythology from any one hypotheſis, be it phyſical, hiſtorical, or moral. Such interpreters ſhew more wit and fancy, than good criticiſm and ſound judgment. *Freret*, *Foucher*, *De Broſſes*, and the generality of the learned, ſuppoſe, that the Theogony of Heſiod was compoſed in conſequence of a certain hypotheſis previouſly formed in the mind of the poet, and to the eſtabliſhment of which all his materials and narrations were adapted. Our Academician conſiders it in a different point of light, as a collection formed out of a variety of fables, fragments, and doctrines; and is of opinion, that its great authority was chiefly owing to this very circumſtance, that the collection was complete. A remarkable paſſage in *Herodotus* (Book II.), in which that famous hiſtorian ſays, that Homer and Heſiod made a Theogony for the Greeks, gave occaſion to this Memoir; and our Academician's remarks on that paſſage are ingenious and learned.

ART. III.

Vie de l'Infant Don Henri de Portugal, &c. i. e. The Life of Don Henry, Infant of Portugal, Author of the firſt Diſcoveries which directed the Navigation of the Europeans to the Indies. 2 Vols. 12mo. Paris. 1781.

IT is very ſingular, that more than three centuries have paſſed, before this Prince, who aroſe in a period of barbariſm and darkneſs, with all the luſtre that could adorn royal birth in an enlightened and poliſhed age, met with a biographer. At length, F. FREIRE, a Prieſt of the Oratory in Portugal, undertook this meritorious taſk. The French tranſlation, of which the Abbé COURNAND is the author or editor, is rendered peculiarly valuable by the *Preliminary Diſcourſe* prefixed to it. This diſcourſe exhibits a view of the ſtate of Europe, civil and military, and of the ſtate of the arts and ſciences, of navigation and commerce, when the Prince of Portugal ſet out in a career that aſtoniſhed the world, by a ſeries of bold enterprizes and important diſcoveries. At this period, Europe preſented, every where, a ſavage aſpect of violence and barbariſm, almoſt as abſurd as the preſent ſcene of things, which ſhocks common ſenſe, and afflicts humanity. France and England were ſhedding torrents of blood; Germany and Italy were tormented by the factions of the Guelphs and Gibelines; and Spain was occupied in recovering her ancient domain, that had been uſurped by the Moors. The arts and ſciences languiſhed in oblivion, and no profeſſion was regarded but that of arms. The accounts given, by the Author of this Diſcourſe, of the commerce and marine of England, France, and the Italian States, ſuch as Genoa, Piſa, and Venice, are curious and juſt. His details relative to the riſe and progreſs of navigation, and the maritime enterprizes of the ancients, ſhew that he is by no means unacquainted with the valuable materials that a writer on this ſubject will find in the 1ſt Book of Dr. ROBERTSON's celebrated Hiſtory of America.

We are not, however, of the Abbé's opinion, when he remarks, that, in ancient times, it was only in the little republics, and ſmall ſtates, that we ſee a trading marine formed, and great enterprizes undertaken. For the famous navigations of Hanno and Hamilcar, during the proſperous age of the Carthaginian republic, teſtify againſt him, and may be juſtly reckoned the greateſt efforts of navigation in the ancient world, if the information we have concerning them from the Greek and Roman authors may be depended upon. Great alſo were, in this kind, the projects of *Alexander*, whoſe expedition into the Eaſt contributed much to the improvement of navigation and geographical knowledge among the Greeks. When we ſee this aſtoniſhing man founding a great city on the Nile, to command the trade both of the Eaſt and the Weſt, penetrating ſo far into India, as to form a juſt idea of the commercial importance of that country, forming the plan of a regular communication between the river Indus and the Perſian Gulph, and propoſing to carry the commodities of the Eaſt up the Euphrates and the Tigris into the interior parts of his Aſiatic dominions, and by the Red Sea and the Nile to the reſt of the world, we ſhall be perſuaded that our Author went too far when he advanced the opinion above mentioned.

His notions are more juſt, but leſs original, when, after mentioning the total ruin of navigation, which ſucceeded the fall of the Roman empire, and the incurſions of the barbarous nations into the ſouthern parts of Europe, he attributes its reſtoration to the Cruſades. Theſe abſurd expeditions, which carry, at firſt ſight, ſuch a diſguſtful aſpect of fanaticiſm and ſuperſtitious folly, were attended with advantages which thoſe who promoted them never thought of. 'The firſt cruſaders,' ſays our Author, 'who travelled or marched by land, having ſuffered much from the badneſs of the roads, the ſcarcity of proviſions, and the rude treatment they drew upon themſelves by their inſolence, their ſucceſſors took a different method. They turned their views to the ſea, as the element that offered them a more expeditious and unmoleſted paſſage to the Holy Land, than the different ſtates, and the inhoſpitable regions, through which they had before directed their courſe. Accordingly, they had recourſe to the Genoeſe, the Piſans, and Venetians, for tranſports, proviſions, and military ſtores. Theſe republicans built, at the expence of the fanatical cruſaders, a great number of ſhips which remained in their own hands, augmented their marine far beyond what their own means would have been able to effectuate, and were led to form vaſt deſigns for extending and eſtabliſhing their commerce.'—That the cruſades contributed to improve the marine, and extend the trade, of the Italian States, is true; and Dr. Robertſon has given us the moſt intereſting details on this object, in his two laſt capital hiſtories; but it is not exactly true, that the cruſaders were the firſt cauſe of the revival of navigation: the commercial ſpirit of Italy was become active and enterpriſing before theſe knights-errant began their career. Various cauſes, which are ingeniouſly combined, and happily related, by the hiſtorian above mentioned *, concurred before that time, in reſtoring to the cities of Italy that liberty and independence, which awakened induſtry, and promoted navigation and commerce: the cruſades only favoured the progreſs of what was already happily begun.

Don Henry began his career when the Italian republics were the ſole poſſeſſors of commerce. They were ſupplied with the precious commodities of the Eaſt, at Conſtantinople, Tripoli, Aleppo, and other ports on the coaſt of Syria, and alſo traded with the Soldans of Egypt, who had renewed the commerce with India in its ancient channel by the Red Sea. But a bolder ſpirit of navigation, and nobler plans of diſcovery, were to be diſplayed by the Prince of Portugal.

This Prince, whoſe early application to the culture of the arts and ſciences, and more eſpecially to the ſtudy of geography, happily ſeconded his deſire of enriching his country with commercial opulence, turned his views to the ocean, and conceived

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* Hiſt. of Charles V. vol. i. p. 33.

the hopes of finding new and wealthy regions by ſailing along the coaſt of Africa. By this plan he avoided the obſtacles that might have obſtructed any commercial attempts in the Mediterranean, ariſing from the jealouſy of the Italian States, or the enmity of the Moors, who inhabited the coaſts of Spain and Africa. In peruſing this hiſtory, its readers will ſee what great abilities and elevation of mind this Prince diſplayed, even in the preparatory ſteps he took for the execution of this vaſt project; ſuch as his retreat from court, his reſidence at *Sagres*, where he applied himſelf, with indefatigable induſtry, to all the kinds of ſtudy that had a relation to his great object, and the pains he took to draw information from all perſons and all quarters: but they will particularly admire the genius, wiſdom, and perſeverance with which he purſued his purpoſe; and, above all, the generous motives of benevolence and zeal for the public good, that led him to conceive, and impelled him to execute, this arduous deſign. The moral qualities and private virtues of Don Henry were a bright ornament to his birth, abilities, and genius; and he is certainly one of the moſt reſpectable characters, in high and princely ſtations, that we meet with in hiſtory. The ſucceſs of his undertaking the Reader will ſee circumſtantially related in this hiſtory, to which we refer him. It is to the *Preliminary Diſcourſe* that we confine ourſelves at preſent.

According to our Author, the principle that directed the firſt attempts of the Portugueſe towards colonization, was the eſtabliſhment of a conſiderable marine, on extenſive commerce, without rendering, nevertheleſs, the new ſettlements that ſhould be diſcovered and poſſeſſed, *dependent on the mother-country for their ſubſiſtance.* In ſuch a kingdom as Portugal, whoſe extent is ſmall, and whoſe fertility is not very great, it would have been difficult to ſupply with proviſions the demands of all the emigrations that peopled the Canary Iſlands and the Azores. It was, on the contrary, the active induſtry of the new coloniſts, that was to ſupply the mother country with ſources of commerce and abundance, without being ſubjected too ſervilely to its juriſdiction and direction. The colonies, proſpering under a mild and moderate government, bore always a filial affection to their primitive land; and all their tranſactions with their ancient brethren were carried on and directed by principles of equity, in which both ſides found their account. The great fault, continues our Author, committed by the Portugueſe, was, their *undertaking the conqueſt* of the countries they diſcovered, without a previous conſideration of the force required to maintain their acquiſitions, even ſhould it prove poſſible (which it was not) for their ſmall colonies to ſubdue the vaſt regions of India. This fault was perhaps leſs imputable to the Prince and the nation than to the ſpirit of the times, which was wild and romantic, when it ſhook off the lethargy of ignorance and ſloth.

From the compariſon which our Author draws between *Don Henry* and *Chriſtopher Columbus*, it may be juſtly inferred, that Nature appears with more energy in the former than in the latter; but we cannot conclude, that ſhe would have appeared with more energy in Don Henry than in Columbus, had the latter been in the ſame circumſtances with the former. Columbus had certainly great advantages from the preceding enterprizes, and daring labours of men, inferior to him in talents, but every way his equals in courage and reſolution. He profited by the hazardous attempts of Bartholomew Diaz and Vaſco de Gama, and received, no doubt, inſtruction at Liſbon from the pilots and mariners who had been formed in the ſchool of the illuſtrious Infant. But Henry was ſuſtained by his genius alone. The pilots of his time were ignorant, and followed blindly a certain rude and beaten path, from which they never departed. Though the compaſs was diſcovered, they ſtill continued to direct their navigation along the coaſts.

This diſcourſe concludes by an idolatrous effuſion of adulation to the King of France, whom (ſays our Author) hiſtory will place in the ſmall number of thoſe beneficent monarchs that are deſtined to *comfort* the earth under its calamities. If we had not reſolved to keep politics aloof from an article of this kind, we would ſtigmatize, as it deſerves, the impious iniquity of this fulſome phraſe. For the reſt, the Diſcourſe is well compoſed, and contains ſome new ideas, and ſeveral diſcuſſions, which we have peruſed with pleaſure. We doubt very much if the Tranſlation comes from the ſame hand, as the ſtyle ſeems much inferior to that of the Diſcourſe. The facts contained in the Hiſtory are intereſting, and there is a very elegant analyſis of them given in the Preliminary Diſcourſe, which, beſides the principal obſervations of the Portugueſe Hiſtorian, contains many additional remarks which eſcaped him, or which he did not think proper to inſert in his work.

ART. IV.

Præcepta Dietetica, &c. i. e. *Dietetical* Precepts, or Inſtructions relative to Diet and Regimen. By. M. GEORGE GOTT. RICHTER, M. D. Counſellor and Firſt Phyſician to the King of England (as Elector of Hanover), and Primary Profeſſor of Medicine in the Univerſity of Gottingen. 8vo. 384 Pages. Heidelberg and Leipſic. 1781.

THIS poſthumous Work of a very eminent phyſician is divided into eight chapters, and is followed by an Appendi[illegible]hich contains ſix more. The firſt treats of the air; the *ſecond*, of nouriſhment, vegetable, animal, fluid and ſolid, and extends even to the ſmoaking of tobacco; the *third*, of excretions and ſecretions, phyſiologically conſidered; the *fourth*, of motion and reſt; the *fifth*, of ſleep and waking; the *ſixth*, contains a hiſtory of the paſſions; the *ſeventh* exhibits a ſeries of rules, which it is of the higheſt conſequence to obſerve in the purſuit and indulgence of amorous pleaſures—a curious article! and the *eight* is relative to ſeveral external objects, ſuch as clothing, baths, perfumes, frictions, phlebotomy, ſcarification, and ſo on. The *ſix* chapters of the Appendix treat of the different kinds of diet that are adapted to diverſity of age and ſex, and which are to be obſerved by valetudinarians, princes—(bread and water, *ſay we*, for ſome of theſe),—men of letters, and perſons who have been indiſpoſed in the firſt periods of recovery. We obſerve a great degree of ſolidity, perſpicuity, and preciſion, in this uſeful Work.

ART. V.

Obſervazioni, &c. i. e. Obſervations on the Diſeaſes to which Europeans are ſubject in Warm Climates, as alſo in the Courſe of a long Navigation, made during a Voyage to the Eaſt Indies, from the Year 1776 to 1781. By M. NICHOLAS FONTANA of Cremona, M. D. 8vo. 163 Pages. Leghorn, 1781.

THIS is a Work of merit; and though the *obſervations* here made be relative to Italian conſtitutions, and maritime ailments, they may be turned to profit by judicious practitioners in all the branches of the medical art. The Obſervations are preceded by a judicious Preface and a meteorological Journal of the Voyage, together with a liſt of the diſorders which attacked the crew at certain times, and ſeemed to have a palpable correſpondence with the influence of the planets.——This latter circumſtance would look ſuſpicious, if the obſervations of the celebrated *Toaldo* did not look the ſame way, and we were not led to think, by the marvellous diſcoveries (or ſome things ſo called), that daily ſurpriſe us, and the multitude of new theories of Nature that are coming upon us from all quarters, that the ſcience of phyſics is at the eve of ſome great revolution, or revolutions, as well as the political ſyſtem of the world.

The ſubject of our Author's Obſervations, divided into eight chapters, are Fevers, the Dyſentery, the *Cholera Morbus*, the Hepatitis, and other diſorders of the liver, the Rheumatiſm, the Scurvy, Venereal Diſorders, and the ailments that require chirurgical treatment. It appears in general from this publication, that the diſorders, peculiarly and excluſively incident to ſea-faring men, are few in number; and that the Italians are better able to ſupport long voyages and warm climates, than other Europeans, on account of their gaiety, their temperance in the uſe of animal food, their cleanlineſs, and the climate of their native country.

ART. VI.

Hiſtoire de l'Academie Royal des Sciences, &c. i. e. The Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1778. 4to. 1781.

GENERAL PHYSICS.

EXTRACTS from the Meteorological Obſervations made in the Neighbourhood of Paris, during the Cold Weather of January 1767, together with *Remarks on the Inequalities of Thermometrical Obſervations, and on the Effect of Cold on Animals, Corn, and Kitchen Plants.* By M. ADANSON. This Memoir ought to have been placed among thoſe of the Academy for 1767. It is now publiſhed, as it may be uſeful in completing the ſeries of rigorous winters, which, ſince the year 1776, have been more particularly attended to by natural philoſophers. M. ADANSON made his obſervations with thermometers placed, ſome againſt walls expoſed to the north and ſouth, ſome ſtanding by themſelves in the open air, others again in the open air, but in the ſhade; and thus he could aſcertain the difference, which this variety of expoſition muſt produce in the abſolute degree of cold, and its diurnal variations. In his obſervations on the effects of cold upon animals and plants, he gave particular attention to corn of different kinds, and which was ſown at different periods. The reſult of his experiments on theſe was, the corn, which had been ſowed in the month of October, ſuffered leſs from the cold, under conſideration, which ſet in about the middle of January, than that which had been ſown before and after that period. Now, as the middle of January is the uſual time when intenſe cold arrives, it is evident that the month of October is the beſt ſeaſon for ſowing winter corn. This Memoir is a ſmall portion of a very large work *concerning the variations of the Atmoſphere*, which has long employed the laborious reſearches of this able and indefatigable obſerver.

ANATOMY.

Memoir I. *Concerning the Motions of the Ribs, and the Action of the Intercoſtal Muſcles.* By M. SABATIER. This eminent Academician deſcribes here the different motions which the ribs perform during reſpiration, and the actions of the muſcles that produce their movements. All the ribs do not riſe, in vital inſpiration, as the greateſt part of anatomiſts have ſuppoſed: the ſuperior riſe, according to our Academician, while the inferior are turned downwards, and thoſe in the middle undergo a movement of rotation outwards. This oblique motion is common to all the ribs, but it is in the middle ones that it is the moſt ſenſibly perceived: it enlarges the breadth of the thorax, while its length is increaſed by the widening of the diſtances between the ribs. During expiration the motions of the ribs are performed in the oppoſite direction. The cartilaginous *facets*, which are obſervable on the tranſverſe *apophyſes* of the vertebræ, have pointed out to M. SABATIER the direction of theſe different motions, and he gives a very curious and intereſting account of theſe facets, which were perceived by Veſalius, but had not been deſcribed accurately by any anatomiſt.

M. SABATIER has confirmed his opinion by his obſervations on animals and on men wounded in the breaſt. Theſe have led him to conclude, that the intercoſtal muſcles, ranked among the inſpirators, and thoſe which ſerve to dilate the breaſt, are lengthened in this motion, and ſhortened when the thorax is narrowed or contracted, and that they ought conſequently to be ranked among the expirators.

In the natural ſtate of the body the diaphragm acts almoſt alone in a feeble inſpiration. If the inſpiration is ſtrong, the *muſculus ſcalenus* and the *ſerratus ſuperior* raiſe and ſuſtain the firſt ribs. The *quadratus lumborum*, the *ſerratus inferior*, and, in general, all the *expirators*, or muſcles, that effectuate expiration, are much ſtronger than the *inſpirators*; and this is conſonant to the mechaniſm that takes place in the other parts of the animal œconomy; where the *muſculi flexores* have more force than the *extenſores*. Beſides (as has been remarked by Veſalius), the voice, coughing, the expulſion of the fœtus, and other animal functions, depend upon expiration, and require a conſiderable degree of force in the natural ſtate of the body, whereas but little is required for inſpiration.

Mem. II. *Remarks upon the Motion of the Ribs in Reſpiration.* By M. BORDENAVE. This is the ſame ſubject which is treated in the preceding Memoir; and though theſe two Academicians eſtabliſh their opinions on different kinds of obſervations, they have both, generally ſpeaking, been led, by what they have obſerved, to the ſame concluſions. M. BORDENAVE concludes his Memoir with reflections on the pernicious effects which ſtays produce on female breaſts, and the diſorder they introduce into the mechaniſm of reſpiration. There are many diſorders of which we ſcarcely ſuſpect the cauſes; but whatever alters or obſtructs the natural courſe of reſpiration, muſt certainly be highly noxious to health, vigour, and even to real beauty; and it is ſtrange, that the ladies ſhould ſacrifice theſe three articles to the art of pleaſing; and ſtill more ſtrange, that they ſhould imagine, that beauty or grace conſiſts in flattening the arch of their lower ribs, and ſqueezing their waiſts into the form of a funnel!

Mem. III. *Obſervations on a Fiſtulous opening in the Abdomen, through which almoſt all the Urine of the Patient was diſcharged.* By M. SABATIER. The canal of the urethra was obſtructed in this patient by a ſtone; and the urine opened for itſelf a paſſage near the navel. Caſes of this kind are very rare in adult perſons; they are more frequently to be obſerved in very young patients, proceeding from a dilatation of the *urachus*, which was not the cauſe of the complaint under conſideration. Here the *fundus*, or bottom of the bladder, was inflamed, adhered to the teguments; and after an abſceſs, an opening was formed in the bladder, and a ſort of canal which conducted the urine to the fiſtula of the teguments. But the paſſage, which Nature had thus formed, procured for the urine an iſſue, which was only ſufficient for a ſmall excretion, and that excretion was painful; art might have come to her ſuccour, if it had been poſſible to diſcern, before the death of the patient, the ſtate of the parts, and the direction of the new canal.

Mem. IV. *Concerning the Anatomy of Birds; containing an Account of the Structure of the Organ of Hearing in Birds, comparatively conſidered with the ſame Organ in Man, in Quadrupeds, Reptiles, and Fiſhes.* By M. VICQ. d'AZYR. The comparative view of an organ of ſenſation, in different animals, is of great uſe, as it teaches us to diſtinguiſh between thoſe parts that are eſſentially neceſſary to the exerciſe of its functions, and thoſe that are only adapted to extend and improve them. In the compariſon here attempted, our Academician has found, that the *eſſential* parts of the organ of hearing, are, at leaſt, a little bone, ſemicircular conduits, and a nervous pulp: accordingly theſe parts are obſervable in the auditory organ of all animals, and they alone are found in all without exception. The exterior cochlea of the ear, which is found in the human ſpecies and in quadrupeds, is wanting in all the other claſſes of animals. It is to be however obſerved (ſays our Author), that the auditory paſſage, in moſt birds, is ſurrounded with feathers circularly arranged, and diſpoſed with ſuch regularity, as forbids our believing them uſeleſs to the ſenſe of hearing. The auditory conduit, which is common to quadrupeds and birds, is wanting in fiſhes, and in ſeveral reptiles. In birds, a rectilinear conduit ſupplies the want of the cochlea, which is common to man and quadrupeds; inſtead of three ſmall bones, they (the birds) have only one; which is the caſe in moſt other claſſes, certain fiſhes excepted: but what is here remarkably ſingular is, that if the organ of quadrupeds is, by its ſtructure, and the number of pieces which compoſe it, more complicated than that of birds, the eſſential parts of hearing ſeem to have, nevertheleſs, in the latter a greater degree of perfection; ſo that, if we do not ſuppoſe the concha and the ſpiral meatus, which are wanting in birds, attended with ſome uſes and advantages unknown to us, it will be difficult to decide, whether it be to men or birds that Nature has given the moſt perfect organ of hearing.

NATURAL HISTORY.

Mem. I. *Obſervations on Two Animals, of which the Male delivers the Female.* By M. DEMOURS. The toad is the maſculine midwife, whoſe obſtetrical functions are treated of in this Memoir, which is not entirely new, though ſome additional circumſtances will be found in it, which render it ſtill more complete than the firſt edition of it, in the Hiſtory of the Academy for the year 1741. In the firſt edition the author had deſcribed the laborious aſſiduity, and various operations employed by the toad-midwife in drawing the eggs from the body of his mate, which ſhe is incapable of puſhing forth without his help. In the preſent Memoir he adds another circumſtance, which exhibits a curious inſtance of the ſtrength of that parental inſtinct that reigns through animal nature. When the eggs are brought forth (at which period they ſeem to receive their fecundity from a ſingle maſculine ſquirt), the father toad is ſolely charged with the care of them, and carries them about with him. As the filthy little progeny exiſt, in their firſt ſtage, under a form that prevents their living any where but in water, the toad looks out for a pool where he may depoſit the eggs; if he finds none which is of an eaſy approach, he throws himſelf, without heſitation, from a ſteep bank into the water, at the riſk of periſhing in a few days, if he be not able to crawl up the aſcent, though he has learned, by experience, that he cannot remain in the water, for any conſiderable time, without ſuffering greatly.

Mem. II. *Concerning the White Gum-Tree of Senegal, called* Uérek, *and the Manner of Gathering its Gum, and that of the* Acacia; *alſo concerning another Tree of the ſame Species.* By M. ADANSON. This is the continuation of the Memoir publiſhed by the learned Academician in the volume for the year 1773, wherein he deſcribed three kinds of the *Acacia*, of which two bear the gum known in commerce, under the denomination of *red-gum*, or *gum-arabic*. In this ſecond Memoir he treats firſt of the gum-tree, or acacia, called by the natives *Uerek*, a tree which rarely riſes higher than twenty feet, and yields, without inciſions, a white gum of a ſweetiſh ſavour, accompanied with a ſmall degree of acidity when it is freſh. This gum, with the milk of their flocks, is the principal nouriſhment of the Moors, or rather of the Arabians, who lead a wandering life in the vaſt region which lies between the Niger and the mountains that terminate the kingdom of Morocco. M. ADANSON ſuppoſes, that the quantity of this gum, exported in commerce to Europe, amounts to above three millions of pounds in weight. The ſecond kind of *acacia* here conſidered, is that which the Moors call *Ded.* It produces no gum; but it is a great object of ſuperſtition, being eſteemed by the Moors a ſacred tree, under whoſe protection they are invulnerable by the arrows of their enemies.

M. ADANSON promiſes the publication of his reſearches concerning the *bdellium*, a reſinous ſubſtance, which has been inaccurately confounded with the *frankincenſe* (*thus Olibanum*), and of which he has had occaſion to diſcover the origin, hitherto unknown.

Mem III. *Containing a Botanical Obſervation of the* Marquis de Courtivron, *concerning the terrible effects of the Bella Dona*, (Night Shade, Solanum) upon four children, who had eaten ſome of its berries, in a wood in the province of Burgundy.

Mem. IV. *An Analyſis of the Water of the Lake Aſphaltites.* By Meſſrs. MACQUER, LAVOISIER, and SAGE. This water was ſent to the Academy in glaſs bottles well corked; it was limpid, without any ſmell, and of an acrimonious and bitter taſte. In the ſmalleſt of the two bottles was found a maſs of marine ſalt, in regular cryſtals ſelf-formed, which ſhews, that this water is ſaturated with that ſalt. When this water was examined with the aërometer, its weight was found to be to that of diſtilled water, as 5 to 4,—a weight of which no ſalt water has ever exhibited an example. An hundred pounds weight of this water, analyſed by the able chymiſts abovementioned, contained 45 pounds of ſalt, of which 6½ were common marine ſalt, 16½ marine ſalt with a calcareous baſis, and 22 marine ſalt with a baſis of magneſian earth. It is from theſe ſalts alone that this water, and that of the ſea, derive their bitter taſte; the bitumen which floats upon the water of the lake Aſphaltites, and which ariſes from its borders or from its bottom, does not communicate to it any quality.

MINERALOGY.

Mem. I. *Experiments made on a Kind of White* Steatites (i. e. Soap-rock, or Lapis Ollaris), *which*, without the addittion of any other ſubſtance (and even without being waſhed), *is changed by fire into a beautiful Biſcuit Porcelain* *. By Meſſrs. GUETTARD and LAVOISIER. Theſe two celebrated Academicians, whoſe labours embrace ſo many objects of natural hiſtory, have, with great keenneſs and aſſiduity, turned their reſearches towards ſuch diſcoveries as may tend to the improvement of the manufactures of porcelain in France. The diſcovery of the white earth, which is the ſubject of this Memoir, and which is found

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* Porcelain, when baked, and not glazed, is called *Biſcuit.*

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Mine of Copper. By M.
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n executed by means which we can neither diſcern
, they are juſtly excluded from the claſs of elements,
ded as principles, beyond which it is not attempted to
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alyſis of theſe ſubſtances is itſelf one of the moſt attracting
ts of chemiſtry : it furniſhes problems difficult to ſolve,
of which, nevertheleſs, the obſervation of Nature proves the
ion poſſible : thus, at each epocha, which enriches chemiſtry
new means of analyſing, ſubſtances formerly conſidered as

elements are excluded from that claſs, and are placed in the rank of compounds.

Acids, at leaſt ſeveral of them, are regarded not as elements, becauſe they are known to be *formed* and *deſtroyed*, but as principles of great ſimplicity which reject analyſis. The theory of *airs* has, of late years, given us ſome hope, however, of carrying analyſis a ſtep farther than it has hitherto advanced. From the experiments that have been made on the *aëriform* fluids that eſcape from bodies, it is evident, that ſuch of theſe ſubſtances as are diſengaged in the decompoſition of an acid may be known, and ſubjected to the examination of chemiſts.

It was on the nitrous acid that the firſt trials were attempted; and M. LAVOISIER recalls here his experiments formerly made before the Academy, from which it appeared, that this acid was compoſed of nitrous air and vital air, or what Dr. Prieſtley calls *dephlogiſticated air*; as alſo, that this latter entered as a conſtituent part into the compoſition of ſeveral acids. New and multiplied experiments have carried him a ſtep farther; and, in the preſent Memoir, he maintains, that pure and vital air is the conſtituent principle of *acidity* in general. And as acidity is a property which is common to all kinds of acids, and produces analogous effects and phænomena in them all, he ſuppoſes, that acids, if they are neither regarded as ſimple ſubſtances, nor as the ſame eſſential acid differently modified, derive their acid quality from one common principle, which he chuſes to call the *acidifying*, or (if a Greek term ſhould be preferred) *oxiginous* principle. This principle, combined with coaly ſubſtances, produces the chalky acid or fixed air; combined with ſulphur, it forms the vitriolic acid; combined with nitrous air, it forms the nitrous acid; combined with Kunckel's phoſphorus, it forms the phoſphoric acid; and combined with ſugar, it forms the acid of that ſubſtance.

The Memoirs of M. LAVOISIER, in the preceding volumes, contain a part of his proofs in favour of theſe opinions. An examination of the circumſtances which accompany the formation and decompoſition of the acid of ſugar, is more particularly the ſubject of that now before us. The curious and nice experiment he employed in this examination is here amply and minutely related; we can only mention the eſſential parts of the operation and its reſult. Nitrous acid being poured upon ſugar, and diſtilled on an open fire, there paſſes firſt nitrous air in great purity and ſtrength, inflammable air, gaſous air, and, finally, a portion of the nitrous acid which has not ſuffered decompoſition; the acid of ſugar remains in the cucurbit. Thus the vital air, which diſengaged itſelf from the nitrous air, combined itſelf with the ſugar, and formed the ſaccharine acid; but the *gaſous* and inflammable airs which paſſed, were produced by the decompoſition of the acid of ſugar; accordingly, this acid, in diſtillation, is reduced to gaſous air and inflammable air, leaving a coaly reſiduum. As the gaſous air is, according to the opinion of our Academician, a combination of the *acidifying* principle with a coaly matter, the reſult of this laſt analyſis is, that ſugar is no more than a compound of coaly matter fully formed, and inflammable air. M. LAVOISIER concludes this Memoir with announcing a ſeries of vegetable analyſes, which he intends to carry on in the ſame method obſerved in the analyſis of ſugar, and upon the ſame principles. This is a new path opened in chemiſtry, in which the branch of that ſcience, which treats of ſalts, inſtead of five or ſix acids, which it formerly employed, has double that number already aſcertained by our Academician, and will be followed, he thinks, by many more in time coming. In this very imperfect account of his long and elaborate Memoir, we cannot hope to have entirely avoided obſcurity; a part of this muſt, however, be laid to the charge of the ſubject, and the reſt to the obligations we are under to brevity; ſuppoſing the author to paſs free.

Mem. II. *On the Decompoſition of ſeveral neutral Salts, with Baſis of fixed and Volatile Alkalies, by the Marine Acid.* By M. CORNETTE. It was proved, many years ago, by M. *Baumé*, that the nitrous acid decompoſes vitriolated tartar and Glauber's ſalts, while the vitriolic acid decompoſes alſo the priſmatic and the quadrangular nitre. This ſeeming paradox, which appears unfavourable to the doctrine of affinities, was confirmed by the experiments of M. *Margraff*, and thus became a kind of general rule. M. CORNETTE makes new ſteps in the path, opened by the two abovementioned Academicians, and propoſes to elucidate what has appeared uncertain, and to conciliate what may ſeem contradictory in their reſults; and he comprehends, in this laborious undertaking, ſalts that have an earthy or a metallic baſis. This firſt Memoir treats only of the decompoſition made by the marine acid, of vitriolic and nitrous ſalts, which have a baſis of fixed vegetable or mineral alkali, or a baſis of volatile alkali.

Mem. III. *Second Memoir concerning the comparative Action of the Nitrous Acid and the Marine Acid upon Vitriolic Salts, with an earthy Baſis.* By the ſame.

Mem. IV. *Obſervations on certain Saline Combinations of Iron.* By M. DE LASSONE.

Mem. V. *A new Method of effectuating, with accuracy, the* PARTING *in a great Number of Eſſays of Gold of different Degrees of Purity, and of applying, at one and the ſame Time, this Operation to all the Eſſays, reunited, in One Matras.* By M. TILLET. It is well known how greatly this ingenious Academician has contributed to improve the method of ſeparating the imperfect metals that are united to gold and ſilver, and the new degrees of perfection he has added to the operation of *coppelling*. The operation of *parting*, by which gold and ſilver are ſeparated from each other, has alſo employed his laborious attempts to render it more accurate than it has hitherto been; and he here lays down a new and effectual method to prevent the inconveniencies with which this nice and difficult operation is often attended.

Mem. VI. *A Report made to the Academy by the* CHEMICAL CLASS, *relative to the Gold that may be obtained from vegetable Earths and Aſhes.* This Report was deſigned to terminate a diſpute between the Count DE LAURAGUAIS and M. SAGE. The latter, in his Memoir read to the Academy the 23d of May 1778, gave an account of a ſeries of experiments. The reſult was, that from an hundred pounds weight of garden vegetable earth calcined, he had obtained two ounces and forty-four grains of gold, and from calcined mould one drachm and fifty-ſix grains. Count LAURAGUAIS repeated the experiments of M. SAGE, and found the reſults very different. Seconded by the ſuffrage of two learned chemiſts, whoſe experiments agreed with his, he addreſſed himſelf to the Academy, and deſired they would appoint a commiſſion to determine a matter which might be of great conſequence, by preventing inconſiderate projectors from ruining themſelves by the expenſive purſuit of imaginary treaſures. The Academy charged the Claſs of chemiſtry with this commiſſion, and their *report*, inſerted in this volume, exhibits a corrective to the experiments of M. SAGE, and a caution to the gold-ſeekers.

ASTRONOMY.

Mem. I. *In which the corrected Latitudes are applied to the Solution of ſeveral Geodætical Problems, and particularly to the Calculation of the Perpendicular to the Meridian, and of Loxodromics, on the Hypotheſis of the elliptical Figure of the Earth.* By M. DIONIS DU SEJOUR. This profound Aſtronomer, after having hitherto applied his analytical methods to the problems which regard the determination of the celeſtial motions, employs them here to the ſolution of thoſe problems that regard the figure of the earth, conſidered aſtronomically. It is fully known that the earth is not a perfect ſphere, but rather an oblate ſpheroid, and may be conſidered as a ſolid, formed by the revolution of an ellipſis. It is under this point of view that our Academician conſiders it, after having ſhewn, that the general canons he employs, may be extended to every other hypotheſis, that is, to any figure which future obſervations may diſcover, provided that it differ but little from a ſphere. This Memoir, which contains 120 pages, is a very complete analytical theory of the figure of the earth aſtronomically

nomically conſidered, and furniſhes a new proof of the certainty, and alſo of the facility of analytical methods for the ſolution of aſtronomical queſtions.

Mem. II. *Concerning the Obliquity of the Ecliptic, determined by Obſervations made at the Royal Obſervatory at Paris,* from 1739 to 1778. By M. CASSINI the ſon. This curious Memoir is part of a great work undertaken by M. CASSINI, which is to contain a hiſtory and an ample diſcuſſion of the aſtronomical obſervations that have been made ſince the royal obſervatory was founded. As ſeveral years muſt elapſe before this work is finiſhed, he propoſes ſelecting from it the moſt intereſting reſults, and preſenting them to the public in the Memoirs of the Academy.

Mem. III. *Second Memoir concerning the Spots in the Sun, containing different Obſervations of theſe Spots, together with the Poſitions which reſult from them, and a Confirmation of the preceding reſults.* By M. DE LA LANDE. This is the continuation of a Memoir, preſented to the Academy in the year 1776, concerning the ſpots in the ſun, and the uſes that may be derived from the obſervation of them, in determining the poſition of the axis of that luminary, and the duration of his rotation. The firſt part of the Memoir before us, contains an hiſtorical and critical account of the firſt aſtronomers who obſerved the ſpots of the ſun, ſuch as Fabricius, Galileo, and Scheiner, who perceived them in 1611, of whom Galileo alone diſcerned their real nature, and pointed out the manner in which they might be employed to aſcertain the duration of the ſun's rotation, and the poſition of his axis. In the following part of this Memoir M. DE LA LANDE relates and diſcuſſes a great number of obſervations of theſe ſpots, ſome anterior to his firſt Memoir, others which have been made ſince its publication. Several of theſe obſervations agree with the period of twenty-five days and ten hours, which he has fixed for the revolution of the ſun on his axis; but there are ſome which ſeem unfavourable to it. This difference he attributes to the changes which happen in the poſition or in the figure of theſe ſpots; but theſe changes form a real objection to his opinion concerning the cauſes of the ſpots in the ſun. He, indeed, acknowledges the difficulty, and, in the obſervations of which he gives an account, relates equally what is favourable or unfavourable to the hypotheſis of Mr. *Wilſon.*

A ſmall number of obſervations of a ſpot is ſufficient to determine the poſition of the axis of the ſun, and the duration of his rotation, ſo that, after ſo many obſervations and reſearches, it may appear ſurpriſing, that any uncertainty ſhould remain on this head; but it muſt be conſidered, that the diameter of the ſun has only about thirty minutes, and that it is upon this ſpace that we muſt judge of the variations of angles, which have an extent of 180 degrees. When this queſtion ſhall be decided, ſays the hiſtorian of the Academy, others will ſtill remain, whoſe ſolution is reſerved for future ages. Is the poſition of the axis of the ſun conſtant? and, if it varies, what are the laws of its motions?

Mem. IV. *Obſervations of an Eclipſe of the Sun on the 24th of June* 1778. By M. Messier.—Mem. V. *Aſtronomical Obſervations, made* at the Caſtle of Saron, *during the Autumn of the Year* 1778. By the ſame. M. Messier gives us here his obſervations on ſeveral occultations of the ſtars by the moon, on ſome eclipſes of the ſatellites of Jupiter, and on an eclipſe of the moon, December 4, 1778.

MECHANICS.

Mem. I. *Concerning the Motion of a Pendulum of variable Length.* By the Abbé Bossut.

Mem. II. *Concerning the Conſtruction of a New Compaſs, which was firſt employed in Auguſt* 1777. By M. Le Monnier. This nautical compaſs is deſigned for a ſeries of accurate obſervations of the declination of the magnetic needle. It conſiſts of a frame, on which is placed a teleſcope, which forms, with the axis of the needle (when its two extremities anſwer to the point o of each limb of the compaſs), an angle, nearly equal to that which the direction of the magnetic needle (which is ſuppoſed to be pretty well known) makes with that of a diſtant mark, whoſe poſition is determined: This mark is obſerved with a teleſcope, whoſe centre is indicated by the interſection of two threads. Thus the number of degrees that form the diſtance of the needle from the point o, is the quantity which muſt be added to, or deducted from the angle, which the teleſcope forms with the line that paſſes through the two points o o, in order to find the true declination.

The needle is ſuſpended on a pivot; it has a cap of agate, and is pierced with a hole to receive it. M. Le Monnier has obſerved, that, notwithſtanding this hole, it retains a ſufficient quantity of magnetic force, ſince it ſtill performs its oſcillations in ten ſeconds and a half. No materials but wood and pure copper, or ſilver, are employed in the whole of the apparatus.—The needle is 15 inches long, and weighs 146 grains.

HYDRODYNAMICS,

Or the Science of the Force and Reſiſtance of Fluids.

Mem. I. *New Experiments relative* to the Reſiſtance of Fluids. By the Abbé Bossut.

Mem. II. *An Attempt towards the Theory of the Reſiſtance which the Prow of a Ship ſuffers in its Motion.* By M. Leonard Euler. The reſiſtance of fluids is not found to be ſuch as the theory repreſents it, when the direction of motion is not perpendicular to the ſurface. To reconcile theory with experience is the object of this Memoir, and the method employed for this purpoſe is, to take into the computation of the reſiſtance the friction which the ſides of the prow ſuffer in the fluid. M. EULER gives the expreſſion of the reſiſtance, in this caſe, for a prow of any figure whatever, and applies his canon to the particular caſe of a pyramidal or triangular prow.

The law of reſiſtance for a triangular prow is, in this caſe, compoſed of four terms; one proportional to the ſquare of the ſine of the angle of incidence, and independent on friction: of the other three, the firſt is proportional to the product of the ſine of the ſame angle by its co-ſine; the ſecond to the co-ſine; the third to the ſine. The three laſt terms are multiplied by a quantity which expreſſes the proportion of the friction to the preſſion. It remains to determine and aſcertain this proportion by experience; and M. EULER propoſes a method for this purpoſe, which is ingenious and ſuſceptible of great preciſion. But for the details of his profound calculations the mathematical adept muſt be referred to the Memoir itſelf.

The friction, obſerves the Hiſtorian of the Academy, is not, perhaps, here, the only cauſe of the difference that is found between the reſults of theory and thoſe of experience: a part of this difference may be occaſioned by the velocity with which a fluid in motion proceeds *along* a body. This velocity of the fluid, in its direction along the ſides of a body, may be different from that with which it moves, when at a certain diſtance from that body, and it may depend upon the ſucceſſive angles which the ſides of the body form with each other. As theſe angles are found, by experience (and particularly by the experiments mentioned by the Abbé Boſſut in the preceding Memoir), to change the reſiſtance of fluids in a very ſenſible degree, they muſt naturally be taken into conſideration in the law which determines that reſiſtance.

ANALYSIS.

Mem. I. *Analytical Theorems.* By M. EULER.—Mem. II. *Reſearches concerning the Integration of differential Equations.*—Mem. III. *Concerning the Calculation of Probabilities.* By M. DE LA PLACE.

SUPPLEMENT *from the Royal Society of Montpellier.*

A Memoir *concerning Mineralogy.* By M. MONTEL. Mineralogical facts form the principal ſubject of this Memoir. The diſtrict, which has furniſhed its materials, is partly calcareous, and partly volcanic; that is, burnt, in ancient times, by a volcano now extinct. The calcareous part is always contiguous to the volcanic, and a range of ſchiſtous mountains lie beyond the latter.

The Academicians, whoſe *eulogies* are contained in this volume, are Meſſrs. MALOUIN and LINNÆUS, well known, reſpectively, in the chemical and botanical walks of ſcience.

A R T. VII.

Eſſai Hiſtorique ſur la Bibliotheque du Roi, &c. i. e. *An Hiſtorical Eſſay on the King's Library* (the King of France is meant), *of the various Collections of which it is compoſed, and of the moſt curious Objects contained in each Collection.* To which is added, *An Hiſtorical Liſt of the public and private Libraries at Paris.* In 12mo, 400 pages. 1782.

A Particular account of this royal treaſure of literature and ſcience, ſuch as is contained in the work before us, is undoubtedly a valuable preſent to all men of letters, and more eſpecially to ſuch as propoſe to viſit Paris in their travels. About the year 1683 an accurate review was made of this vaſt collection, and then it was found to contain 10,942 *manuſcripts*, and 40,000 *printed* volumes. At preſent the former amount to above 50,000, and the latter to more than 200,000. The prints, plates, medals, antiques, charts, maps, genealogies, charters, have been proportionably increaſed; ſo that nothing is wanting to render this collection probably the firſt in Europe, both with reſpect to the number and the quality of its contents. It is open to the public certain days of the week, and the librarians, with the moſt liberal attention, lay themſelves out to facilitate the reſearches of thoſe who have recourſe to it for inſtruction in any branch of ſcience.

The work before us is divided into two parts. In the *firſt*, we find an hiſtorical account of the origin, eſtabliſhment and augmentation of the different collections that form the royal library, together with a notice of the acts of council, and royal declarations and edicts, relative to the books which authors, printers, and bookſellers, are obliged to furniſh to this library.

The *ſecond part* contains a ſeparate review of each collection; an account of the order wherein the articles which compoſe it, are arranged; an indication of the moſt rare and precious articles it contains, and a deſcription of the building in which they are placed.—We cannot think of following our Author farther, nor muſt we enter upon the particulars of this publication. We ſhall, however, mention two or three, as ſpecimens of the entertainment which the curious reader may expect in its peruſal.

It is well known that the king's library was enriched with that which the famous *Colbert* had collected with ſo much taſte, and at ſuch vaſt expence. This latter contained the valuable manuſcripts of the Chapter of Metz, and among theſe the curious and magnificent Bible of *Charles the Bald*, and the *hours* that were employed in the devotional exerciſes of that emperor. This manuſcript was made by the order, and for the uſe of this prince, before the year 869, as appears by inconteſtible proofs. The cover is enriched with precious ſtones, and two *baſſo-relievos*, carved in ivory, of beautiful workmanſhip and high finiſhing. In the frontiſpiece of this Bible is the figure of Charles. He is repreſented on a throne, holding in his right hand a ſceptre with a *flower-de-luce* at the end of it, and in his left a helmet marked with a croſs on the fore-part. His mantle hangs from his ſhoulder, and his crown is a circle adorned with lilies. An open hand deſcends from heaven on his head, which is ſuppoſed to have given riſe to the *Hand of Juſtice*, which the kings of France hold at their coronation, and which reſemble the hands obſerved on the medals of the emperors of Conſtantinople.—All the letters of this beautiful manuſcript are of gold, and perfectly well preſerved. The manuſcript is of a quarto form. It is encloſed in a box lined with crimſon velvet, covered with red Turkey leather, and marked with the arms and cypher of Colbert.

Among the antiques there are two that deſerve to be mentioned, as they are ſingularly curious: the firſt is the *votive buckler of Scipio*, found in the Rhone, in 1656, by ſome fiſhermen of Avignon; it is of pure ſilver, perfectly round, and weighs 42 marks: the ſecond is the *buckler of Hannibal*, found in 1714 at *Paſſage*, in the dioceſe of Vienne in Dauphiny; it is of the ſame form and metal, and nearly of the ſame weight with the preceding. Our Author's account of theſe two curioſities, and his remarks upon them, are learned and ingenious.

In our Author's account of the library of the Sorbonne, we have the following anecdote, with which we ſhall conclude this notice of his work: "In this houſe (ſays he), the art of printing at Paris had its origin. William Ficher and John de la Pierre, both doctors of the Sorbonne, invited from Germany, in 1470, Ulrich Gering, Martin Crantz, and Michel Friburger, whom they ſettled at Paris, furniſhed with the manuſcripts that were the moſt worthy of appearing in print, and were, themſelves, the correctors of the preſs. Twenty years before the art of printing had been diſcovered at Mentz by John Fauſt and Peter Schoeffer, who brought to Paris an edition of the *bible*, which excited ſuch aſtoniſhment, that they were *accuſed of magic*, and were obliged to betake themſelves to flight, to eſcape the purſuit of *juſtice*.

ART. VIII.

Hiſtoire des Campagnes, &c. i. e. A Hiſtory of the Campaigns of HENRY DE LA TOUR D'AUVERGNE, Viſcount of TURENNE, in the Years 1672, 1673, 1674, and 1675, drawn from the original Papers of the Marſhal de Turenne (communicated to the Author by the Houſe of Buillon), the Correſpondence of Lewis XIV. that of his Miniſters, and ſeveral other authentic Memoirs; enriched alſo with a great number of Charts and Plans, neceſſary for the Explication of the Marches, Encampments, Battles, Sieges, &c. By the Chevalier DE BEAURAIN. Paris. 1781. *Folio.*

THE military art is not to be learned from hiſtorians, who know nothing of it, generally ſpeaking, and whoſe relations of battles, ſieges, and the various feats and dexterities of manſlaughter, are, for the moſt part, confuſed, mutilated, and ambiguous. The people of the noble trade muſt be heard upon the matter, and more eſpecially thoſe who have diſtinguiſhed their genius and talents in the camp, the poſt, the fortreſs, or the field, thoſe ſublime ſcenes of human valour, genius, miſery, and folly. TURENNE is certainly one of the moſt perfect models of military genius and ſkill that can be exhibited for the inſtruction of an officer, young or old, more eſpecially in the campaigns where he had *Montecuculi* to contend with, who was ſuperlatively eminent in the ſame line. And theſe campaigns form the principal object of this work. Before the year 1673, Turenne was great; but from that period till his death, when he had Montecuculi to encounter, he was ſublime. Theſe two great men, alternately on the offenſive and defenſive, diſplayed, and ſeem to have exhauſted, all the reſources of their fatal art, and undoubtedly preſented to their cotemporaries and their ſucceſſors the moſt amazing inſtances of intelligence, dexterity and valour. As all the facts are drawn from the moſt authentic papers, the hiſtorical part of this work ſeems to have all the circumſtances that can render it intereſting.

As to the part of it that contains the plans and charts, it is recommendable in every reſpect. Here the Author's undertaking was difficult, expenſive and laborious. To give a nice and adequate idea of Turenne's greatneſs as a military *artiſt* (if we may uſe that term), geographical maps, however loaded with dots, marks, and particular lines, are not ſufficient.—Here topographical details are neceſſary: rivers, ſtreams, bridges, foreſts, heaths, lakes, marſhes, mountains, hillocks, vineyards, valleys, plains, roads, narrow paſſes, towns, villages, chapels, and ſometimes even a remarkable tree, muſt all be exhibited, as they are requiſite to the illuſtration of the movements

movements and trials of ſkill that were performed by theſe great commanders, which would be abſolutely unintelligible without local details. This point, then, has been carefully attended to in the work we announce. The charts, here engraven, are of *three* kinds. The *firſt* are geographical, ſuch, for example, as the maps of Holland, and the neighbouring ſtates; and theſe are ſufficient to enable the reader to follow the motions of two armies, when their operations are carried on at a diſtance from each other. In theſe maps dotted lines expreſs the motions of the armies. The *ſecond* kind exhibits objects more circumſtantially; ſuch is the topographical chart of the Rhine from Baſil to Mentz, and the countries beyond that electorate, in ſix large ſheets, preſenting the moſt minute local details, the knowledge of which is neceſſary to underſtand the kind of war that Turenne carried on in the years 1674 and 1675, the marches and poſitions of the French and Germans, the object, advantages and inconveniences of each motion, manœuvre and encampment. The *third* kind of charts contains plans of battles and ſieges, on a large ſcale, and ſo arranged, that the number of battalions and ſquadrons, of which the contending armies were compoſed, is accurately expreſſed, and ſo that the ſmalleſt troop is diſtinctly perceived, in the moſt complicated action, inſtead of being confounded (as happens in other plans) in the general maſs. It is well known that the hiſtorians, who have deſcribed the military actions of Turenne have been very defective in this point, and that their charts and plans have been ſo inaccurate and confuſed, as to render the manœuvres of this hero unintelligible.

We may add, that the execution of the preſs-work and engravings in this publication is ſplendid, even to magnificence; and beſides the embelliſhments and flouriſhes which adorn the text, there are engravings of all the medals that were ſtruck, by order of Lewis XIV. to eternize the memory of the Marſhal de Turenne.

ART. IX.

Verhandelingen van het Bataaſch Genootſchap, &c. i. e. Memoirs of the Batavian Society of Experimental Philoſophy at Rotterdam. Vol. V 4to. Rotterdam, 1781. 228 pages. Price 4 s. 8 d.

AS we have formed the deſign of giving particular attention to the academical publications, which become daily more numerous and intereſting on the continent, it would be improper to leave unnoticed the Society of Experimental Philoſophy at Rotterdam. We are indeed prevented, by the abundance of matter that lies before us, from ſetting out in our account of this academical collection from the firſt volume; we ſhall, however, at the end of this article, give a liſt of the principal pieces contained in the *four* preceding volumes.

The greateſt part of the volume before us is occupied by two PRIZE-MEMOIRS, which obtained the gold and the ſilver medal, as the beſt anſwers to the following queſtions propoſed by the ſociety: 1ſt, *Is fixed air* a *particular* ſubſtance, or is it no more than *common air*, which has undergone a change, by its union with other elements, or by the ſeparation of ſome of its eſſential parts?—2d, Whether it be a particular ſubſtance or not, what are its *true* properties, and its *affinities* or *relations* to other bodies?—3d, Whence ariſes the *diverſity* that is palpable in the *various kinds* of fixed air?—And 4thly, What *advantages* are deducible from this ſubſtance?

The Memoir, which is the joint production of M. DEIMAN, phyſician at Amſterdam, and of M. PAITS VAN TROOSTWYK of the ſame place, obtained the gold medal, or the firſt prize. Theſe authors, intent on ſupporting the theory they have adopted themſelves, take little notice of the obſervations and experiments of other writers on the ſame ſubject, excepting thoſe of *Dr. Prieſtley*, to whom they pay the regard and homage he ſo eminently deſerves in this branch of natural ſcience. In their anſwers to the queſtions propoſed, they join the *firſt* and the *third* in one article, becauſe, in treating the former, they are obliged to point out the elements that are contained in the different kinds of fixed air, which form the ſubject of the latter.

The diſcourſe, then, with this modification of the order of the four queſtions, is divided into *three parts*.

The *firſt part* combines the firſt and third queſtions above mentioned, and is here divided into four articles. The *firſt* treats of fixed air. This, according to our Authors, is compoſed of common or atmoſpherical air with another ſubſtance, and the acceſſory ſubſtance is an acid. A variety of experiments, here related, are alleged in proof of theſe two points, and in refutation of the hypotheſis of Mr. *Bewly*, who maintains that fixed air is nothing more than an acid *ſui generis*. Our Authors, indeed, look upon, as a diſtinct acid, that which enters into the compoſition of fixed air; and they alſo think, that the combination of this acid with common air is pre-exiſtent to the diſengagement of the fixed air from the ſubſtances from which it is obtained.

In a ſecond article our Authors treat of *nitrous air*, compoſed, according to them, of common air, combined with the nitrous acid and the phlogiſton, which hypotheſis they buttreſs with ſeveral experiments. Fluor volatile alkali abſorbed the nitrous acid to a certain degree: the reſiduum did not become red when combined with nitrous air; and if flame, plunged in the air, thus decompoſed, was extinguiſhed, this effect is to be attributed to the phlogiſton which ſtill remained in it; accordingly, a ſmall quantity of dephlogiſticated air reſtored ſo far this reſiduum of nitrous air, as to preſerve the flame from extinction. *Minium*, combined with the ſame reſidue as in the preceding experiment, rendered it perfectly ſimilar to common air. The reſult was the ſame, when the *minium* was previouſly combined with the nitrous air, and the fluor volatile alkali was employed afterwards. Our Authors think it worthy of particular notice, that when the phlogiſton is firſt abſorbed by the *minium*, as is the caſe in the laſt experiment, the quantity of nitrous air does not ſeem to ſuffer from hence any diminution, but aſſumes a deep red colour as ſoon as it is combined with common air; while, on the contrary, its quantity is conſiderably diminiſhed by, and it receives no red colour from, its mixture with common air, when the acid is firſt abſorbed by the alkali. Theſe remarks ſeem to prove, 1ſt, That the red colour of the nitrous air combined with common air, as alſo that of nitre itſelf, depend entirely upon the acid, and not upon the phlogiſton, as ſome have imagined: and 2dly, That the conſiderable augmentation of the quantity of air, above mentioned, is entirely due to the acid, and that the phlogiſton contributes little or nothing to this effect.—Our Authors obtained common air, in a high degree of purity and perfection, by dephlogiſticating nitrous air by means of plants and water; which latter alone abſorbs the phlogiſton. They alſo obſerve, that the red colour which is formed in the effervеſcence of nitrous air, is a proof that common air diſengages itſelf from metals and other ſubſtances, ſince this colour is derived from the combination of nitrous with common air. There are ſeveral other experimental diſquiſitions in this article, relative to the abſorption of nitrous air by oil of turpentine, the nitrous acid, and liver of ſulphur,—to the preſence of acid and phlogiſton—to the partiticular manner in which the two latter are combined in nitrous air, where their union is feeble, more eſpecially when the nitrous is mixed with common air,—and to the affinity of the phlogiſton to common air.

The ſubject of the third article is *inflammable air*. The properties of this ſubſtance are as yet ſo little known, that it ſeems very difficult to determine its nature with any ſatisfactory degree of evidence. Dr. *Prieſtley* thinks that it conſiſts chiefly, if not wholly, of the union of the vitriolic or marine acid vapour with phlogiſton. Our Authors add *common air* to this definition, and conſider *it* as the original conſtituent of inflammable air. This hypotheſis coincides with the opinion of the ingenious Mr. *Chauſſier*, who believes the ſubſtance in queſtion to be common air, overcharged with an inflammable principle. Our Authors allege ſome very plauſible experiments to prove, that the union of the acid and the phlogiſton is requiſite to produce *inflammability*; and if it be objected that this union, according to them, exiſts in nitrous air, which, inſtead of being inflammable, extinguiſhes flame, they anſwer, that this latter union is imperfect, that the phlogiſton has more affinity to *common* air than to nitrous, and that conſequently, when theſe two airs meet, the phlogiſton paſſes into the common air, and the acid extinguiſhes the flame: ſo that if flame could be applied to nitrous air, whoſe communication with common air was prevented, the nitrous air, according to them, would, in that caſe, be certainly inflammable. That inflammable (as well as fixed and nitrous) air is common air in its origin, they endeavour to prove by various arguments, which demonſtrate at leaſt their ſagacity, and the attention and care that have accompanied their obſervations and experiments.—After all, in chemiſtry as well as in methodiſm, faith is ſometimes founded in fancy, and experience (or what is ſo called) is often equivocal.

The fourth article contains ſome curious and ingenious diſcuſſions concerning *dephlogiſticated air*,—the important diſcovery of Dr. Prieſtley. Our Authors do not think, with this ingenious philoſopher, that atmoſpherical air is a compound of earth and the nitrous acid, together with as much phlogiſton as is neceſſary to its elaſticity *. They think, on the contrary, that common or atmoſpherical air is originally a *particular element*, which is nevertheleſs united to different ſubſtances.—They moreover conclude, from an attentive examination of all the circumſtances which accompany the diſengagement of dephlogiſticated air from metallic calxes, that this air has much leſs phlogiſton, and more fixed air than are to be found in the common air of the atmoſphere. In order to deprive dephlogiſticated air of its fixed air, and thus to obtain it in all its purity, they deem it ſufficient to mix it with a certain quantity of fluor volatile alkali, which entirely abſorbs fixed air. They afterwards enquire how nearly dephlogiſticated air, deprived of its phlogiſton and acid, approaches to elementary air; and their method of reaſoning is plauſible and judicious. They lay down as premiſes (elſewhere proved), that the various kinds of *factitious airs* are formed entirely of two elements, the phlogiſton and the acid—that it is more than probable that theſe two elements conſtitute the *acceſſory* properties of common air, which is itſelf a particular element; and that theſe two elements, united with it, form our atmoſpherical air in its compound ſtate,—that in dephlogiſticated air there is little or no phlogiſton, and that alkali deprives it entirely of its acid or fixed air;—from hence they think they may ſafely conclude, that dephlogiſticated air, diſengaged from theſe acceſſory ingredients of common air, muſt approach very nearly to elementary air, or *air-principle* (as our Authors expreſs themſelves), as far as we can form any notion of it. Among the general reflections that terminate the firſt part of this Memoir, we ſhall only mention the four following: 1ſt, Common air, though a particular element, can never exiſt without ſome acceſſory ſubſtances. 2dly, Theſe acceſſory or foreign ſubſtances are not always and every where the ſame: there is a ſenſible difference between the air of different places, and even between that of the different parts of the ſame city. 3dly, Nature has carefully provided the means of preventing the too great accumulation of theſe foreign ſubſtances. And 4thly, It is from the ſuperabundant quantity of theſe ſubſtances that the different ſorts of factitious airs are derived.

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* See, in the volume of the Academy of Sciences for the year 1776, a Memoir *concerning* the *Nitrous Acid* by M. Lavoiſier,—and our account of it in the *Appendix* to the LXVth volume of the Monthly Review, p. 491.

In the Second Part, our Authors treat *concerning the various properties of the different kinds of air.* Theſe properties are too well known to render it neceſſary to follow them in their diſcuſſions on this ſubject, which, however, are often curious and inſtructive, though ſometimes palpably erroneous. They are miſtaken, for example, when they allege, that the death of animals and plants in fixed air proceeds from different cauſes; for what obſtructs *reſpiration* in the former, obſtructs equally *evaporation* in the latter, and theſe two functions have a perfect analogy to each other. Their account of the manner in which nitrous ammoniacal ſalt is generated by the action of nitrous air upon volatile alkali, concrete or fluor, is curious; as is alſo the reaſoning by which they prove, that dephlogiſticated air may be either noxious or ſalutary to animal life, according as it is obtained *directly*, or is *rectified* in part, by the means of alkali, which abſorbs the fixed air that remains after the diminution or removal of the phlogiſton. There are many elaborate articles in this ſecond part, accompanied with an ample detail of experiments, the conſideration of which would ſwell our review of this intereſting Memoir beyond the bounds to which we are confined. We muſt alſo refer the reader to the work itſelf for an account of the obſervations relative to the advantages which natural philoſophy, chemiſtry, and medical ſcience may derive from an improved theory of *factitious airs.* This is the fourth article of the queſtion propoſed by the Society of Rotterdam, and it is diſcuſſed by our Authors at great length, and with ſagacity and judgment; but it contains nothing very new; and it has been largely treated by ſeveral celebrated writers.

The Memoir which obtained the ſecond prize, and was worthy to ſhare the firſt, was compoſed by M. TIEBOEL, apothecary at Groningen, who proves him ſelf, in this piece, a profound and ſubtile chemiſt. In treating the ſame ſubject, it is natural that judicious and experimenting inveſtigators ſhould frequently coincide: every man, however, has his point of view; and thoſe who examine and judge for themſelves, have always the advantage of exhibiting ſomething either new, or ſeemingly ſuch, in *matter* or *manner*. Accordingly, however M. TIEBOEL may coincide in ſeveral things with his laborious and able competitors, he differs from them in ſeveral reſpects; and the whole tenour of his Memoir is adapted to excite attention, even after the peruſal of the piece that was crowned. It is only by an ample analyſis of this voluminous Memoir, that its real merit can be fully diſcovered to our readers, and this we cannot exhibit, without being almoſt as voluminous as our Author. M. TIEBOEL's piece abounds with erudition as well as reaſoning: he gives an account of the moſt eminent authors who have treated profeſſedly or occaſionally the ſubject of fixed air, examines, with a maſterly ſpirit of inveſtigation, their opinions and experiments, and confutes or confirms them with ſagacity and judgment. He then examines with his own eyes this curious ſubſtance, deſcribes twenty-two of its properties, in ſo many ſections: he adopts and maintains the hypotheſis of Bergman, who derives the origin of the acid of fixed air from fixed alcali, purified and ſubtilized during the effervеſcence; and he thinks there is no difficulty in ſuppoſing, that a certain portion of very ſubtile and pure phlogiſton may remain combined with this acid, and even that this phlogiſton may render the acid ſuſceptible of a combination with common air under the form of a moſt ſubtile fluid, and capable of thus aſſuming an *aerial* form. If it be objected, that the calcination of calcareous and alkaline ſubſtances produces alſo fixed air, our Author anſwers, that all theſe ſubſtances contain acid.

One of the beſt articles in this diſcourſe, is that under which M. TIEBOEL treats concerning *inflammable air*, in the production of which he is inclined to think an *aerial ſulphur* is generated, which is the cauſe of its inflammability. *Landriani* and *Volta* are here paſſed in review: Dr. *Prieſtley* is ſaid to have thrown little light on this ſubject; his experiments are judged to be confuſed and defective, and the reader (ſays our

Author) is often at a loſs to know, whether they were made upon the inflammable air, derived from metals, or upon that which is obtained by burning animal and vegetable ſubſtances? In treating of dephlogiſticated air he confutes the opinion of the celebrated *Fontana*, who thinks that red precipitate of mercury is deſtitute of phlogiſton, becauſe it furniſhes dephlogiſticated air [*]. He obſerves, that though in general the phlogiſton is loſt by the ſolution of metals in their menſtruums, yet this is not *entirely* the caſe with red precipitate; for the ſpirit of nitre, its diſſolvent, contains a conſiderable quantity of phlogiſton, which remains in the metallic calx, and is the cauſe of its red colour.—There are ſeveral intereſting obſervations in the laſt part of this diſcourſe, in which M. TIEBOEL conſiders (in anſwering the laſt branch of the queſtion propoſed) the advantages which ſociety may derive from a theory of the *different kinds* of air. His piece is terminated by thirteen general corollaries. The laſt (which is conformable to the hypotheſis of his competitors) contains this general propoſition, that theſe different kinds of air are not *natural* airs, but *factitious*; not *originally*, but accidentally different; and that pure, elementary, homogeneous air is the *baſis* of them *all*. Hence they only differ, inaſmuch as the elementary air carries in it different heterogeneous parts.

The other Memoirs in this fifth volume, of which we can only give the titles, are as follows: *A chemical Diſſertation concerning a ſaline Subſtance formed upon Glaſs Veſſels, which had been expoſed to a Turf Fire.* By M. G. TEN HAAFF.——This ſubſtance was an ammoniacal ſalt which produces, upon glaſſes, ſet upon burning turf-fuel, the effects which are generally but erroneouſly attributed to a ſulphureous vapour.

Obſervations on the Cure of a confined or ſtrangulated Rupture (hernia incarcerata) *in the Scrotum, reduced by* the Taxis. By the ſame.—*Concerning a violent Wound in the Head.* By M. D. VAN GESSCHER, Surgeon.—*Concerning Deafneſs and tinkling in the Ears, and the Manner of curing them by Injections into the Euſtachian Tube.* By M. G. TEN HAAFF.——*Advertiſement concerning a Remedy ſucceſsfully applied to the Cure of a Diſorder in the Eye, called* Chemoſis. By M. JOHN VAN WY, Surgeon at Amſterdam.—A mixture of roſe-water with ſpirit of marine ſalt is the remedy in queſtion.

Obſervation of a Dropſy diſcharged by the Tongue. By M. C. BAGGERS, Surgeon at Steenbergen.—This is certainly a very uncommon caſe, and deſerved to occupy more than a page and a half in ſuch a collection as this. However, as the cure was

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[*] See *Fontana*'s Reſearches concerning nitrous and dephlogiſticated Airs.

performed

performed by nature alone, and the ſurgeon was not let into the ſecret, the brevity of this Memoir is more or leſs excuſable. —The caſe was as follows: A ſoldier, in the regiment of Saxe-Gotha, having been condemned by a court-martial to be ſhot, was brought to the place of execution, and when his eyes were banded, and he had kneeled to meet his fate, an unexpected pardon arrived from the Prince of Orange. The author of this account being preſent, propoſed to the young man (who was in his 23d year) the opening of a vein, as a preſervative againſt the bad effects that might ariſe from the violent emotion which it was ſo natural to feel on ſuch an occaſion, but the propoſal was rejected; the young man ſaid that he found himſelf well and calm, and he obſtinately refuſed to be let blood. Some time after this (in Auguſt 1779), he was ſeized with an intermitting fever, which was diminiſhed by the uſe of the proper remedies; but as he refuſed to continue them, the cure was not completed, and he fell into a dropſy. Remedies were applied in this new caſe, but without any ſucceſs; for the diſorder grew worſe from day to day, and nothing but death was expected. He however eſcaped by a very ſurpriſing incident. On the 28th of November 1779, he was ſeized with dreadful convulſions, which deprived him of his ſenſes, and threatened immediate death. Twenty drops of Hoffman's *Liquor Anodyn. Mineral* were forced down his throat, and in about an hour brought him to himſelf. After this the following mixture was preſcribed, *Aq. Menth. Unc.* v. *Sal Tart.* dr. j. 3. *Extract. Cort. Peruv.* dr. iij. *Oxym. Squillit.* unc. j. *Syr. Cort. Aurant. Papav. Alb.* āā unc. j.—Of this mixture he took hourly a ſpoonful, which produced a conſiderable diſcharge of water. The ſecond day after the uſe of this remedy the patient complained of a pain in his tongue, which, when examined by M. BAGGERS, appeared thick and ſwelled; it was alſo wounded in the middle by the motion of his teeth during the convulſion fits. Through this wound a whole pail of fetid ſlimy water was diſcharged in the ſpace of 24 hours. The ſame remedy was continued, and the patient was ordered to waſh his mouth with the following detergent, *Decoct. Herb. Agrimoniæ*, unc. x. *Mell. Roſar.* unc. j. *Spir. Sal. Marini*, dr. j. The copious diſcharge of water through the tongue continued about eight days, and diminiſhed from time to time. The water grew thinner and purer; the dropſy was entirely cured, and the man recovered a perfect ſtate of health.

The moſt remarkable articles in the four preceding volumes of this collection are as follows:

1ſt VOLUME, 583 Pages.

I. *Fundamental Truths relative to the Knowledge of Rivers.* By M. LAMBERT BICKER, with Plates.—II. *The Deſcription* *of a new Pyrometer.* By M. Steven Hogendyk, with Plates. —III. *A Diſſertation concerning the Structure and Arrangement of the larger Bones in Birds, and their varieties in particular Species.* By Profeſſor Camper: An Eagle in Anatomy.—IV. *Diſſertation concerning the Uſe and Conſtruction of Hernial Truſſes.* By the ſame.——V. *A Diſſertation concerning* Dollond's *Acromatic Teleſcopes, and the general Properties of theſe Inſtruments.* By M. Hennest, Profeſſor of Mathematics and Philoſophy at Utrecht.—VI. *Diſſertation concerning a new Manner of piercing the Bladder, illuſtrated and juſtified by Examples.* By Profeſſor Van Doeveren of Leyden. This operation is well known, and was amply deſcribed by *Claude Poteau*, Surgeon, of Lyons, in 1762, in an excellent work, entitled, *Melanges de Chirurgerie*, or Chirurgical Miſcellanies, p. 500.

2d Volume, 207 Pages.

A Diſſertation on the Improvements that may be made in the Form and Conſtruction of Furnaces, &c. By Rienk Ielgerhuis, Painter and Dyer.——*A Deſcription of a new double Air-Pump, that opens and ſhuts the Cock of itſelf, invented by* Jacob Kogel, and deſcribed by M. Lambert Bicker, with Plates.—*An Account of Two Experiments made upon Cole-Seed* sown *and* planted. By A. Roskam Kool. With other pieces of leſs conſequence.

3d Volume, 288 Pages.

The greateſt part of this volume is taken up, very deſervedly, with an important and curious diſquiſition concerning a ſubject propoſed by the ſociety, which may be expreſſed in the two following queſtions: 1ſt, *From what cauſes or circumſtances does it proceed, that in the outward-bound ſhips of the Dutch Eaſt India Company, particularly between Europe and the Cape of Good Hope, more perſons die now than in former times, and more than die on* board the ſhips of other nations in the ſame paſſage?—2dly, *What are the beſt means and preſervatives, beſides thoſe already known, that may be employed againſt this growing evil?*—The other pieces relate principally to the inundations to which the city of Rotterdam is ſometimes expoſed, and the methods of rendering them leſs detrimental to commerce.

4th Volume, 289 Pages.

A Prize-Diſſertation (which obtained the gold medal), *concerning the beſt Means of inclining the common People in Town and Country to make uſe of the Advantages of Inoculation. Alſo* of enabling them to enjoy the Benefit of this ſalutary Practice at the ſmalleſt poſſible *Expence, and without any Danger of ſpreading the variolous Contagion.* By John Veirac, M. D.——This is followed by a *ſecond* and *third* diſſertation on the ſame ſubject.—*Experiments on* ſown *and* planted *Barley and Wheat.* By A. Roskam Kool.—*A Diſſertation on the Vanes or Sails of a*

Wind-mill, in Anſwer to the following Queſtion propoſed by the Society, What are the moſt effectual means of hindering the Vanes of Wind-mills from breaking ſo frequently as they do, near their axle, and how may it be brought about that theſe mills, with ſhorter vanes, and the ſame breadth of ſails and force of wind, ſhall work with the ſame powers; and, on the unexpected increaſe of the wind, modify and mitigate of themſelves their velocity? By Dr. Bicker, firſt Secretary to the Society.——*A Deſcription of the Scarlet Fever that reigned at Rotterdam towards the end of the Year* 1778, *and the Commencement of* 1779. By the ſame.

ART. IX.

HISTOIRE NATURELLE *de la France Meridionale, ou Recherches ſur la Mineralogie du Vivarais,* &c. i. e. A NATURAL HISTORY of the ſouthern Parts of France, or Reſearches concerning the Mineralogy of the following Provinces or Diſtricts, *Vivarais, Vienne, Valentinois, Forez, Auvergne, Uſegeois, Venaiſſin, Provence, Niſmes, Montpellier, Agde,* &c. as alſo concerning the natural State of the Mediterranean Sea, and the Meteors, Trees, Animals, and Natives of theſe Countries, Vols. I, II, III. enriched with Engravings and a Geographical Chart, in which the Diſtribution of the Three *Reigns* of Nature (the *Mineral,* the *Vegetable,* and the *Animal)* are accurately repreſented. A Work dedicated to the King, and publiſhed with the Approbation of the Royal Academy of Sciences. By M. GIRAUD DE SOLAVIE. 8vo. 1781.

THIS laborious and vaſt undertaking, is executed with very uncommon marks of ſagacity and genius. The natural hiſtory of the ſouthern provinces of France is comprehended in ſix volumes, of which the three firſt only are come to hand; and we are made to expect that the Author will extend his inſtructive reſearches over the whole kingdom. We ſee, in the title, the auſpicious protection under which this work is carried on. It has been examined by the expreſs order of the miniſtry; it has obtained the approbation of a learned academy, and will undoubtedly meet with a very favourable reception from the public.

The *preliminary diſcourſe,* which is placed at the head of the firſt volume, contains an analyſis of the ſucceeding ones, and general views of the ſurface of France. M. *Giraud's* manner of dividing the ſoil, the phyſical earth of that country, is founded on the ancient labours and operations of nature; he divides it into what he calls four *natural provinces,* that is, four departments formed by nature, by the currents of four rivers which, in excavating rivulets, valleys, and other hollow paſſages in the boſom of the earth, have rendered more diſtinct and prominent thoſe ridges of mountains which ſeparate the rivers, ſuch as the *Pyrennees*, the *Cevennes*, and the *Alps*. From hence our Author proceeds to conſider the heterogeneous nature of the countries watered by the torrents which deſcend from theſe mountains, and points out the different claſſes of ſubſtances that compoſe their ſoil; *here* calcareous earths with the remains of petrified animals,—*there* countries of granite, whoſe rudely compacted, pointed and jutting maſſes, announce a kind of decrepitude, through which, as alſo through the calcareous maſſes, the volcanoes have poured forth, in more remote times, torrents of melted matter. It is from what our Author terms (expreſſively enough) the reciprocal *ſuperpoſition* of theſe ſoils or earths on each other, that he deduces, in the progreſs of his work, the chronology of the natural world upon this principle, that the foundations of an edifice are anterior to the parts of the ſuperſtructure, and the heterogeneous parts reſpectively anterior, alſo, to each other according to their reſpective *ſuperpoſition*.

From minerals our Author proceeds to vegetables; not to conſider their different kinds and claſſifications, but to obſerve thoſe which are diſſeminated on the ſurface of the earth, in the different parts of France, proportionably to the greateſt, ſmalleſt, or *mean* degrees of warmth, that take place in different diſtricts: and as this warmth is diſtributed in a decreaſing quantity from the open countries and lower plains to the icy ſummits of the Cevennes, the Alps and the Pyrenean mountains, all the plants are exhibited by our Author, as chuſing and adhering to the place which poſſeſſes the degree of warmth neceſſary to ripen their fruits, and to perpetuate their race.—Cold countries, as well as warm, have their vegetables: but M. GIRAUD having meaſured, perpendicularly, the extent of the climate under which the principal plants grow, and founded upon this and other obſervations the phyſiology of vegetables, announces new lights with reſpect to the nature of theſe ſubſtances.

The next object that occupies the attention of our Author, is the *human race* in theſe countries, conſidered, with reſpect to the different degrees of atmoſpherical warmth that take place in the diſtricts they inhabit: from hence he deduces the natural hiſtory of the Alpine, Cevennian and Pyrenean highlanders, and that of the inhabitants of the plains of Languedoc and Provence, and forms a comparative view of the diſeaſes, character, language and paſſions of theſe two claſſes of men.

This ſhort ſketch of the principal contents of the *preliminary diſcourſe*, will give the reader ſome idea of the inſtruction that may be obtained from this excellent work, and of its importance towards the advancement of natural hiſtory and ſcience.

The work itſelf, as far as we have ſeen it, will anſwer his expectations. It begins with a deſcription of the *Vivarais*, to which, as to that of the other provinces, is prefixed its *Phyſical Geography*, by which the Author means the poſition of the ſoil or ground, its external form, its horizontal inclination, all which are aſcertained by the hydroſtatical diſtribution of the currents in that diſtrict. The changes introduced here into the primordial geography of the terreſtrial globe by the currents, which diſplace what is moveable, and gradually conſume by attrition what is ſolid; as alſo by the general force of attraction, which tends to the deſtruction of the jutting or prominent parts of the earth are largely treated of by our Author, who exhibits monuments of the ancient periods of nature, in his deſcription of the heaps of *rolled* flints, which he obſerved in caverns, ſituated on mountains conſiderably raiſed above the preſent beds of the rivers beneath. This theory is illuſtrated by a map in *relief* of the Vivarais, in which the volcanized countries, the *alluvions* formed by rivers, the calcareous diſtricts, the granite hills, and the different directions of mountains in different ſoils are diſtinctly marked in various colours. This method of expreſſing, by *reliefs*, the form of the ſoil of a province, muſt be of great uſe to the ſtudy of natural hiſtory, and tend to improve the general theory of mountains. The healthy and unhealthy diſtricts, and the kinds of diſeaſes peculiar to each are alſo indicated in this map.

After having delineated thus the phyſical geography of the *Vivarais*, M. GIRAUD gives us a hiſtory of the calcareous diſtrict of that province, whoſe original ſtate he attributes to the deſtruction of the *quartzeous* or vitriform matter of the globe, agitated, turned upſide down, and beaten in a thouſand directions by the waters of the *ancient ſea:* and he deſcribes the external form, the inclined, horizontal and vertical *ſtrata* of the mountains that are compoſed of calcareous ſtone. His accounts of the calcareous quarries contain a multitude of curious obſervations, and confirm (we think) the hypotheſis of M. DE LUC, with reſpect to the removal or retreat of the ancient ocean from our continent. Our Author conſiders theſe quarries as monuments of the ancient hiſtory of nature. In the marine animals they exhibit the remains of loſt families; in the plants they contain foſſile *ſpecies* of another climate, and in the fragments and carcaſes of quadrupeds, they offer to view marks or remains of animals which inhabit regions whoſe atmoſphere is different from ours.

After having made many inſtructive obſervations on the ſubterraneous grottos of the calcareous countries, their ſtalactites, and the optical illuſions that are experienced in theſe cavities, our Au[illegible]oceeds to the conſideration of the granite mountains. He ſhews here, among other things, how difficult it is to come at the diſcovery of the real, primordial rock or ſubſtance of the globe, whoſe cruſt has been degraded by ſo many external agents, and he thinks that the quartzeous matter, which predominates in the *granites* and *ſchiſts*, is the moſt ancient ſubſtance.

The deſcription of the extinguiſhed volcanoes occupies our Author in the SECOND VOLUME of this work. The volcanic effuſions effaced, according to our Author, the primordial phyſical geography, by changing the external forms of the globe, which had been previouſly determined by the waters of the ocean and the rivers. In order to fix the chronology of theſe exploſions, our Author divides volcanoes into three great claſſes, the *recent*, the *more ancient*, and the *moſt ancient* (whoſe reſpective marks, which he here deſcribes, are well known);—he moreover gives particular attention to the *lavas*, to the forms, the cryſtallizations (or diminution and alteration of their parts), which they have undergone in cooling: he conſiders the external forms, the ſtructure of a volcano, the ſyſtem of its maſs compared with the ground that ſuſtains it: he makes ſeveral obſervations on certain ſhell-quarries that are placed on currents of lava (which ſhew that the ſea overflowed theſe ſubmarine volcanos at the epocha of their eruption), and other quarries of the ſame kind which contain rolled blocks of lava, which place the eruption of theſe volcanoes before the formation of the quarries. It is thus, by a multitude of local obſervations, that M. GIRAUD DE SOLAVIE aſcertains here certain epochas of the natural world, and by examining the *ſuperpoſition* of the currents of lava, one upon another, or upon heterogeneous rocks, determines the reſpective periods of effuſion. "My chronology (ſays he) of extinguiſhed volcanoes, and that part of the ancient hiſtory of the globe, which ſhall be confirmed by obſervations made in volcanic countries, muſt not be placed in the claſs of thoſe productions which are compoſed from books, or in which an exuberant or exalted fancy ſupplies the place of local obſervations. Sweat and labour, long and multiplied excurſions and travels through valleys and mountains, were the *preliminaries* of the preſent publication.

We cannot follow him in his deſcriptions of the numerous recent volcanized mountains and their *craters*, which are obſervable in great numbers in the ſouthern provinces. His experiments on the *gaſous* waters that iſſue from ſome of theſe craters are curious, but do not produce many new reſults. He obſerves, that when the weather is moiſt the mephitic gas diſappears,—that the flame of ſtraw ſet on fire is ſuddenly extinguiſhed by its vapour,—that a train of powder fired beyond it continues to burn while paſſing through that vapour, in which, nevertheleſs, lighted ſulphur is extinguiſhed. He further obſerves, that bubbles, formed by ſoap, preſerve their conſiſtence and ſplendour, and that the mephitic vapour carried in a cylinder, to the diſtance of a league, maintained its activity five hours after, and killed the birds that breathed in it. Among the other obſervations of our ingenious author, there is a very ſingular one, which is relative to ſubterraneous communications. At the time of the earthquake of Liſbon, the waters of the fountain of *Malheur* were prodigiouſly agitated, and iſſued from their ſource quite troubled and muddy, though no rain had fallen for ſome time before. M. *Baratier*, a knowing man, and a credible witneſs, declared that he ſaw them come from the fountain with a red colour, and ſo thick, that the phænomenon gave him no little ſurprize. The day following the peaſants came and informed him of alterations in the poſition of certain grounds; and a vertical burſt or chink, of the breadth of two inches, was perceived in the neighbourhood of the mountain of *Coupe*. Our author mentions other phænomena of the ſame kind that were obſerved at the ſame epocha near Angoulême, and in ſeveral parts of Languedoc.

M. GIRAUD enters into particular diſcuſſions relative to the formation of *earth-coal*, which, from having ſeen it placed between the baſaltes and the fundamental granite earth, he conſiders as the production of volcanic emanations. He obſerves, that the volcanic vapours ſeem highly noxious to health, as appears by the pale livid complexions of the peaſants, who work in or about the Crater of *St. Leger*; but at a greater diſtance from this vapour, he thinks that the electricity of volcanoes gives activity both to body and mind. On this occaſion he ſpeaks of the aſtoniſhing quantity of electrical fluid that iſſues from the volcanoes in action. The Canon *Recupero*, that famous obſerver of the flames of Ætna, mentions the moſt terrible effects, as produced by the ſmoke of volcanoes, ſuch as their killing ſhepherds and their flocks upon the mountains, deſtroying trees, and ſetting fire to houſes at the diſtance of an hundred miles.

This ſecond volume is terminated by a chapter *concerning the influence of volcanic countries, on the genius and character of their inhabitants.* Here two things come under conſideration, the *fact* and the *theory*. As to the former, it is certain, that the people of theſe countries differ in character from their *unvolcanized* neighbours. Their ſpirit of vigour, liberty, and independence; their diſſenſions and quarrels are well known; while the ſpirit of ſervitude and luxury characterizes their neighbours. As to the theory of this phænomenon, our author founds it on the influence of the electrical fluid upon the nervous ſyſtem. As this fluid is abſorbed with avidity by the nerves, according to repeated experiments, and abounds even in the extinguiſhed volcanoes, which ſend it through the atmoſphere in great quantities; it diffuſes a ſubtile fire through the frame of theſe Highlanders; augments the mobility of the nervous fibre, and thus gives the ſoul a more lively inſtrument of ſenſation, than leſs electrified nerves can be ſuppoſed to be. Theſe Highlanders are, however, humane and obliging to ſtrangers.

In the THIRD VOLUME M. GIRAUD relates his reſearches in Velay, Vienne, Valentinois, Forez, Auvergne, and Uſigeis.—Theſe provinces, ſituated on that great ridge of mountains which divide France into two parts, contain a ſpecies of inhabitants, which our author brings to public view, by an animated deſcription of their characters and manners, and who ſeem to have been hitherto unknown, though they live in the centre of the kingdom. The two firſt chapters, which contain this deſcription, are curious and entertaining. A race of inhabitants, entirely ſeparated from the reſt of the nation,—living in a region, which barometrical obſervations place in the clouds, as it were, and at an elevation of about a thouſand fathoms above the level of the ocean,—virtuous in morals, vigorous in conſtitution, firm in character, humane and hoſpitable,—ſuch a race is, indeed, a phænomenon worthy of philoſophical contemplation. Accordingly our author dwells upon it largely; and, in obſerving and deſcribing it, gives undoubted proofs both of the ſoundneſs of his judgment, and the goodneſs of his heart. Among other things, he conſiders theſe mountains, from whence great emigrations are imperceptibly made into the lower regions of indolence, effeminacy, and luxury, as the true *magazines of the human ſpecies*, which ſupport the languiſhing population of more fertile countries, where vicious morals, abuſing abundance, have deſtroyed, by diſeaſe, the nervous vigour of conſtitution, and the active ſprings of induſtry. His political views, with reſpect to the civilization of theſe Mountaineers, are judicious and ſolid, but might perhaps prove noxious to the moral advantages they poſſeſs in their cold and barren climate, amidſt the hardſhips that attend it, and the ſeverities of want to which they are ſometimes expoſed. We are ſorry that we cannot give a more ample view of the excellent obſervations which, as a moraliſt and a citizen, our author has made on theſe ſingular diſtricts and their inhabitants.

Among the diſcoveries he has made here as a naturaliſt, the principal are as follows:—The jaſper has hitherto, ſays he, been placed in the vague claſs of primitive ſtones or rocks. But its true place, in the chronological order of the operations of Nature, is here determined. The Abbé GIRAUD's obſervations of the comparative *ſuperpoſition* of mines, have diſcovered to him four periods. A primitive period, during which Nature produced *granites*; a ſucceeding or ſecondary one, during which *jaſpers* were formed;

a third, in which rocks of *pudding-ſtone* appeared; and then came the laſt period, or revolution, in which the volcanoes ſpread flaming torrents of melted lavas over theſe *ſuperpoſed* and heterogeneous rocks.

The remaining volumes of this curious work ſhall be reviewed when they come to hand.

ART. XI.

Naturgeſchichte des Niederdeutſchlands, &c. i. e. A Natural Hiſtory of Lower Germany, and other Countries, containing a great Number of *New Diſcoveries* and Obſervations of Natural Productions, little known, rare, and worthy of Attention. By Baron HUPSCH. Number I. In large 4to. Enriched with Seven Plates, in which there are Thirty-four Figures in the natural Colours of the Objects. Price Three German Florins. *Nuremberg*. 1781.

BARON HUPSCH is an ingenious and laborious naturaliſt, as well as an eminent friend to humanity by his medicinal diſcoveries. The work, of which we have here the firſt number, is not confined to the natural productions of Germany. In its progreſs, it is deſigned to comprehend, 1ſt, Diſcoveries of many natural bodies hitherto unknown: 2d, New obſervations on rare productions: 3d, Coloured drawings of petrifications, foſſils, minerals, inſects, &c. found in the provinces of Cologn, Eiffel, Juliers, Berg, Triers, Mentz, Lorrain, Naſſau, La Mark, Cleves, Guelder, Weſtphalia, Liege, Limburg, Luxemburg, Brabant, Flanders, Hainault, Namur, Holland, and the adjacent countries: 4th, Drawings, accompanied with a ſhort deſcription of ſome exotic animals, plants, and petrifications (ſome unknown, others little known), which have been communicated to the author by his friends and correſpondents: 5th, Every thing that can contribute to extend the ſphere, or illuſtrate the objects of natural hiſtory, will have a place in this work. The author has formed a valuable collection of natural productions, which has been much admired by many curious travellers, who have ſeen it in their paſſage through Cologn; and he intimates, in his *preface*, his deſire of correſponding with lovers of natural hiſtory, and thoſe who have formed, or are inclined to form, collections in this line of ſcience.

ART. XII.

Verhandelingen raakende den Natuurlyken en Geopenbaarden Godsdienſt, &c. i. e. Diſſertations on Natural and Revealed Religion. Publiſhed by TEYLER'S Theological Society. Volume I. Large 4to. Haarlem. 1781.

WE have here the firſt fruits of this moſt excellent inſtitution, of which ſome account has already been given in our Review,—an inſtitution admirably calculated to encourage that liberal ſpirit of inveſtigation, which diſpels prejudice, ſeeks truth with modeſty and freedom, and thus muſt tend to place religion in the moſt amiable and rational point of view, as the honour, the happineſs, and the true perfection of human nature. We have two volumes of this valuable collection now before us; and, by comparing their reſpective contents, we obſerve, with pleaſure, that it may be ſaid of this inſtitution, *Creſcit eundo*; that is, It brightens as it goes on. According to the plan of the directors, all the pieces are to be publiſhed only in the Dutch language, except the diſſertation that has obtained the firſt prize. This is always to be printed in the language in which it was written; and is to be accompanied with a Dutch tranſlation, executed by the members of this ſociety, who are eminently diſtinguiſhed by their capacity, judgment, and erudition. The other pieces are publiſhed only in Dutch, though many of them are compoſed in other languages; and this method of proceeding is conformable to the intention of the founder, who deſigned this inſtitutution for the inſtruction of his countrymen.

This firſt volume contains *five Diſſertations*, which were ſelected, as the beſt, from many that were written on the queſtion propoſed. The queſtion is, *What is the diſtinguiſhing characteriſtic of the goſpel,—and what is its connection with the* MOSAICAL DISPENSATION, *and with natural religion?*

The firſt Diſſertation we meet with here is the compoſition of Mr. DANIEL HOVENS, miniſter of the Baptiſts congregation at Leyden, who obtained the gold medal, or the firſt prize. The ſecond and third prizes were adjudged to two eccleſiaſtics of the ſame profeſſion, Meſſrs. *Heſſelinck* and *Looſies*, who, accordingly, were honoured, each, with a ſilver medal. The two laſt Diſcourſes had only the honours of publication, and were compoſed by M. *De Vries*, a Baptiſt miniſter at Utrecht, and M. *Vaſter*, a layman at the Hague.

"In ſelecting theſe Diſſertations (ſay the wiſe and judicious *Directors*), we have thought it expedient to regard, not ſo much the particular ſentiments of their reſpective authors concerning the ſubject propoſed, as their method of treating it. Amidſt ſimilar or different opinions, we only propoſe to examine, which of the writers, in our judgment, beſt expreſſes and ſupports his ſentiments. By proceeding otherwiſe, we ſhould obtrude ourſelves, in ſome reſpect, as ſupreme judges of *truth* and *error*; which would not only be foreign to our deſign, but directly contrary to our own principles. We therefore publiſh the following Diſſertations, as being, in our opinion, the beſt in their kind of thoſe which have been ſent to us. But we don't mean either to prefer one ſyſtem before another, or to render ourſelves reſponſible for any of the religious opinions they contain: on the contrary, we leave every writer anſwerable for his own particular ſentiments." This method of proceeding is certainly liberal and commendable in the higheſt degree; and it has this advantage (as the ſame directors wiſely obſerve), that the reader is thereby led to *think for himſelf*, to compare the different opinions of the writers, with the reaſonings that are employed to ſupport them, and to draw the concluſion which he ſhall judge moſt comformable to truth.—This is the ſpirit of true religion and true philoſophy.

The Victor, M. Hovens, enters upon his ſubject, by conſidering the human race as in a ſtate of education for a future ſcene; and not only ſo, but the different periods of the world, as analogous to the ſtates of infancy, childhood, and youth, while the Deity appears under the character of a wiſe parent, accommodating the modes of inſtruction, and the degrees of knowledge to the various capacities, diſpoſitions, and exigencies of theſe different periods. Should it be objected to this, that thoſe who lived in the infant period, were removed to another ſcene before the education was finiſhed; we think he might anſwer, without heſitation, that this is no more an objection againſt the grand ſcheme of revelation, than it would be an objection to the wiſdom of Providence in the natural world, that the individual, whoſe ſtructure ſeems ſuſceptible of manhood, is taken from hence in the ſtate of infancy. While the collective body holds on its progreſſive courſe here below, individuals are tranſplanted to another region, where the wiſe purpoſes of God's moral government ſhall be finiſhed and accompliſhed with reſpect to them all, in a manner as yet unknown to us. If you aſk, where? we refer you for an anſwer to thoſe remarkable words of the Son of God,—*In my Father's houſe there are many manſions.* But we return to our author. He has juſt views of his ſubject, and is abundantly provided with ſacred erudition; his elucidations indeed are not always diſtributed with proportion; they caſt their light indiſcriminately on what is clear and obſcure.

He firſt exhibits an accurate view of what is called Natural Religion, which, though (according to him) derived chiefly from a Divine Revelation, is, *when known* or propoſed, conſiſtent with all our *natural* conceptions, conformable to thoſe firſt principles from which the mind proceeds to extend its ideas, confirmed by all we know of our own exiſtence, and of the objects around us, and thus juſtly denominated *Natural* Religion, to diſtinguiſh its truths and duties from thoſe which, from their very nature, *can* have no other origin than a *poſitive* and expreſs revelation. He then conſiders the *Patriarchial religion* as connected with Natural religion, and deſigned, by new inſtructions and promiſes, to revive the hopes and virtue of *infant* humanity, labouring under fear and remorſe, from the fall of man, and the diſtreſſes that aroſe from phyſical evil, connected with the violation of moral order. Under this diſpenſation the dawn of religious light encreaſed gradually; and there is no doubt, but that Abraham, and his immediate deſcendants, enjoyed the advantages of fuller inſtructions and clearer hopes, than were imparted to thoſe who lived before the flood. So far down revelation was calculated for mankind in general; and we find, accordingly, ſeveral traces of it in the hiſtories and religions of the moſt ancient nations. Next ariſes to view the Jewiſh or Moſaic diſpenſation, confirming the truths and obligations of natural religion, enforcing the laws of a more *particular* civil Theocratical government, and the laborious obſervance of many external rites, by ſevere admonitions and puniſhments, and alſo by temporal rewards; blending, however, with this ſeverity, palpable marks of the Divine Lawgiver's paternal condeſcenſion and indulgence, and preparing the minds of men for a more excellent diſpenſation, by repeated and prophetical declarations of its ineſtimable bleſſings. Theſe had been promiſed in earlier times, but they were more clearly foretold, in proportion as their accompliſhment approached. This remarkable diſpenſation, notwithſtanding the prevalence of vice, idolatry, and ſuperſtition, in the world, raiſed a general expectation, that an extraordinary perſon, among the Jews, ſhould ariſe to reform mankind. This extraordinary perſon aroſe in effect, and introduced a diſpenſation founded, indeed, upon natural religion, and connected with the Jewiſh œconomy, but free from the imperfections and inconveniences to which they were both ſubject, from their having been adapted to the earlier periods of human nature. The books of the New Teſtament, which contain this laſt diſpenſation, are conſidered, by our author, not as deſigned to convey a *regular* ſyſtem of faith and morals (if by *regular* he means *methodical* or *geometrical*, he is in the right; but if he means by it, *full* and *complete*, he is palpably in the wrong), not as ſent down from Heaven, like the books of Moſes, and verbally dictated to their writers[*]. He only conſiders them as a faithful relation of facts, or as affectionate and inſtructive epiſtles, written by men endowed with an abundant portion of that divine light and direction, which, in the primitive church, were vouchſafed to all true believers, and particularly to the apoſtles,—tranſmitted from age to age by the eſpecial care of Providence, and handed down to us with as many marks of authenticity as can poſſibly be expected in works of ſuch antiquity.

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[*] He excepts the laſt of the ſacred books (the Revelations of St. John) in this affirmation. This book, which conſiſts of allegorical predictions, he ſuppoſes to have been written by the expreſs ſuggeſtion of the exalted Meſſiah. However (ſays he), theſe predictions, as far as I am able, or dare, to judge of them, are fulfilled but in part; and the moſt of them muſt acquire perfect perſpicuity, with regard to their meaning and deſign, from their future accompliſhment.

From theſe obſervations, which fill with good matter, very diffuſively extended, a great number of pages, our author takes ſome digreſſive ſteps to confute the adverſaries of the goſpel, and to aſcertain and illuſtrate the ſpiritual nature of Chriſt's kingdom. He at length draws near to his direct anſwer to the queſtion propoſed, in the following manner: *Natural religion* is connected with *Chriſtianity* (which always preſuppoſes, improves, and confirms it), as the firſt elements of the inſtruction of a wiſe parent are connected with that more perfect information, which he communicates when his *child* approaches towards *manhood*, and is capable of *immediate* preparation for the ſtation he is deſigned for. The interval between theſe two periods is filled up, *firſt*, with the patriarchal diſpenſation, which conſiſts of poſitive commands and predictions of future events; and, *ſecondly*, with thoſe revelations with which God, for the ſake of all mankind, favoured Iſrael, in a gradual completion of the great connected ſcheme of Redemption. The religion of Moſes exhibits the Deity operating in a manner ſimilar to the conduct of a wiſe parent, who ſubmits his children, grown fickle and obſtinate, when they have paſſed the term of infancy, to the diſcipline of a *ſchoolmaſter* *, who alternately makes uſe of prudent indulgence and ſharp reſtraint, to prevent corruption of manners, and the imitation of vicious examples. Finally, the *Chriſtian religion*, connected with the *Moſaic*, of whoſe types and ſhadows it is the full accompliſhment, completes what was yet imperfect in former diſpenſations. It *directly* leads us to the great end of our exiſtence, by a revelation, for which it was wiſe and expedient to prepare mankind.

Our author's poſitive anſwer to the queſtion comes then at length, and is conceived in the following terms: "The diſtinguiſhing characteriſtic of the Chriſtian religion is, that *it is the* DIRECT *and* IMMEDIATE *preparation for* HEAVEN. It effectuates this preparation, by giving peace of conſcience through the remiſſion of ſin, which eſtranged us from God, and rendered us incapable of the happineſs which reſults from his communion and preſence, by exhibiting the death of Chriſt as the means of this remiſſion,—by enforcing the practice of holineſs and virtue, which are the eſſential qualities of a heavenly life, and by a tranſporting diſcovery of the happy circumſtances of a future and immortal life, and as full an aſſurance of its attainment, as, in the nature of things, can be imparted to finite and earthly beings. But (here will ſome ſay) how many rational creatures, even in this laſt period of revelation, paſs through this tranſitory ſcene of life, without either the participation or knowledge of this *direct* and *immediate preparation for Heaven?* This difficulty, reſulting from the *partial* propagation of Chriſtianity, has not eſcaped our author. He reſolves it as well as he can. He obſerves, that civilization, which prepares for the reception of the goſpel, is gradually gaining ground on our globe,—alleges America as an inſtance of this (which we leave to the deciſion of Dr. *Witherſpoon*); and then he adds, "*Who knows* how ſoon the ſound of the goſpel may be heard throughout all the earth, and be liſtened to by thoſe who as yet appear like infants, incapable of receiving its ſalutary inſtructions?"—We hope, indeed, and believe, *that* time will come. But leſt this conſideration ſhould not entirely ſolve the difficulty, our author adds farther, "However this may be, let it always be held for certain, that the Lord is good unto ALL, *and that his tender mercies are over all his works.*" This, indeed, is cutting the Gordian knot with benevolence and good ſenſe. It puts us in mind of a more explicit ſolution of the difficulty, which we remember to have ſeen in an anonymous *treatiſe of pſychology*, publiſhed in the year 1755, at Leyden, under the title of London; and it engaged us to recur to that work, in which we find the following ſingular paſſage: "The *end* of the miſſion of this Celeſtial Envoy (Jeſus Chriſt) is to raiſe a *part* of the human race to the higheſt degree of perfection and happineſs. This degree, in the ſcripture-language is called *ſalvation*. But it was not the purpoſe of the Deity, that all ſhould arrive at *this degree*, any more than he deſigned that all men ſhould be *philoſophers*, or that all animals ſhould become *apes*. Don't ſay, therefore, that revelation is *neceſſary* (i. e. to felicity in every degree): the *fact* will contradict you; and *fact* is the expreſſion of the *Divine will*. That wiſe and unerring *Will* permits the Chineſe to worſhip *Foké*, and the Canadian to ſacrifice to *Michapous*. The *Chineſe* and the *Canadian* will be *happy*, but leſs ſo than the Chriſtian; the Chriſtian alſo will be leſs happy than the *Angel*, and the latter leſs happy than the *Seraphim*. And do you think that God ought to have created only Seraphims?—There are even different degrees of happineſs among the Seraphims, each of theſe *intelligences* has its diſtinct eſſence. Learn, therefore, that the *nature of things* requires *gradations*, and that the nature of things announces the will of God."——We leave the reader to muſe upon this paſſage. It contains a modification of certain doctrines, which have a rough aſpect in the hands of certain theologians, and recalls to our minds that ſublime ejaculation of the royal Pſalmiſt,—*How manifold are thy works*, O Lord!—in wiſdom haſt thou made *them all!*

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* Galat. iii. 24, 25.

The Diſſertation of M. Hovens diſcovers a liberality of ſentiment, and a fund of theological erudition, which do him honour, and ſhews an extenſive acquaintance with the writings of the beſt Engliſh philoſophers and divines. The Diſſertation which follows it is compoſed with intrepid freedom, and attacks thoſe ramparts of human authority, which encloſe the ſacred ground of orthodoxy, with great zeal, but it does not anſwer the queſtion propoſed with accuracy and preciſion. We cannot help thinking, that the third and fourth Diſſertations have more merit in this latter reſpect, notwithſtanding the many judicious and ingenious obſervations contained in that which precedes them. We have read theſe pieces with great pleaſure. The concluding Diſſertation has its merit; but want of ſpace obliges us to conclude this article.

ART. XIII.

Verhandelingen Raakende den Natuurlyken en Geopenbaarden Godſdienſt, &c. i. e. Diſſertations relative to Natural and Revealed Religion. Publiſhed by the Theological Society of Teyler. Volume II. 4to. Haarlem. 1782.

THE queſtion propoſed by the judicious *Directors* of the foundation of Teyler, for the year 1781, is expreſſed in the following terms:—*Can it be proved, with ſufficient evidence, that there is a* PARTICULAR PROVIDENCE *exerciſed by the Deity in the government of the world? And if it can, Are there* marks, or characteriſtics, *by which the* operations *of this particular Providence* may *be diſtinguiſhed from* thoſe *of a* GENERAL PROVIDENCE?—*Finally, if ſuch* marks *cannot be ſpecified or granted, Does this circumſtance produce any difficulty in admitting the doctrine of a* PARTICULAR PROVIDENCE?

Of the many diſcourſes upon this queſtion, tranſmitted to the Directors, *five* were eſteemed worthy of publication, and are accordingly inſerted in this volume. The two firſt are, indeed, maſterly productions; and as their authors maintain the oppoſite ſides of the queſtion, a more particular account of them may prove intereſting to our philoſophico-theological readers. The diſcourſe which, moſt deſervedly, obtained the firſt prize, or the gold medal, is the production of M. Frederic de Castillon, Profeſſor of Mathematics in the Royal Academy founded for the inſtruction of young noblemen, at Berlin. The author of the diſcourſe which obtained the ſilver medal, or the ſecond prize, is M. Joseph Pap de Fagaras, Profeſſor of Philoſophy and Mathematics in Tranſylvania.——We ſhall begin with the former.

M. Castillon's Diſſertation is ſingularly recommendable, on account of its perſpicuity; it has all the preciſion of luminous *method*, without any thing of the ſtiffneſs or dictatorial tone of ſyſtem. We cannot do juſtice either to its contents or to its ſtile by a ſhort analyſis; this, however, will be ſufficient to convey an idea of the author's doctrine, and method of reaſoning.

The word *providence*, expreſſes the concurrence of infinite wiſdom and power in the preſervation and direction of the univerſe; or, in other words, it is the *preſerving* and *all-directing omnipotence of God.* If it follows invariably, predetermined, fixed, general laws, and provides for all poſſible caſes, by the influence of theſe laws, it is a *general providence*; but, if acting *uſually* by theſe general laws, it nevertheleſs acts, in certain caſes, without following them, in order to produce certain effects, which would not have happened in conſequence of theſe general laws (but which, nevertheleſs, neither miraculouſly ſuſpend nor counteract them); it is in theſe caſes termed a *particular providence.* Miracles are out of the queſtion.

If ever this particular providence takes place in certain caſes, the general laws (by which our author underſtands the *anterior determination of the Deity, that the ſame cauſes, in the ſame circumſtances, always produce the ſame effects*) muſt be inſufficient in theſe caſes: but they can only be inſufficient, from a want of *power* in the Deity, or from an expreſs act of his *will.* That the want of power, to render the general laws *ſufficient* to anſwer all caſes and contingencies, has no place in the Deity, our author proves, by an ample detail of ſolid and ingenious arguments. *Power* and *preſcience* are here largely and very philoſophically illuſtrated; and it is proved, with great perſpicuity and force, that the imperfection of the creature, with all the deviations and circumſtances that attend it, enters into the original plan of God, and, that *all-wiſe Power* is capable of providing for every contingence, by the conſtitution and influence of general laws.

If then general laws are not *inſufficient* to provide for every caſe through want of *power*, it remains that they muſt be ſo for want of *will*; otherwiſe they muſt be ſufficient for every purpoſe. Here our author ſhews, in the *firſt* place, the impoſſibility of proving, by facts or events, that it was the *will* of God, that general laws ſhould be *inſufficient* for certain caſes.

In effect, how ſhall this be proved? For, to be ſure, that an event, which appears ſingular and ſtriking, was brought about by a *particular* providence, we muſt be well acquainted with the limits to which the *general* providence is ſubjected by the Divine will, and how far its influence extends. On the ſuppoſition of both, a *general* and a *particular* providence, our author does not think it poſſible to determine, where the influence of the former yields the place to that of the latter, or in what caſes the one ends, and the other begins. He illuſtrates this by ſeveral examples, and, by an attentive conſideration of the general laws, both of the natural and moral world, evinces the unſurmountable difficulty that muſt always accompany our attempts to diſtinguiſh here.

But this is not all: for, in the *ſecond* place, our author deduces, from the perfections of the Deity, which are known to us, in a certain meaſure (and *we can only reaſon from what we know*, ſay *Pope* and Common Senſe), a very ſtrong proof, that God did not *will* the eſtabliſhment of *inſufficient* general laws for the government of the world. The very mention of ſuch a propoſition ſeems to announce, intuitively, its falſehood; for how can it be ſuppoſed, that the *all wiſe* Being ſhould have *willed* the eſtabliſhment of *inſufficient* laws? Suppoſing, however, for a moment, that it were ſo, a new abſurdity would reſult from this very unphiloſophical ſuppoſition; for to ſuppoſe the Deity remedying, by a *particular* providence, the inſufficiency or inconveniencies of certain general laws (which, for aught we know, may have been provided for by other regulations in the general plan), is to ſuppoſe, that the *all-wiſe* Being does not follow the moſt *ſimple* method of proceeding in his ſupreme direction of things. Now all nature and all experience concur to prove the falſehood of this ſuppoſition. To produce the greateſt *effect* by the leaſt complicated *means*, is, according to the plaineſt dictates of reaſon, the excellency of any operation or agent; and ſhall we refuſe this excellency to the great and all-perfect cauſe? Add to this, the reſult of obſervation and experience, which ſecond ſo powerfully the dictates of reaſon. The farther we proceed in our knowledge of the phenomena of Nature, the more clearly muſt we perceive, that the Supreme Agent operates continually by the moſt ſimple means, and the leaſt complicated inſtruments. In the *natural world*, electricity, lightning, the *aurora borealis*, the vegetation of plants and ſtones, the colour and taſte of fruits, ſeem evidently (according to the unanimous opinion of the beſt experimental philoſophers) to ariſe from *one* and the *ſame* phyſical principle. Here, therefore, it is palpable, that means are employed with the greateſt ſimplicity. Our author ſhews, that means are as remarkably *ſimplified* (may we be allowed that term?) in the moral world.

Here the knotty article of human liberty comes into conſideration. Blind fatality is exploded on the one hand; but it is proved, on the other, that *liberty*, conſidered in its true nature, can give riſe to no caſes or contingencies, that are beyond the reach of *fixed general laws*; and that, conſequently, all its turnings, windings, and moſt excentrical motions, come within the influence and direction of a *general* providence. It is not, indeed, ſubjected (and this remark is truly judicious) to any power, quality, or energy, with which matter may have been wed by the Deity (for matter is undoubtedly ſubject to man in a certain degree), but to the plan formed, and the laws eſtabliſhed by all-wiſe Omnipotence. This arrangement ſeems more worthy of the exalted notions we ought to entertain of the divine government, than the hypotheſis which M. CASTILLON combats; for this hypotheſis ſuppoſes a *particular providence* ſubjected to *man*, who determines the reaſons, the time, and the purpoſe of the action of ſuch a providence, or, at leaſt, furniſhes the occaſions of its agency. However indefenſible this latter hypotheſis may be, we cannot reliſh the ludicrous manner in which it is repreſented by ſome of its oppoſers, and by our author among the reſt. When they ſay, that in the doctrine of a *particular* providence, Directing Omnipotence is repreſented as a *centinel* on the watch, ſpying out the occaſions on which man deviates from the laws of a *general* providence, in order to remedy effects of his deviations; the image is ignoble and *un*-logical; and the circumſtance it repreſents may be exhibited in terms of a very different kind. If human liberty be not carried ſo far as to exclude Divine Preſcience (which we think is carrying it to a palpable and abſurd paradox), it can indeed furniſh no real objection againſt the univerſal *ſufficiency* of general laws for every purpoſe; nor, conſequently, againſt the doctrine of *one ſole general* providence, which has provided, by theſe laws, for every particular caſe. But thoſe who maintain, that *free* and contingent actions cannot, in their nature, be the objects of *preſcience*, and do not perceive that there is any derogation from *omniſcience* in this aſſertion (as there is none from *Omnipotence*, in affirming that it cannot extend to *impoſſibilities* and *contradictions*), muſt naturally adopt the doctrine of a *particular* providence. They are not, however, obliged to repreſent its operations under the ignoble image of the functions of a *centinel:* they can ſpeak of them in much more elevated terms: they can repreſent the Almighty as poſſeſſed of an abſolute empire over the human heart, yet proportioning the exerciſe of his power to its *free* nature, following it through all the wild mazes of its deviation, providing for all poſſible contingencies, and knowing how and when to reduce all its motions to final order. They may obſerve, that true wiſdom in man conſiſts in engaging, without conſtraint, free agents to enter into its views, and that this wiſdom, in finite minds, is but a feeble image of ſupreme wiſdom in the Infinite Being. In a word, they may be miſtaken in their hypotheſis (and we think they are); but their repreſentations of the Deity are only unphiloſophical, they are by no means ignoble.

M. DE CASTILLON adds to his former reaſonings, in favour of a *general* providence, unaccompanied with a *particular* one, an argument, which he thinks equal in force to mathematical evidence. " If you ſuppoſe, ſays he, that there are two kinds of providence which take place in the government of the world,—

I aſk, Does the *particular providence* act without rule or meaſure? Or, when the *ſame* caſes return, accompanied with the *ſame* circumſtances, Does it always act in the *ſame* manner, and apply the *ſame* remedies? You muſt anſwer in the affirmative; for, otherwiſe, the *particular* providence would act without any regular plan, and conſequently without wiſdom. Now, if it acts in a ſimilar manner in ſimilar caſes, it muſt follow rules that are fixed, invariable, and predetermined: I ſay *predetermined*, becauſe it would be abſurd to affirm, that the all wiſe Being waits for the *occaſion*, in order to come to a determination with reſpect to the manner of acting, and the remedy that is to be applied: and ſince theſe invariable predetermined *rules* always take place on the ſame occaſions, they are *general*. And what is that providence that operates or directs, by fixed, invariable, predetermined, and general *rules*, but a *general providence?* The events which, on account of their *rarity*, *ſingularity*, or *aptitude* for the particular purpoſe of the moment, have been attributed to the interpoſition of a *particular providence*, are all reducible to the *preſerving and directing omnipotence of God*, which operates by general laws, and enter thus within the ſphere of a general providence, which impoſes the ſame obligations to piety and gratitude, that would reſult from a particular interpoſition, did it take place. The *rarity* of an event, ſimilar, in this reſpect, to thoſe comets, whoſe period is very inconſiderable, renders us incapable of obſerving often, accurately, or near at hand, *how* it is connected with the general laws of Providence. The *ſingularity* of an event ſtrikes and dazzles us; and while we are *under the charm* (as our author expreſſes himſelf), the favourable moment of obſervation elapſes and is gone. And as to the *aptitude* of an event to a particular purpoſe, it is no more than the mark of *eternal* wiſdom, and has nothing in it *extraordinary* but in our imagination: for, ſurely, no partizan of a *particular providence* will maintain, that a *general providence* acts without a purpoſe, or to no end. Therefore the former is reſolvable into the latter."

If the *principles* laid down in this diſcourſe be true, and the conſequences drawn from them be drawn with preciſion, it follows, ſays our author, that, inſtead of favouring the doctrine of a *particular providence* in the government of the world, they demonſtrate the contrary, and eſtabliſh that of *one* general and *univerſal* Providence, whoſe conſtant and uniform activity directs and governs all things.

We have endeavoured to give, in this *analytical view*, the ſum and ſubſtance of M. DE CASTILLON's excellent Diſſertation, in which we diſcern, with pleaſure, the marks of a philoſophical genius and a religious heart. But—*audi alteram partem*. For his competitor, M. PAP DE FAGARAS, comes forth into the field with a different hypotheſis, ſupported by rich materials, extenſive knowledge,

ledge, and ſtrong ſenſe; but not with the ſuccinct ſtile, terſe logic, perſpicuous definitions, and philoſophical preciſion that, diſtinguiſh his predeceſſor in the courſe. He deſerves, however, to be heard; he is even worthy to be heard with attention; and we ſhall accordingly give him a hearing in our following Review.

After all, this controverſy is purely ſpeculative: the influence of religion, as a ſource of conſolation, a rule of conduct, and the means of improvement, is equally promoted by both ſyſtems. A general providence, which provides, by univerſal laws, for every caſe, and for every purpoſe, is, with reſpect to every individual, a particular providence, though not ſuch with reſpect to the manner and method of its operations: and both our author, and his competitor, may apply to their reſpective and oppoſite hypotheſes that well-known declaration of Celeſtial Wiſdom, that is ſo adapted to ſoothe the anxious cares and ſollicitudes of the human heart,—*Not even a ſparrow falleth to the ground* WITHOUT *your Heavenly Father.*

ART. XIV.

Des Lettres de Cachet et des Priſons d'Etat. i. e. *Concerning Letters de Cachet* (or arbitrary Orders for Exile or Impriſonment given under the Royal Signet*) and State Priſons. A poſthumous Work, written in the Year 1778. 8vo. Hamburg.

With this Motto:

Dii, quibus imperium eſt animarum, umbræque ſilentes;
Et Chaos, et Phlegethon, loca nocte ſilentia latè,
Sit mihi fas audita loqui: ſit numine veſtro
Pandere res altâ terra et caligine merſas. VIRG.

THERE is a French proverb which ſays, *Il n'y a que la verité qui offenſe.* i. e. Truth alone is offenſive and poignant to the guilty. The book before us is a ſtriking example of this; for the rudeſt and moſt arbitrary acts of violence have been employed, if we are well informed, to arreſt thoſe who have been concerned in its publication, even down to the printers and their devils. It bears the name of *Hamburg*, but it was really printed at *Neufchatel*; and as this latter city is Pruſſian territory, a very ſtrange *ſtory* is told of a permiſſion granted to arreſt the editors or printers of this obnoxious truth-telling book.— The work is ſaid, in the title, to be *poſthumous*, which we do not believe to be the caſe; though, if it be not a *pious*, it is at leaſt a prudent *fraud* in the author, to *hold himſelf* as if he were dead, like the ſoldier, at the battle of Minden, who lay upon his face, among the ſlain, to eſcape being made one of the number. Be the man dead or not, we find, from a paſſage in the preface, that his book was written in a priſon; no marvel, therefore, that he ſpeaks with *feeling*, and feels violently on the ſubject. However all this may be, he ſeems to have liberal and extenſive views of civil government,—an ardent zeal for civil liberty, of which, perhaps, his notions will appear ſometimes exaggerated,—and an abundant knowledge both of ancient and modern hiſtory, from whence, in inſtructive notes, annexed to each chapter of his work, he draws examples to illuſtrate his obſervations. The work is divided into TWO PARTS. In the FIRST PART, which is now before us, he confines himſelf to the Letters *de Cachet*, which he conſiders relatively to poſitive inſtitutions, to natural law, to ſociety, and to individuals. The *State Priſons*, with all the details relative to them, as alſo *proofs* and *illuſtrations* of the whole work, conſtitute the SECOND PART, and will appear in another volume yet unpubliſhed. Theſe *proofs* are ſo many diſcourſes on queſtions of public law and political œconomy: and the whole is deſigned to ſhew the iniquity of the *Letters* in queſtion, and to diſplay the horrors of that deſpotiſm from which they originate.

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* Letters *de Cachet* are ſometimes iſſued for other purpoſes beſides theſe. In the ſtrict ſenſe of their title, they ſignify letters ſigned by the King, counterſigned by a ſecretary of ſtate, written upon ordinary paper, and folded in ſuch a manner, that it is impoſſible to read them without breaking the ſeal. Their denomination is not very ancient, as it is ſaid to have been employed, for the firſt time, in the *Ordinance* of Orleans, anno 1560.

The author, indeed, is well aware, that his undertaking, however patriotic, is not likely to be very ſucceſsful; for the Letters *de Cachet* ſeem to be immoveably eſtabliſhed. *Authority* has ſeldom or never renounced its acquiſitions, not even thoſe which are dangerous to its exiſtence. Some of the few wiſe princes (ſays our author) who have filled thrones, have abſtained from uſurpations; but the prince who voluntarily gives up the uſurpations of his predeceſſors is yet to come. All, except ſome weak ſovereigns, have conſtantly defended their prerogatives with zeal, when attempts were made to limit them, and have always laid hold on the firſt occaſion of recovering what they had loſt. A people, therefore, may think themſelves happy, when their *civil* condition does not become worſe, and can but feebly hope to ſee it become much better. All this is true, with reſpect to *abſolute* governments, which our author has alone in view, and whoſe pernicious influence on national felicity he expoſes in lively colours. Certain it is, that *Titus*, *Nerva*, *Trajan*, and *Marcus Antoninus* never made one generous effort to eſtabliſh at Rome a limited monarchy, which is a ſtrong proof of what our author aſſerts. He does not, therefore entertain, the chimerical hope of engaging either a French king or a French miniſter to *aboliſh* this arbitrary method of proceeding, with whatever modifications humanity may ſometimes *mitigate* its exerciſe. But that all reſources may not be removed, by endeavours to ſeduce *public opinion* to the intereſts of deſpotiſm, and that honeſt and generous citizens may not be engaged to adopt, inconſiderately, maxims that are deſtructive of all liberty, and ſuffer themſelves to be perſuaded, by particular examples, that the violation of the laws may be ſometimes uſeful and even neceſſary, he raiſes his voice to diſpel all ſuch pernicious illuſions. He thinks, that reaſon and truth, gaining ground by degrees, may obtain, *ſooner* or *later*, a triumph over the intrigues of ambition, and the oppreſſion of deſpotiſm." Five Engliſh patriots, ſays he, in the laſt century, riſked their lives and fortunes to obtain a final deciſion of the important queſtion relative to arbitrary impriſonments: they dared to appeal to the protection of the laws againſt the will of the ſovereign that oppreſſed them, and Charles I. was aſtoniſhed to obſerve, that a power exerciſed by his predeceſſors, almoſt without interruption, was found, upon trial, to be directly oppoſite to the cleareſt laws *.

The work abounds in hiſtorical anecdotes, many of which are full of atrocity, and excite horror. It is written with fire and eloquence: it contains much ſolid reaſoning on the rights of mankind, and the iniquity of thoſe who invade them; and and if the Author were as reſpectable as the cauſe he defends is ſacred, we might read his work with ſtill more ſatisfaction. We gueſs who he is by the circumſtance of his impriſonment, and by the following account he gives of himſelf:—" The ſmall portion of knowledge I poſſeſs has been acquired *(ſays he)* in the midſt of a wandering and reſtleſs life. I never had a maſter, and I have now no more the advantage of a prudent counſellor. I am cut off from my friends, my books, my correſpondents; I am deprived of liberty, health, and every thing but leiſure and ſenſibility. But, whether in liberty or in chains, I ſhall vindicate, until my laſt breath, the rights of human nature: and can I combat deſpotiſm in a more ſeaſonable moment than that in which I am groaning under its oppreſſion ?"—From hence we conjecture, that the Author of this work is a certain Marquis de MIRABEAU, ſon of the famous author of that name, known under the denomination of *The Friend of Man—L'Ami des Hommes.*—We are ſurpriſed to ſee a book ſo full of hiſtorical knowledge, exact citations, and connected reaſonings, compoſed under the diſadvantages abovementioned: but it muſt either have been written before his impriſonment—or he muſt have had a good library in his confinement—if the book was compoſed by him at all.

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* See Hume's Hiſt. of England, 4to edition of 1762, p. 154.

This volume contains fourteen chapters. In the 1ſt the Author proves, that arbitrary arreſts and edicts are expreſsly reprobated by the laws of the French monarchy, expoſes to view the cruelty of the *Valois*, and particularly of Lewis XI. whoſe infernal barbarities to ſtate-priſoners would ſeem abſolutely incredible, if they were not fully atteſted; points out the periods when the letters *de cachet* were multiplied, and ſhews, that the firſt and only edict which authorizes them, was that iſſued out by Lewis XIV. in the year 1705.—In the 2d, he reviews the principles of natural law, with relation to his ſubject, conſiders the formation of ſocieties, and the indiſpenſible conditions of all human aſſociations.—In the 3d, he ſhews, that theſe principles are independent on all religious ſyſtems, and points out the advantages that would ariſe from a general acknowledgment of this important truth. He conſiders alſo ſacerdotal deſpotiſm, both in its own nature, and as it is the neceſſary cauſe of civil deſpotiſm.—In the 4th, he treats of the colluſion of eccleſiaſtical and civil powers, as alſo of juſtice, conſidered as the only foundation of the reciprocal rights of the ſovereign and the people, whatever may have been the origin of the governments that have been eſtabliſhed among men.—In the 5th, he conſiders the origin of penal law, or the right of inflicting puniſhment, the diſtribution of judicial power, and the incompatibility of arbitrary edicts and impriſonments with the execution of juſtice. He goes farther, and ſhews, in a manner equally ingenious and ſolid, that theſe arbitrary acts are more formidable to political liberty, and more cruel to individuals than all other vexations, and than even the moſt ſanguinary acts of violence.—In the 6th chapter he proves, that arbitrary impriſonments, far from being neceſſary and lawful in what are called *affairs of ſtate*, are in theſe caſes more unjuſt and pernicious than in any other. There are ſome excellent obſervations in this chapter on the affinity between licentiouſneſs and deſpotiſm.—In the 7th he ſhews, that limited authority has always been the moſt ſtable, that deſpotiſm has always produced revolutions, and that the union of the legiſlative, executive, and judicial powers in one perſon, has always produced deſpotiſm. The ſame ſubject is continued in the 8th chapter.—In the 9th, our Author combats the opinion of *Monteſquieu*, who thinks that in certain caſes liberty ought to be ſuſpended, points out the iniquity of the oſtraciſm, and treats of that part of Engliſh law that relates to bills of attainder and the *habeas corpus*.—In the 10th he treats of the police of great cities. Amſterdam and London are here particularly conſidered, and with knowledge and judgment; he celebrates the wiſe regulations of the former, juſtifies the influ- [illegible] berty on the police of the latter, and prefers both before the police of Paris, which he reprobates in ſtrong terms. —Conſidering, in the 11th, the prerogative of arbitrary impriſonments for indefinite reaſons, with reſpect to individuals, he gives ſhocking examples of the abominations that this has produced. He afterwards condemns and refutes the maxim, that *there are crimes which ought not to be brought to light*, and conſiders the œconomy and direction of ſtate-priſons, and their effects on population and morals.—The 12th chapter may be called, *The road to a dungeon*. It contains a light ſketch of the French hiſtory, from *Philip the Fair* to Lewis XV. incluſively, and a very *black* ſketch of the characters of the French monarchs that ſucceeded each other during that ſpace of time. None of them is treated (if we except the three monſters Philip VI. Lewis XI. and Charles IX.) with more ſeverity than Lewis XIV. and his ſucceſſor. The former, whoſe pompous reign has been ſuch a dazzling ſubject of panegyric and adulation, is here repreſented as an arbitrary ſultan, a mercileſs exacter, an inept ruler, an inconſiderate ſpendthrift, and as a man in whom there was nothing *great*, but his vanity and affectation. However violent and deeply-coloured the portrait of this prince may ſeem under the pencil of our Author, there are in it lines enough of truth to modify the fulſome praiſes that have been given with ſuch exaggeration to Lewis XIV. and of which the fumes are ſtill, from time to time offending, us. We ſhall not copy any of the lines of his portrait of Lewis XV. and ſhall only obſerve, that our Author has forgot that royalty itſelf ought often to be treated with compaſſion, and that kings, as well as ſubjects, may be objects of commiſeration.—In the 13th chapter our Author proves, both by reaſoning and facts, that arbitrary impriſonments are ſtill more dangerous to the higher than to the lower orders in civil ſociety; that a party ſpirit, and a ſpirit of jealouſy in the different orders are a *ſupport* to deſpotiſm; that legal forms alone are the eſſential and neceſſary ſafe-guard of liberty and innocence, and that even the *advantages* that are ſuppoſed to reſult from illegal exertions of a penal nature, are pernicious to ſociety. All the arguments employed to defend the uſe of theſe arbitrary meaſures, that have not been taken notice of in the preceding part of this work, are refuted in the 14th and laſt chapter.

Whoever the Author of this work may be, he is a man of uncommon parts, has much more reading than he pretends to, and the fire of his imagination has been leſs detrimental to the rectitude of his judgment than was to be expected from its violence. Moreover, the hiſtorical parts of this work will render it intereſting to readers of all nations, though it be particularly calculated for the meridian of Paris.

ART.

A R T. XV.

Nouveaux Memoirs de l'Academie Royale des Sciences et Belles Lettres de Berlin, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin for the Year 1780, with the Hiſtory relative to that Year. 4to, Berlin. 1782.

HISTORY OF THE ACADEMY.

WE ſhall briefly indicate ſome of the principal articles of this preliminary part of the volume before us. The firſt is an account of a very extraordinary *aurora borealis*, obſerved the 28th of July 1780, by M. BOECKMAN, Profeſſor at *Carlſruhe*, and reported to the Academy by M. BERNOUILLI.—The deſcription of this phenomenon is curious and circumſtantial. The ſpectacle muſt have been, indeed, ſurpriſing and glorious. Five maſſes of a whitiſh colour, of a form nearly elliptical, and as brilliant as the moſt beautiful phoſphorus, floated in the air at equal diſtances, about 19° each, and formed an arch, whoſe ſummit was between 17 and 18° of elevation. Each of theſe maſſes was in length and breadth near 3 degrees. The brightneſs of ſome of them was at times diminiſhed, grew fainter like the letters written with phoſphorus when they are breathed upon; but the moment after they reſumed a new and additional ſplendour. Sometimes ſtreaks of light ſeemed to ſeek an eſcape ſideways from one maſs, and to direct their courſe towards another, juſt as an electrical ſpark flies from a charged but ill-poliſhed conductor, when a hand approaches it, but not near enough to draw forth the ſpark entirely. Theſe inconſiderable changes excepted, the phoſphoric maſſes remained invariably the ſame, without changing their form or poſition during 12 or 13 minutes, after which they diſappeared, one after the other, at ſhort diſtances. After their diſperſion, the Aurora Borealis, properly ſo called, increaſed and became magnificent in brightneſs. M. *Boeckman* obſerves, that the ſurface of an electrophorus of 3½ feet in diameter, which had been wrinkled and furrowed for ſome weeks before, grew as ſmooth as a mirror the day when this *Aurora Borealis* happened, and *electricity* was remarkably ſtrong the ſame day in the atmoſphere.

M. BEGUELIN gave the Academy an account of a German work by Dr. *Berger*, containing the ſketch of a univerſal (*written* and *ſpeaking*) language, on a plan entirely new. According to this plan, the *ſpeaking* language may be learnt in leſs than four weeks, at leaſt as far as is neceſſary for common life; and whoever can ſpeak it, may learn to write it in 24 hours, by adopting the characters invented by M. Berger; otherwiſe he may write it with ordinary letters. We cannot render M. Beguelin's account of this plan intelligible to our readers, without entering into a detail concerning the radical terms and grammatical conſtruction of this language, which would carry us too far. The ingenious academician thinks, that the plan, with the aſſiſtance of a dictionary ſomewhat more extenſive than that propoſed by the Author, might be of great uſe in facilitating correſpondence between different nations; but, after conſidering the ſucceſs of former attempts of this kind, he apprehends that the public will be as little diſpoſed to adopt the *characteriſtical language* of M. Berger, as thoſe of Biſhop Wilkins, Leibnitz, Dahlgarne, Solbrig, Calmar, or the uſe of the Chineſe characters, which really form a kind of written univerſal language.

The *Obſervations* of M ST. AUBAN, lieutenant-general in the ſervice of France, on the Prize-queſtions propoſed by the Academy of Berlin for the year 1782, are ingenious and learned, and deſerve the attention of all who employ their labours in improving the theory of gunnery. The queſtions are conceived in the following terms:—*To determine the curves deſcribed by balls and bombs, taking into conſideration the reſiſtance of the air —and to lay down the rules by which we may know the ranges which anſwer to different initial velocities, and to different angles of projection—it is farther required, that theſe rules be aſcertained by experiments reduced to tables*, &c.—No private perſon is opulent enough (ſays M. ST. AUBAN) to make the experiments that are requiſite to the illuſtration of this queſtion, if they are made on large models: and if they are made on ſmall ones, they will only yield defective and conjectural reports of what will happen in practice, whatever accuracy may be obſerved in forming the rules, and conſtructing the quadrants, or other inſtruments which are neceſſary to determine the *maximum* and *minimum*. The variations inſeparable from the effects of gunpowder, in fire-arms of every kind, from the ſmalleſt piſtol to the largeſt cannon, are ſurpriſing and ſingular. Our Obſerver affirms, that if a thouſand ſhots are fired from the ſame cannon, equally charged, of the thouſand ranges there will not be two exactly equal: an innumerable multitude of cauſes, moſt of them inevitable, contribute to theſe variations: the *powder* may not be of the ſame nature in all its parts, the three ſubſtances which compoſe it may not be equally divided and arranged in each grain, the grains are different with reſpect to figure and ſize, dryneſs or moiſture; the interſtices, filled with air, between the grains are unequal, and muſt conſequently produce unequal ranges, ſince it is according to the quantity of air rarified to a certain degree at the ſame inſtant, that the ranges are greater or leſſer.—The powder is evidently a hygrometer, whoſe quality changes according to the temperature of the *air*. The variations of this element which our Author enumerates, vary the degrees of its reſiſtance to the ball, from one moment to another. The ranges alſo vary according to the quickneſs with which the powder takes fire, and a multitude of variations reſult from the different weight and diameters of *balls* made for the ſame calibre, as alſo from their direction when fired, and the angle at which they go off. Theſe, and a multitude of other circumſtances are enlarged upon by our ingenious Author, as difficulties that muſt attend the ſolution of the queſtion propoſed by the Academy, and which are worthy of the peculiar attention of the competitors, who mean to enter the liſts for this literary prize.

The laſt article of this claſs is a letter addreſſed by M. [illegible] to M. Secretary Formey, containing an account of a phoſphorical light which, at certain times of the [illegible] the bodies of *earth-worms*, which makes them [illegible] in the dark with a vivid and beautiful luſtre, of a [illegible]. This is a new diſcovery, added to natural hiſtory.

MEMOIRS.

EXPERIMENTAL PHILOSOPHY.

[illegible] *Experiments made with a View to find out Compoſi-* [illegible] *Stones.* By M. Margraff.—[illegible] preſented to the Academy a box full [illegible] compoſition, the fruits of theſe experiments, [illegible] imitations of emeralds, topazes, rubies, [illegible], tourmalines and other precious ſtones. [illegible] the various proceſſes employed in the formation [illegible] compoſitions, the reader muſt have recourſe to the [illegible]

[illegible] *concerning the Imperfection of Meteorology, ſo long* [illegible] *and Hygrometrical Obſervations* [illegible] *regular Obſervation of the Electricity* [illegible] *Electricity of Rain, Snow, Miſts, and* [illegible] *general.* By M. Achard.—The title of [illegible] almoſt ſufficient to perſuade an intelligent reader [illegible] is entirely in the right; and his Memoir is, [illegible] worthy of peruſal, on account of the uſeful and [illegible] obſervations it contains. Theſe obſervations were [illegible] country in the ſummer and autumn, and they tend [illegible] that there is a very intimate connexion between atmoſpherical electricity, and the formation of the greateſt part [illegible]. But in order to render this reſult uſeful to the [illegible] meteorology, it is neceſſary to have an inſtrument, [illegible] by the means of which an obſerver may perceive, without [illegible] electrical, to what degree it is ſo, [illegible] poſitive or negative. Such an in- [illegible] M. Achard has contrived, and he gives a circumſtantial deſcription of it in this Memoir. He alſo deſcribes a ſecond inſtrument, of his contrivance, deſigned for obſerving the electricity of rain, ſnow, hail, miſts, and dew, and aſcertaining its degree or quantity

Mem. III. *Experiments made with a View to determine the Action of Salts upon vitrifiable Earth, by the Method of Fuſion.* By the ſame.——IV. *Experiments on the Vitrification of vitrifiable Earth, combined in every poſſible Manner, and in known and diverſified Proportions with other pure Earths.* By the ſame.—V. *Experiments on the Vitrification of Vegetable Earth mixed with Salts.* By the ſame.—VI. *Concerning the Vitrification of vitrifiable Earth, mixed in different and known Proportions with one of the pure Earths, and with ſaline Subſtances.* Firſt Part. By the ſame.—VII. *Experiments on the Alterations which Fire produces in calcareous Earth, mixed in a known and diverſified Proportion, with Earth of Alum and Earth of bitter Salt.* By the ſame.—Theſe four laſt Memoirs contain chemical experiments, reſults, and tables, which are not ſuſceptible of abridgment or analyſis.

Mem. VIII. *Experiments which prove, that Bodies of the ſame Nature, but of different Volume and different Maſſes, are charged with electrical Matter only in proportion to their Surface, without any Influence or Concurrence of their Maſs in this Caſe.* By the ſame indefatigable M. Achard.—The following experiment, which we ſhall give in M. Achard's own words, ſeems to decide this queſtion, on which philoſophers have entertained very different opinions. "I electrified (*ſays he*) a cylindrical, hollow braſs conductor, 7 inches long, and 1½ inch in diameter: when it had acquired 40 degrees of electricity, I drew from it a ſpark, with a conductor of hollow braſs of 7 inches long, and 1½ inch diameter, which weighed 8 ounces, and was carefully inſulated. The firſt conductor loſt 15 degrees of its electricity. I repeated the ſame experiment, when the conductor had 30 degrees of electricity, and then it loſt 10 degrees. Finally, when the conductor had 20 degrees of electricity, it loſt only ſeven by its inſtantaneous contact with the ſame cylinder. After having filled this cylinder with lead, which produced an addition of five pounds to its weight, and conſequently to its maſs; I repeated the ſame experiments, and obtained from them the very ſame reſults." This is followed by other experiments, which are a farther confirmation of Mr. Achard's opinion. Theſe experiments ſhew, 1ſt, That bodies of an equal ſurface, but different in maſs, when they are placed in the ſame circumſtances, are charged with an equal quantity of electrical matter; and 2dly, that bodies equal in maſs, but different in extent of ſurface, when they are placed in ſimilar circumſtances, are charged with an unequal quantity of electrical matter, and that the body whoſe ſurface is larger, receives more than that whoſe ſurface is leſs. Therefore, it is in proportion to their ſurfaces, and not to their maſs, that bodies are charged with a greater or leſs quantity of the electrical fluid. Q. E. D.

Mem. IX. *General Conſiderations on the Differences that are to be found in the Nature and Qualities of Iron, and on the Cauſes from whence theſe Differences proceed.* By M. Gerhard. The Academician indicates five different kinds of this metal, which he thus diſtinguiſhes: 1. Iron malleable, and withal tender and hard—2. malleable, but tender and ſoft—3. brittle when hot—4. brittle when cold—5. ſour or ſharp iron.——Theſe diverſities are here particularly deſcribed and aſcertained: but whence do they ariſe, and how are the imperfections of the worſt kinds to be remedied?"—The anſwers to theſe queſtions lead our Author into ample diſquiſitions, which are curious, inſtructive, and diſcover a very extenſive knowledge of the ſubject.

Mem. X. *A Deſcription of the Nerves of the* Thorax *and the* Abdomen. By M. Walter.——Seventy pages are here entirely taken up with an enumeration of the nerves of the *thorax* and *abdomen*, admirably engraven in two tables, and they exhibit a ſurpriſing diſplay of the knowledge, accuracy, and indefatigable labour and induſtry of M. Walter, who is undoubtedly one of the firſt, if not the very firſt anatomiſt on the continent. It is here that we may apply the *labor improbus omnia vincit*. This Memoir is a valuable acquiſition to anatomical ſcience.

Mem. XI. *Concerning the Vitrification of calcareous, Earth, mixed in different and known Proportions with ſaline Subſtances.*—Mem. XII. *Concerning the Vitrification of aluminous Earth, mixed in different and known Proportions with Salts.*——Theſe two again, by M. Achard, contain tables of mixture, proportion, reſult, colour, and hardneſs.

Mathematics.

Mem. I. *A Theory of the Libration of the Moon, and of other Phenomena, which depend on* the Figure of that Planet, conſidered as not entirely Spherical. By M. Le Grange.——The libration of the Moon in latitude was obſerved by Galileo; the libration in longitude was diſcovered by Hevelius; a general and complete explication of this phenomenon, given by Caſſini, was confirmed by new obſervations by *Mayer* in 1750. But the problem of the motions of the lunar axis has not, according to our Academician, been hitherto ſolved in a ſatisfactory manner, and the ſyſtem of univerſal gravitation, which ſo well accounts for the different motions of the moon about the earth, has not yet furniſhed an explication of the coincidence of the nodes of the lunar equator with thoſe of the moon's orbit, or of the equality that ſubſiſts between their reſpective motions. This, nevertheleſs, is the moſt remarkable point in the theory of the moon; and therefore our Academician diſcuſſes it, in the preſent Memoir, at great length, and with all the attention and accuracy which its importance and difficulties require. Five ſections, containing above an hundred pages, are employed in this profound analytical inveſtigation. In the 1ſt, our Academician lays down an analytical method of ſolving all the problems in dynamics.—In the 2d, he applies this method to the finding out equations for the motion of a ſolid body of any figure attracted by powers whatever.—In the 3d, he developes and applies the canons or formulæ that are neceſſary to determine the motions of the moon, conſidered as non-ſperical, and as attracted by the earth and the ſun.—In the 4th, he determines the libration of the moon, and the motions of the lunar axis, and makes ſeveral important remarks on this libration, which is real and phyſical, and quite diſtinct from the optical libration known by aſtronomers, in which there is no difficulty, as it is only produced by the irregularities that attend the motion of the moon about the earth.—In the 5th and laſt ſection, he examines the inequalities which the non-ſpherical or elliptical figure of the moon may produce in the motion of the moon about the earth, and this examination proves fully the impoſſibility of explaining the ſecular equation of this planet by the theory of gravitation.

Mem. II, III. *Concerning the Diviſion of Geometrical and Aſtronomical Inſtruments.* By M. DE CASTILLON.—The engineer, the geometrician and the aſtronomer will find here an abridgment of the different methods that have been employed in the diviſion of the inſtruments they uſe in their obſervations and labours, and muſt be pleaſed to ſee reduced within a ſhort compaſs, what has hitherto been diſperſed in ſeveral volumes, compoſed in different languages. In the two Memoirs now before us, our Academician gives an ample account of the methods of diviſion contrived by Mr. BIRD, and the Duke de CHAULNES, and this account is accompanied with illuſtrations and critical remarks, which diſcover an accurate and extenſive knowledge of the ſubject. Mr. RAMSDEN's invention, and our Author's improvements of the method of diviſion, will be communicated in one or more ſubſequent Memoirs.

SPECULATIVE PHILOSOPHY.

Mem. I. *Concerning the Limits that ought to be aſſigned to metaphyſical Speculations.* By M. BEGUELIN.—It is often, by having gone *beyond* bounds, that men learn the expediency of keeping *within* them, as experience is the beſt ſchool of wiſdom: and when, after reading the ingenious but fanciful memoirs of M. BEGUELIN concerning the *unities of nature* (of which we gave an account in reviewing the preceding volumes of this collection), we caſt an eye on the piece now before us, we think we ſee this ſublime tranſgreſſor calling himſelf to order, and perceiving that there is a point or term in metaphyſical ſcience, beyond which we cannot go without ſhocking common ſenſe. The late excellent M. SULZER began to think ſo, and intimated to his friend, our Academician, his deſign of compoſing a treatiſe on that ſubject; but he was prevented by death from executing this deſign. M. BEGUELIN was the propereſt perſon to accompliſh the intentions of Mr. SULZER, and he has done it in a manner worthy of them both.

The ſubject is nice and difficult. *Common ſenſe*, though it does not go *beyond* its bounds, yet it does not proceed methodically *within* them: it runs rapidly through a ſeries of intermediate propoſitions, that lie between a principle and a concluſion, without examining each ſeparately; and thus perceiving confuſedly, and inferring with precipitation, may often deceive us. On the other hand, ſpeculative or *metaphyſical* ſcience proceeds with method, and in a juſt logical ſeries, but as its materials and objects are not ſo definite and palpable as the lines, angles, ſurfaces and numbers of the geometrician, its definitions are often vague, and therefore its concluſions, though methodically deduced, are ſometimes fallacious. If therefore, in the ſearch of truth, *common ſenſe* may deceive us, and *metaphyſical ſpeculation* may lead us aſtray, we muſt either renounce the hopes of evidence, or find out ſome method of uniting theſe two *inſtruments* of inquiry, in ſuch a manner, that the one may always point out and correct the defects of the other.

The *rules* which M. BEGUELIN, whom we always read with pleaſure and profit, lays down for this purpoſe, are judicious, and muſt tend to the advancement of true philoſophy. The firſt is ſuggeſted to him by the noiſy and cloudy conteſts concerning human liberty, which exhibit a ſtriking example of the abuſe of metaphyſics. *Is man* FREE *or not?* The metaphyſician will prove either the affirmative or the negative ſide of the queſtion, according to his definitions of the terms *man* and *liberty*,—and yet the queſtion will ſtill remain undecided. Our Author obſerves, that this queſtion is as much (if not more) within the province of common ſenſe as of metaphyſical inveſtigation. Every man may and muſt *feel*, by a conſciouſneſs which he cannot extinguiſh, when and how far he is *free*, according to the notion which he forms of the term liberty. We grant to the metaphyſician, that *conſciouſneſs* here is not the *judge*, but we maintain that it is the clear and credible *witneſs:* it atteſts, that before I acted, I examined whether it was expedient for me to act? and that it was only from a view of the expedience of acting in a certain manner that I reſolved to act ſo: now, if I underſtand by liberty the power of determining myſelf to act, after an examination of the motives *for* and *againſt*, I cannot help concluding, from the teſtimony of conſciouſneſs, that I am *free* in the actions which follow ſuch an examination.—It muſt, however, be confeſſed, that the metaphyſician has here a large field for the ſubtilties of his *preponderant* motives, his concatenation of cauſes, his neceſſary connexions between cauſes and effects; and though theſe ſubtilties *embarraſs* much more than they *convince*, and will never hinder common ſenſe from perceiving an eſſential difference between a *moral propenſity* (for in morals the word *neceſſity* ought to be reprobated) which inclines us towards an apparent good, and a *phyſical neceſſity*, which carries us, like a ſtone, to the earth's center, yet the ſubject of liberty ſtill remains expoſed to interminable difficulties. This, therefore, is one of the caſes where metaphyſics ought to let *common ſenſe* ſpeak, and even ſubmit to its deciſion. Common ſenſe tells me, that I ought not to admit the excuſe of a domeſtic, who, after having ſtole my watch, ſhould plead in his defence, that a long ſtring of connected cauſes and effects neceſſarily determined him to be a thief. *As often*, therefore, *as two or more metaphyſical propoſitions, incompatible with each other, are, nevertheleſs, when diſpaſſionately weighed and examined with care and candour, found to be each ſupported by reaſons of equal force, we muſt have recourſe for a final deciſion to* COMMON SENSE.—This is our Author's *firſt rule.*

His *ſecond* is taken from the famous queſtion concerning the *real exiſtence* of material beings. Biſhop BERKLEY proved, by a chain of metaphyſical reaſonings, which neither has been, nor can be, broken, that we have no evidence for the exiſtence of ſuch beings without the mind: and he proved, moreover, that his ſyſtem of *idealiſm* was in no way prejudicial either to the cauſe of religion or morality. But does it not wound *common ſenſe? Therefore, when the metaphyſician, in his cloudy career, finds his inveſtigation terminat-*

ing in reſults that ſhock the univerſal and invariable dictates of common ſenſe, he ought to acknowledge his deviation, make a retrograde motion, and, if he finds no other way of getting out of the labyrinth, renounce his undertaking.

The ſubtile refinements of thoſe (from *Zeno* to *Leibnitz*) who denied the *exiſtence of motion*—the pantheiſm of Spinoza, which reſulted from analyzing the metaphyſical idea of *ſubſtance*—the ſpeculations of Mallebranche and Deſcartes, concerning *occaſional* cauſes, and the *manner* of perceiving external objects,—the Carteſian hypotheſis concerning the *ſouls of beaſts*,—the queſtion concerning moral and *natural evil*—and the Epicurean hypotheſis of chance (which we think both too nonſenſical and non-metaphyſical to find a place here), give riſe reſpectively to ſo many *rules* of a ſimilar nature to thoſe above mentioned; in all which *common ſenſe* aſſigns a term, a *ne plus ultra*, to metaphyſical inveſtigation.

The *laſt* caſe mentioned here, in which metaphyſical ſpeculation ought to be modified or reſtrained by common ſenſe, is that of *ſcepticiſm*. The univerſal ſcepticiſm of *Pyrrho*, which was mentioned in a preceding article, is too abſurd to deſerve any mention at all. But, as our Author obſerves, there is one kind of ſcepticiſm which is *neceſſary* where proofs are wanting, there is another which is *reaſonable*, and which may even take place in geometrical demonſtrations, from the poſſibility of error in the application of rules and principles; there is a third, like that of *Bayle*, which, though not laudable in itſelf, may be employed with utility to perplex and humble, by doubts ingeniouſly expreſſed, and by far-fetched ſubtilties, thoſe ſyſtematical and ſupercilious doctors, who pretend to know and explain every thing, without the ſeeming ſceptics really diſbelieving the truths in queſtion. This kind of ſcepticiſm may contribute to throw new light on many important truths, by leading men to examine anew their arguments and principles. Our Author is, however, well aware of the danger of this inſtrument: yet he thinks that it may have its time and place. But when ſcepticiſm goes too far, when it combats the truths that are eſſential to the true happineſs of mankind, ſuch as regard the nature and obligations of virtue, the Divine Perfections and Providence, the immortality of the ſoul, the love of our country and ſocial duties, when it combats theſe by fine ſpun ſubtilties, and by that intricate metaphyſical jargon that diſtinguiſhed the ancient ſophiſts, then is the moment to carry the cloud-capped metaphyſician before the tribunal of *common ſenſe*.

After laying down his rules and examples, the acute and judicious Academician employs the reſt of his Memoir in communicating ſome general reflexions on this ſubject, which deſerve attention. The abuſes of metaphyſics above-mentioned are ſo ſtriking, that in *theſe caſes* we cannot heſitate to ſet *common ſenſe* at the helm, when *metaphyſical* ſpeculation is crowding ſail. But there are other caſes which render the claim to pre-eminence, between the two contending parties, more difficult to be decided. Suppoſing that a philoſopher, in the impartial and candid inveſtigation of truth, finds himſelf led by a well connected ſeries of abſtract reaſonings to concluſions ſo ſingular, that he cannot adopt them without ſhocking the notions of common ſenſe: what muſt he do? M. SULZER would have anſwered, He muſt hold by common ſenſe. But our Author, who acknowledges this to have been the opinion of his friend, cannot reſolve to give up the juriſdiction of metaphyſics with ſuch facility. Hear his reaſons:

If we judge of this matter only by the notions annexed to the terms *common ſenſe*, and *ſpeculative philoſophy* or metaphyſics, it would ſeem at firſt ſight that, in caſe of competition, the preference ought to be given to the deciſions of the latter. Common ſenſe bears the ſame proportion to metaphyſics, as the ordinary faculty of reaſoning does to logic reduced to an art, or the eloquence of a Farmer to the rhetoric of a BURKE, or a natural taſte for the fine arts, to a taſte improved by a ſtudy of proper rules. Common ſenſe, indeed, is no more than a rapid application of the general principles of knowledge collected by induction, ſtrongly felt, but indiſtinctly perceived: whereas ſpeculative philoſophy, or metaphyſics, unfolds and demonſtrates theſe general principles, reduces them to clear and diſtinct notions, deduces from them rules for their application, and does not enter into the labyrinths of deep reſearch, without ſound logic for its companion and its guide. The preſumption is therefore in favour of the metaphyſician, when he leaves the beaten path of common ſenſe, juſt as it is in favour of the geometrician, to whoſe deciſions we ſubmit without heſitation, even when they ſeem to combat, and combat in effect the moſt common notions; as is the caſe in the demonſtration of the properties of aſymptotes, where truth and common ſenſe ſeem irreconcileably at variance. It is, however, preciſely the example of geometry which muſt ſhew us, on what conditions *metaphyſics* are to be believed in preference to *common ſenſe*: for this preference muſt never be admitted unleſs when, by rejecting the deciſions of the former, we contradict ſome *other* dictate of the latter. This our Academician illuſtrates by ſeveral examples, which are directly to the point. The concluſion is, We ought to adopt in metaphyſics every propoſition to which we are conducted by a well-connected ſeries of arguments, however paradoxical it may appear to common ſenſe, *provided*, that the *propoſition* be not really repugnant to the latter; or when, by rejecting *it*, we muſt be obliged to adopt other propoſitions which common ſenſe diſavows: but, on the other hand, every metaphyſical propoſition which cannot, in *any point of view*, be reconciled with common ſenſe, muſt be rejected, even though we ſhould be incapable of demonſtrating its falſehood. The ingenious Academician terminates his Memoir by the following example: The Socrates of Ariſtophanes is a philoſopher in the greateſt extent of that term: but he loſes himſelf in the clouds, leaves common ſenſe behind him as he ſoars, and thus becomes a dangerous guide. The Socrates of Xenophon is a philoſopher in a much leſs extenſive ſignification; but he never loſes ſight of common ſenſe, and we run no riſk of going aſtray with him.

Mem. II. *Concerning the Problem of Molyneux.* By M. MERIAN. VIIIth Memoir.—When will this ingenious man have done*? Perhaps, when the experiment is made which he propoſes as the moſt expedient to procure the final and complete ſolution of this celebrated problem. Cheſelden's famous patient, cured of the cataract, accompliſhed, indeed, Dr. BERKLEY's prediction, that a man born blind, who ſhould recover his ſight, would ſee at firſt nothing *without* him, would diſtinguiſh neither the diſtance, ſize, figure nor ſituation of external objects, that he would only ſee in his eyes themſelves, or rather only experience new modifications in his mind, until joining *touch* to *ſight*, he formed thus a communication with the external world, and learned, by the ſimultaneous exerciſe of two ſenſes, that natural language in which the *viſible* is the ſign of the *tangible*. But though the event accompliſhed the prediction, there were ſtill unbelievers who endeavoured to elude the conſequences that were deducible from it. Beſides, the experiment of Cheſelden was attended with this inconvenience, that the cataract does not produce a *total* blindneſs, ſo that the viſual perceptions of the patient reſtored to ſight could not be pure and unmixed. M. MERIAN, therefore, propoſes new experiments, and would have them executed by educating a number of new-born children in a dark habitation until they arrived at the age of reaſon. Nothing can be more elegant, eloquent, and pompous than his deſcription of the advantages that would reſult from ſuch an experiment, both to the children themſelves, and to the progreſs of philoſophical knowledge. The only objection that we think deciſive againſt ſuch an experiment is, that the children would probably become ſtark blind, from a ſituation that precluded their viſual faculty from every kind of exerciſe,—and then the problem would remain *ſtatu quo*.

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* See Appendix to our Review, vol. LXV. p. 520, and ſome preceding Appendixes.

Mem. III. *Obſervations on the Methods that* are employed *in teaching Morality* By M. PREVOST.—When we arrived at the middle of this Memoir we had forgot the beginning, and when we came to the end of it we had forgotten the middle,—and when we read it over a ſecond time, we perceived, that we ſhould loſe nothing by forgetting the whole. This new Academician ſucceeds, we think, much better in the following Memoir:

Mem. IV. *Concerning the Principles of the Theory of fortuitous Gains.* By M. PREVOST. This is a maſterly performance.

The *Memoirs* contained in the claſs of Belles Lettres ſhall be conſidered in a following Review.

ART. XVI.

Hiſtoire et Memoires de l'Academie Royale des Sciences, Inſcriptions, et Belles Lettres de Toulouſe, &c. i. e. Hiſtory and Memoirs of the Royal Academy of Sciences, Inſcriptions, and Belles Lettres of Toulouſe. Vol. I. 4to. 454 Pages. With 20 Plates. Toulouſe, 1782.

FROM ſmall beginnings this literary ſociety has riſen, like others, to a conſiderable degree of conſiſtence and reputation. A phyſician, an apothecary, and a ſurgeon laid its foundation in the year 1729, after the model of the Royal Society of London. Its members were divided, with reſpect to their labours, into ſix claſſes,—thoſe of *Aſtronomy, Geometry, Natural Philoſophy, Anatomy, Chymiſtry*, and *Bo-*

tany; and it was honoured, in the year 1746, with the title of a *Royal Academy*, by a patent from the King, addreſſed to the parliament of Toulouſe.

This volume, to which is prefixed an hiſtorical view of the origin and progreſs of the Academy, is divided into two parts. The firſt contains a hiſtory of, and extracts from, various memoirs of the Academicians, which are of an ancient date, though hitherto not publiſhed; the ſecond contains more recent memoirs, given entire.

The principal articles that drew our attention in the firſt part are thoſe which follow:

Obſervations on Three Dogs, which were born each with the Head and Beak of a Parrot. A goldſmith of Toulouſe had a parrot in his ſhop, from which a little Daniſh bitch, playing with the bird, received a violent ſtroke of its beak. Some time after the bitch whelped three puppies, which, according to the deſcription of M. FRONTON, an eminent ſurgeon and man midwife, had the beak and head of a parrot, with this difference only, that the beak was fleſhy, and covered with a ſmooth and fine hair. Inſtead of ears, they had only a ſmall ſwelling about a little aperture, and, in the place of their fore-feet, they had two little ſtumps, that reſembled the anterior extremities of the wings of birds.

A Memoir concerning the pretended Regeneration or Reproduction of Bones. By M. BRUN, Profeſſor of Anatomy in the Royal Seminary of Surgery at Toulouſe. A very curious piece, and worthy the attention of chirurgical readers and practitioners, by the importance of the ſubject, and the knowledge and acuteneſs with which it is treated. It is bold in M. BRUN to regard, as chimerical, the reproduction of a *tibia*, which the celebrated *Ruyſch* has twice engraven. But—hear him.

Obſervations on a Fit of the Catalepſy. By M. SABATIER.—*An Account of the preſent State of Botany at Touloufe.* The philological articles of this firſt part, contain the *Explication of an ancient Piece of Marble*, whoſe inſcriptions convey little inſtruction.—*A Diſquiſition concerning the Age of Epaminondas, when he died.*—*Reſearches concerning the* Lectiſternium, Supplicatio, Obſecratio, *Juſtitium*, Epulum, and ver Sacrum *among the Romans, and the Lands that were conſecrated to the Gods in Greece.*

The ſecond part of this volume contains the following articles:—A very unintereſting *Diſcuſſion concerning* CUJAS *the famous Civilian*, —*A Memoir concerning Moffet.*—*Experiments on Salt of Tartar in the ſame Moffet.*—*A Memoir concerning the Manner of demonſtrating, by the Methods of the Ancients, the Hypotheſes of Leibnitz in the* calculus differentialis. By the Abbé MARTIN.—*Reſearches concerning the Antiquities of Toulouſe.*—*The Natural Hiſtory of the* Lagopus, *or White Partridge*; by M. DE LAPEIROUSE: a moſt excellent and circumſtantial deſcription, much ſuperior to any yet given, and which will afford high entertainment to the lovers of ornithology.—*A Memoir concerning the Latitude of* Arcturus in 1777.—*Obſervation of an Eclipſe of the Sun 24th of June* 1778. Both theſe by M. DARQUIER.—*A Memoir concerning certain Circumſtances hitherto unknown, or not attended to in the Hiſtory of* Venus: by M. DUMAS, who has collected a great number of hiſtorical accounts of this goddeſs, which have been omitted by modern mythologiſts.—*Report made by the Commiſſaries of* *the Academy, concerning the Model of a Machine deſigned to raiſe the Water of the* Garonne.--*Hiſtorical Eſſay concerning the Family of the Emperor Valerian:* by M. De Montegut.----*Memoir concerning the Mortality among the Horned Cattle in a Diſtrict of the Upper Languedoc,* in 1775. By M. Gardeil.

In this laſt Memoir the Academician gives a ſummary of ſeveral curious and important obſervations communicated by Profeſſor Camper. This celebrated Anatomiſt, whoſe reputation and labours adorn the annals of Belgic literature, inoculated above 600 head of cattle during his reſidence in the univerſity of Groningen. Two-thirds of the cows, one half of the heifers, and a fourth of the calves, that underwent this operation, were preſerved from the fatal effects of this contagion. The learned Profeſſor ſet this good work on foot, but has ceaſed to carry it on himſelf. One of his diſciples, in this ſalutary art, has made a diſcovery which is curious, and may be uſeful. He has obſerved, that inoculation, practiſed upon the calf of a cow that has been cured of the diſorder, is remarkably efficacious, provided that the operation be performed before the calf has been expoſed to a free air, or to the light of the ſun. Of fifty calves that were inoculated, with this precaution, not one periſhed. M. *Camper* tells us, that a ſeries of uninterrupted experiments and labours, carried on during the ſpace of three years, had convinced *him*, that there was no remedy of any good effect for this diſorder; but it only teaches *us* that he found none. M. Gardeil, among other things, mentions, in this Memoir, a method of treating this fatal malady, which has been attended with ſucceſs in the diſtrict of *Comminges*. It conſiſts in rubbing the body of the beaſt, the ſecond day of the ſickneſs, with brandy, which is afterwards ſet on fire. This burns the hair, and the animal is then wholly covered with a kind of paſte, compoſed of brandy and pigeon-dung, which draws to the ſkin a ſalutary eruption.

Memoir concerning a Mine of native Manganeſe. By M. Lapeirouse. This ſubſtance has the colour of its regulus, and ſtains the fingers with the ſame dye. Its texture is ſtriated, and its ſmall channels or fibres ſeem to have a ſort of divergence. Like the regulus, it has a metallic aſpect or luſtre, is flattened by the ſtrokes of the hammer, and exfoliated when theſe ſtrokes are often repeated. It is remarkable, as our Academician obſerves, that the form of *native* manganeſe is entirely ſimilar to that of its regulus; and this ſimilarity is worthy of attention, becauſe it proceeds from the very nature of the manganeſe. In the reduction of mines in general, various appropriated fluxes muſt be uſed; but, inſtead of employing this method in the reduction of the manganeſe, every flux muſt be removed, and the fuſion muſt be produced only by the violence and quickneſs of the fire.

ART. XVII.

Extracts from ſeveral *Memoirs* relative to the famous Bleton, the Diviner of Subterraneous Springs and Waters, ſent to the Authors of a Literary Journal, publiſhed at Bouillon.

IN our *Appendix* to the 65th volume of this Review, we gave an account of Bleton's remarkable powers, and the ſingular phenomena that ariſe from his bodily conſtitution, in the article of diſ-

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covering ſubterraneous waters. Since that time, his ſtory has made a great noiſe in France, and ſeveral circumſtances are come to light which deſerve notice, as they may contribute to fix the judgment of the Public with reſpect to this ſtrange buſineſs. Of the Memoirs here in queſtion, ſome confirm the relation we formerly gave of this matter, others call the ſuppoſed talent of BLETON in queſtion. To conſider both is the deſign of this Article.

In a Memoir of the former claſs, we find ſome circumſtances that deſerve mention. We learn from it that BLETON was a herdſman, at *Bouvantes*, in Dauphiny, which was the place of his nativity. The firſt diſcovery of his ſingular talent was as follows:—Having ſat down on a large ſtone, he fainted: this being perceived by ſome humane perſons, who were walking that way, they lent him their aſſiſtance. They obſerved, that when he was placed at a diſtance from the ſtone, he came to himſelf; and that as often as he drew near to it again, the fainting fit returned. One of the company, more knowing than the reſt, imagined that the ſtone contained a quantity of magnetic particles; but the trial ſhewed, that this notion was groundleſs. He then rolled the ſtone at ſome diſtance from its place, and ſeated the boy upon it; then it produced no more the ſame effect; but the fainting returned, when he was placed on the ſpot where the ſtone had lain. Labourers were ſent for, and upon digging ſome feet deep, a ſpring was found, which now turns a mill. This fact has been confirmed by many local witneſſes.

This relation is followed by an account of the numerous diſcoveries made by BLETON; and not only the places where he exerciſed his talent are named, but the perſons alſo whoſe lands were enriched by theſe diſcoveries. Twelve canals of water were furniſhed by him to the Great Carthuſian Convent. The Preſident D'Ornacieux, at *Chercher*, M. de Guinier of *St. Clair*, the Count de la Blanche, at his caſtle of Anjou in Rouſſillon, Count du Bourg, at his caſtle of Ferney near Lyon, and many others named in this Memoir, had their eſtates greatly improved by the ſingular talent of BLETON, and have teſtified it publicly. The facts are well aſcertained.

Nevertheleſs, all were not perſuaded: ſome ſtill doubted: others continued their inquiries, and, among theſe, the Abbé MONGEZ[*] diſplayed peculiarly his zeal to come at the bottom of the matter, by a ſeries of experiments made upon BLETON and his divining rod and talent, at *St. Genevieve*, in preſence of ſeveral learned men. Theſe experiments ſeem unfavourable to BLETON, as they are related in the *Journal Phyſique* for the month of July 1782: they even ſeem to have been previouſly deſigned to be ſo, if the Author of a *Second Memoir* is not miſtaken. It is certainly poſſible, that even an honeſt zeal for the diſcovery of impoſture or enthuſiaſm may be exerted in a manner not perfectly adapted to the diſcovery of truth, and the Author of the *Memoir* now under conſideration, alleges that this has been the caſe with the Abbé MONGEZ. It is obſerved by all BLETON's advocates, that he is, by his natural character, uncommonly timorous; and that he is eaſily diſconcerted. Contradiction ſours him, anxiety diſcourages him, and experiments, made with a certain appearance of prejudice and partiality, affect him ſo far, as even to ſuſpend his *impreſſions*, or to hinder him from diſtinguiſhing them. This we can well conceive, be Bleton's conſtitutional talent ever ſo real: the very talent ſeems to announce a ſenſibility of nerves and fibres, that may render a man peculiarly ſuſceptible of perturbation. Who has not ſeen ſchool-boys, of the moſt retentive memories, loſe the remembrance of the beſt learned leſſon by being intimidated?

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[*] The principal Author intruſted with the articles of Natural Philoſophy in the new *Encyclopédie* undertaken at Paris.

Our Author, therefore, thinks, that the ſpectators of the experiments at St. Genevieve did not take the right way to come at the truth; and that, by playing a number of ingenious tricks to deceive BLETON, they in reality deceived themſelves. If we conſider this poor, timorous man, led about blindfold, haraſſed, fatigued, perplexed with croſs queſtions, it will not appear ſurpriſing, that, amidſt this perturbation, he announced ſometimes water where there was none, and did not announce it where it was. Experiments made, in ſuch circumſtances, ſeem to our Author totally inconcluſive againſt Bleton, even when unſucceſsful: the Public have no curioſity to know how far tricks, and ingenious means of deception, can go in diſconcerting or ſuſpending the exerciſe of Bleton's natural talent: they only deſire to know, whether he in reality poſſeſſes this talent, when left to himſelf, and allowed the free uſe of his faculties. Even from the relation of the Abbé MONGEZ it appears, that Bleton announced ſeveral times the preſence of water where it really was;—that when he announced it where it was not, as in the church of Genevieve, he happened to ſtand in a current of air, which always produces a ſimilar effect upon him to that of a current of water; and that the experiments of the Abbé were made ſometimes with precipitation, and not always with judgment. In ſhort, our Memorialiſt examines the report of the learned Abbe with great critical ſagacity and judgment, and ſhews, that the objections and experiments employed to invalidate the reputation of Bleton, are inſufficient for that purpoſe.

Accordingly, the relation of the Abbé MONGEZ has not had the effect it was deſigned to produce. The many witneſſes of the diſcoveries, ſo ſingularly made by Bleton, muſt naturally be more diſpoſed to believe their eyes than the ambiguous report of the learned Abbé; and therefore this report is very far from having gained univerſal credit. On the contrary, the perſons who have employed Bleton ſince the Abbé MONGEZ conteſted his talent, are, both by their number and their rank, reſpectable witneſſes in favour of the former. We mentioned, above, ſome of thoſe who had derived advantage from his diſcoveries, before the Abbé ſtepped forth to deny the talent which gave riſe to them: but ſince he has publiſhed the reſult of his philoſophical Inquiſition, Bleton has been more employed than ever: and by whom? By the Chevalier de Torcy and the ingenious M. Laborde, who paid him generouſly for the important diſcoveries of ſubterranean waters, which have conſiderably augmented the value of their eſtates. Theſe ſucceſſes engaged the Queen of France to employ him; and the ſprings that have been found, in conſequence of his *indications*, have fertilized and embelliſhed ſeveral arid diſtricts, among which *Trianon* is a ſtriking example, as that delightful ſeat has acquired new charms by BLETON's diſcoveries. One fact more—which ought not to be omitted:—Father COTTE, an eminent mathematician and natural philoſopher, who has followed, with an attentive and unprejudiced eye, the operations of this ſingular man, employed labourers to dig for a ſpring at Montmorenci in conſequence of Bleton's indication. The indication was, that the ſpring lay 30 feet deep, was in a certain direction, and of a certain breadth, which he ſpecified; and all theſe circumſtances were found to be preciſely as he had repreſented them.

Our Memorialiſt makes many judicious obſervations on the *apes* of this natural talent, who have learned to play tricks with the *divining rod*. Even ſhould art arrive at a certain imitation of nature, this is no proof that nature does not ſpeak, or that ſhe ſpeaks falſely. But, after all, it is not in the revolutions of the *rod* that the ſingularity of the phenomenon conſiſts; but in this, that its motion never takes place unleſs over water; that it is ſtrong over currents, very weak over ſtagnant pools, and is always ſtronger or weaker, in proportion as the velocity or abundance of the water is greater or leſs. This no art can imitate. Beſides, Bleton can perform his operations without the divining rod. When his *impreſſions* are ſtrong and uniform, his indications are certain; but when he heſitates, feels feebly, and not in the ſame tenour, his reports are uncertain. Many more rules to judge of his impreſſions are laid down by our Memorialiſt. Let the curious ſeek for further information, and judge for themſelves. We only relate, but do not pretend to decide.

Art. XVIII.

Hiſtoire de la Societé Royale de Medicine à Paris, &c. i. e. The Hiſtory of the Royal Society of Medicine at Paris, for the Years 1777 and 1778; together with the Medical and Philoſophical Memoirs of the ſame Year. Publiſhed from the Regiſters of the Society. Vol. II. In 4to. Paris. 1780.

THERE are many objects of medical curioſity in this volume, which we cannot take into conſideration, nor even enumerate, through abundance of matter, and want of ſpace; ſuch are the prize queſtions propoſed by the Society,—the precautions they uſe in examining the remedies that are preſented to them,—the books publiſhed during the years 1777 and 1778 by the members of the Society,—meteorological obſervations and medical topography. We ſhall only, for the preſent, make more or leſs known to the medical reader ſome of the moſt intereſting pieces contained in this volume.

At the head of the *Eulogies*, conſecrated to the memory of deceaſed Academicians, we find that of the celebrated Linnæus, who has received the ſame literary honours from many other Academies, and who is too well known, to render it neceſſary that we ſhould enter upon a long enumeration of his admired labours in the advancement of botanical ſcience. He was carried by a ſtrong innate propenſity to the cultivation of this uſeful branch of human knowledge. The only pleaſures of his youth conſiſted in rural excurſions, and collecting plants; and, as he tells us himſelf, he had no other ambition, than to acquire ſuch a portion of knowledge, as would procure him the place of Inſpector over the only conſiderable botanical garden in Sweden at that time, which was that of Mr. *Rudbeck*. In 1727, he was acquainted with all the vegetable productions of ſeveral provinces, *without* any other means of information than what he derived from the Book of Nature; and no ſooner were his capacity and induſtry known to Mr. *Rudbeck*, than this aged profeſſor reſigned, in his favour, the botanical chair, which he had long filled with great reputation at Upſal. Linnæus was at this time in his twenty-third year. After having given a courſe of botanical lectures, during two years, he deſired and obtained, from the Royal Society of Upſal, permiſſion to travel. No danger nor hardſhip could diſcourage him: he went through the provinces of Smaland and Scania in 1728. In 1732 he herborized in the wilds of Lapland, at the particular deſire of the Society of Upſal, and viſited the mines of Sweden. In 1734 he made a voyage into Dalecarlia, at the earneſt requeſt of the governor of that province, and continuing from thence his courſe through ſteep mountains and devious wilds, untrod before, he found himſelf in Norway. He afterwards travelled through Denmark, Germany, the Auſtrian Netherlands, and the United Provinces, and took up his reſidence, for ſeveral years, at the houſe of Mr. *Clifford*, at whoſe country ſeat, called *Hartecamp*, in the neighbourhood of Haarlem, he had occaſion to purſue his favourite ſtudy in an excellent botanical garden, of which he publiſhed an intereſting deſcription. While he reſided there, the reputation he had acquired, by ſeveral productions, was greatly increaſed, by the publication of his *Reflections on the Syſtem of Nature*. It was alſo, in this rural retreat, that he formed and brought, partly, into execution, the ideas and plans that immortalized his fame, and introduced ſuch a remarkable revolution in the ſcience of botany. He afterwards travelled into England and France, where he formed connections with the moſt celebrated botaniſts; and on his return to Stockholm, was appointed Phyſician to the Admiralty, Preſident of the Academy of which he had given the plan, Profeſſor of Botany, and Firſt Phyſician to the King.

Beſides the labours of this great man in botany, and all the branches of natural hiſtory, he employed much care and induſtry in reforming and improving the *Materia Medica*, and made above two thouſand experiments, in order to come at the knowledge of thoſe plants that are agreeable, uſeful, or noxious to the different kinds of animals. In 1759 he publiſhed intereſting remarks upon the colouring particles of of vegetables, that might be employed with ſucceſs by dyers. In ſhort, he drew from the ſtudy of botany not only utility, but pleaſure and entertainment, of which we have an agreeable example in the indication he gave of the manner of arranging a parterre, ſo as to render it a kind of botanical clock; this indication was founded upon his knowing, nearly, the time of the day at which different flowers open during a certain ſeaſon of the year.

To the other rewards that crowned the uſeful labours and eminent merit of this great Naturaliſt, marks of high diſtinction were added. Medals were ſtruck to honour his memory. The Royal Order of the Polar Star, which had not been granted before to any of a learned profeſſion, was conferred upon him in 1753; and Adolphus Frederic ranked him among the Swediſh nobility in 1761. We cannot help mentioning here an anecdote, which, we think, does honour to the good taſte of the late King of France, who ſent a preſent to Linnæus of a paper of rare ſeeds, gathered at *Trianon*, and ſent it,—by whom?—by the preſent King of Sweden, who was then at Verſailles.

ſailles. We are almoſt tempted to ſay, that there is ſomething *ſublime* in the ſimplicity of this preſent, and the manner of its conveyance;—and Linnæus appears to us much greater, in the moment he received this paper of ſeeds, than in that in which he was decorated with the Polar Star.

This eminent man, after having deſcribed nature, deſcribed himſelf, and drew his own picture with the pencil of Simplicity and Truth, died the 10th of January 1778, at the age of ſeventy-one, after having paſſed the laſt ten years in a ſtate of decline, in conſequence of a light fit of the apoplexy.

The Eulogy of Linnæus is followed by thoſe of Meſſrs. *Arnauld, de Nobleville, Macbride* of Dublin, and *Barbeu Dubourg*.

MEMOIRS.

M. BONAFOS, phyſician at Perpignan, ſent to the Society the Deſcription of an epidemical diſorder, which reigned, in the year 1774, among the ſoldiers of that garriſon, without extending either to the inhabitants of the town or the poor-hoſpital. It was a putrid fever, owing to the warmth of the climate, to which the troops were not accuſtomed, to the food with which they were nouriſhed, to the quantity of the wine of Rouſillon that they drink, which is ſpirituous and tartarous, and to the repeated exerciſes and reviews of the ſoldiers during the violent heats of the ſummer.

Reſearches concerning the Diſeaſes of the Cattle in Poitou. By Meſſrs. PAULET and TESSIER,—*concerning thoſe that reign among the Sheep in Sologne.* By Meſſrs. DAUBENTON, VIC. D'AZYR, and TESSIER.

An impartial Examination of the Advantages which have reſulted from Inoculating the Epidemical Diſeaſe of the Cattle in Holland and Germany, and of the Benefit that may be expected from this Method in France. By. M. VIC D'AZYR, Not worthy of him.

An Account of the Ceſarian Operation, performed with the greateſt Succeſs. By M. Chabrol, Surgeon-major of the Artillery at Mazieres. This account was ſent to the *Society* by M. HENNEQUIN, phyſician at Charleville; and it is deſigned to mitigate the clamours, raiſed by the partizans of the ſection of the *ſymphiſis* of the os pubis, againſt the Ceſarian operation, as barbarous, and deſtructive to the mother.

A Deſcription of Two Maſſes of Hair found in the Stomach and Bowels of a Boy Sixteen Years of Age. By M. BAUDAMANT, Surgeon at Verdun. This lad, from his infancy, diſcovered a voracious appetite for hair. He tore and devoured his own, and that of others, when he could come at it with impunity. This unnatural propenſity increaſed as he grew up. An oval maſs of hair, which was perceived by the touch, was formed in his ſtomach, and produced ſharp pains, together with a fever, which carried off the patient.

Obſervations on a Bone, which, during Calcination, being in Contact with the Aſhes of Oak, which were dry and charged with fixed Alcali, acquired a beautiful Sea green Colour, ſimilar to that of a Turquoiſe. By M. LE COMTE. This phenomenon is not rare: it is often ſeen in kitchens by cooks; but it is the province of chemiſts to explain it.

Obſervations on potable Waters. By M. THOUVENEL. Their excellence depends, according to him, on their having a certain quantity of pure air. We believe ſo too.

Obſervations on the Effects of Darnel mixed with Corn in Bread, communicated to the Society by M. DE LA MAZIERE of Poitiers. An avaritious farmer, having a field of wheat, in which there was a large quantity of darnel or tares, ſeparated the latter from the wheat, not to burn it, but to increaſe his proviſion both for uſe and ſale. After having threſhed and winnowed the darnel, which amounted to five buſhels, he added to this quantity one buſhel of wheat, ſent it to the mill, and had bread made of this mixture. He, together with his wife and a ſervant, began to eat of this bread on the Thurſday; the two latter were ſeized with vomiting and purging, and were ſo much indiſpoſed, that they refuſed to eat any more of this bread. The farmer continued to uſe it the three days following, and on Sunday evening was taken ill. The family propoſed to ſend for a phyſician; but he rejected the propoſal, in hopes that his ailment would ceaſe of itſelf, and he died on Monday, after having ſuffered the moſt violent cholic pains. He was perfectly healthy before the uſe of this bread, which may therefore juſtly be conſidered as the cauſe of his ſudden death. Why the body was not opened we cannot conceive.

An Account of the Effects produced by Rye, of a bad Quality, in the Diſtrict of Auch. By M. LE BRUN. Some inſtructive facts, and uſeful remarks, appear in this relation. Among other things, we are confirmed by our author's obſervations in the opinion, that rye, uſed before it is deprived of certain noxious qualities, by keeping, or heat, produces pernicious effects.

Memoir concerning the Diſorder among the Cattle at Champſaur. By M. VILLAR. Among the particularities contained in this Memoir, we ſelect one which is worthy of attention. The mortality, ſays M. VILLAR, has increaſed in our fields, ſince the augmentation of the price of ſalt has obliged the farmers to give it more ſparingly to the cattle. In the diſtrict of *Champſaur*, and the adjacent countries, we are accuſtomed to give to every ox and cow four ounces of ſalt every eight days, and about an ounce to every ſheep and goat at the ſame intervals. When this practice is neglected, the animals eat leſs; they loſe their ſpirits; their hair riſes; they go licking in the ſtalls the bottom of the walls where the ſaltpetre is formed; they grow lean, become barren, and diſeaſe enſues. Salt is alſo uſeful, though not ſo neceſſary, to horſes.

Memoir concerning the Action or Effect of certain Medicines, and particularly on that of Opium. By Dr. LORRY. This eminent and juſtly celebrated phyſician gives here a full proof, that, at leaſt, with reſpect to *him*, medical practice is far from being a conjectural buſineſs, as ſome ſceptical critics pretend. Dr. *Lorry* communicates the cleareſt and moſt diſtinct notions of the efficacy and operation of medicines, conſidered as reſulting both from their intrinſic nature, and the concurrence of ſecondary cauſes. He then proceeds, taking opium for an example, to enquire into its medicinal principles, in order to aſcertain their nature, and to diſcover the changes and alterations they may be made to undergo. There are very curious diſquiſitions in this Memoir.

Concerning the Cure or Prevention of the fatal Effects proceeding from the Bite of a mad Animal. By M. ANDRY. Among the many remedies mentioned in theſe well directed reſearches, M. ANDRY attributes a very great efficacy to the *Anagallis Mas*, or red flowered Pimpernel; and, on this occaſion, relates the following fact:—A citizen of Lyons, and two of his children, were bit by a mad dog. The man cohabited with his wife the ſame night, and though ſhe had not been bit, ſhe was ſeized with madneſs: mercury was adminiſtred to the huſband, who died raging mad at the end of ten days: the woman and the children were cured by the powder of the *Anagallis.*

On the Efficacy of Vinegar in the Hydrophobia. By M. BEUDON, Surgeon. There is a very ſingular and curious inſtance of this efficacy in a caſe related by this dextrous practitioner, which we ſhall here abridge, as it may prove uſeful. A mad dog had bitten a ſow, which was to farrow in about three weeks, and wounded her grievouſly in the thigh: he afterwards attacked a ſmall lap-dog, wounded him in the neck, tore off the half of his ear, and then made his eſcape. The maſter of the family, where this accident happened, gave orders that the ſow and the little dog ſhould be killed; but M. BEUDON prevailed upon him to change his mind, and to ſhut them up in a place where he might try ſome experiments upon them. He ſhut up the ſow in a ſtable, and made a hole in the wall, through which he obſerved her every day with the moſt careful attention, and he conveyed food to her by means of a ſtone trough, which paſſed from the yard into the ſtable. During five days the animal fed as uſual; the ſixth it was found ſtanding with its head leaning on its food, and in this poſture it remained three days. The tenth it was ſeized with a raging fit of madneſs: its eyes ſparkled: it foamed at the mouth: wandered backwards and forewards in the ſtable, and, from time to time, knocked its head againſt one of the planks. The fit continued ſeven hours, after which the creature grew calm and lay down. M. BEUDON ſeized this inſtant to employ his remedy. He let down, through the hole into the ſtable, a caldron, in which he had warmed four pots of ſtrong vinegar: after which he ſtopped the holes in the ſtable, to prevent all communication with the outer air. In about an hour, his ſervant, who liſtened at the door to the motions of the animal, heard a noiſe which reſembled drinking; and, upon examination, the ſow was obſerved ſtanding and drinking the vinegar with the greateſt avidity. Upon this M. BEUDON placed in the trough a quantity of bran, moiſtened with vinegar, of which the day following nothing remained: he continued to moiſten the food of the animal with vinegar, and to give it for drink an equal mixture of vinegar and water, with a ſmall quantity of barley flower, until it had farrowed. During the firſt days after this, he gave the *patient* barley-flower, moiſtened with equal portions of water and vinegar, and the whole ſweetned with a little honey. The ſow and her pigs were kept a month in their confinement; and when M. BEUDON ſaw that there was no appearance of a returning fit, he turned them out into an incloſure, where they were alone, *in a family way*; the young were educated by the mother as uſual, and afterwards brought to the market, and the latter farrowed again.—A ſimilar treatment, here alſo circumſtantially related, cured the little dog; and the great one, who had been the beginner of the miſchief, and had returned home after three days abſence. In ſhort, ſow and dogs are well and hearty, and ſeem to have recovered perfectly their *ſober* ſenſes.—Among other ſucceſsful remedies againſt the hydrophobia, our author mentions, in his liſt, a powder made of the leaves of the palm tree. We have ſeen, in the *Bibliotheca Chirurgicalis* of M. RICHTER, an intereſting account of the efficacy of the powder of the root of the *Solanum* (Night Shade) in this caſe, and a deſcription of the manner of employing it.

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†‡† The *Ode to Cloacina*, mentioned in our laſt, hath a better claim to the acceptance of its purchaſers than we were aware of; for we now find that they will be entertained, in the peruſal of it for one third of the expence at which it was miſtakenly put down by our Collector: inſtead of price eighteen pence, therefore, read *ſix-pence*.

§§§ In the account of Jacob Behmen's book, p. 348, l. 2d and 3d from the bottom, *underſtead* is twice printed for *underſtand*; which is making nonſenſe more nonſenſical ſtill! This was not an error of the preſs, but merely owing to the Reviewer's very obſcure hand-writing. A circumſtance the more unfortunate in caſes where the Corrector cannot be guided by the conſtruction of a paſſage which ſets all ſenſe at defiance; and where the more nonſenſical word might ſeem the moſt likely to be the true reading.

†‡† We never heard of a pamphlet entitled "Serious matter for the conſideration of the Members of both Houſes, &c." till we received a printed copy of a Letter concerning it, addreſſed to G. P. Towry, Eſq.——Our Collector will enquire for it.

†‡† Mr. Boyle's Edition of Don Quixote is under conſideration.

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